A COMMENTARIE, OR EXPOSITION Upon the Prophecie of HABAKKUK:

Wherein the TEXT is methodically Analyzed and the sense of the Words is explained.

By *Doctrine*, *Reason*, and *Use*; together with very seasonable Observations.

& : Marburn :

By E. M. *Minister of Gods Word.*

Isa. 26. 9, 10.

When thy judgments are in the earth, the inhabitants of the World will learn righteousnesse,

Come my people, enter thou into thy chambers, and shut thy doores about thee; hide thy self as it were for a little moment, until the indignation be overpast.

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FINIS.

A Commentarie OR, EXPOSITION UPON The Prophecy of *HABAKKUK.*

CHAP. I. Verse 1.

The Burthen which HABAKKUK *the Prophet did see.*

THis first verse tels us what we shall find in the ensuing Prophecy; and it openeth to us three things which give light to that which followeth.

1. The Minister of God in this Prophecy,
   1. By his name, *Habakkuk.*
   2. By his Function, *the Prophet.*
2. The manner how he came by it, *Vision.*
3. The matter of it, *the Burthen.*

1. Of the Minister; First of his name.

The name *Habakkuk* is rendred by *Philo* the Jew *amplex-*

ans

ans embracing, so doth *Pagnine* give it; our English a *wrastler*: for they that wrastle do embrace and hold fast one the other; a name well expressing the office and employment of this Prophet, who wrastled with the sinners of those times, and their horrible iniquities to cast them. 1. But as God wrastled with *Jacob* that he might leave behind him a blessing. His tribe *Dorotheus* saith, was *Simeon*; I know not upon what information, for the silence of the holy Scripture doth argue it to be conjectural.

Concerning the time when he prophecied, it is not particularly expresst, but it appears to be before the deportation into *Babylon*, for the Chaldeans invasion is here threatned, and therefore *Junius* thinks him contemporary with *Jeremiah*, and referreth his Prophecie to the end of *Josias* his Government. Others after the Hebrews referre it is the time of King *Manasseh*.

Master *Calvin* very truly affirmeth it before the time of *Zedekiah*.

Arius Montanus gives a probable conjecture, by comparing that which is said, 2 *Reg.* 21. 12. *Therefore thus saith the Lord God of* Israel, *behold I am bringing forth an evill upon* Jerusalem *and* Iudah, *that whosoever heareth of it, both his ears shall tingle.*

That in the eleventh verse tis said, *Because* Manasseh *King of* Judah *hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath also made* Iudah *to sinne with his idols.*

And this Commination is almost in the same words in the fifth verse of this chapter.

Saint *Hierome*, in his Prologue to this Prophet saith, that he is called a wrastler, *quia certamen ingreditur cum deo*, because he wrastled with God. *Nullus enim Prophetarum ausus est tam audaci voce Deum ad disceptationem justitiæ provocare*, none durst so boldly provoke God to vindicate his Justice, as it appears, v. 2.

But he doth violate the text of Canonical Scripture and History, to verifie that Apocryphe tale of *Habakkuks* bringing food to *Daniel* by miracle, which destroyeth the truth of the history, to make faith of a Legend.

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For either there must be two *Habakkuks*, or this one must live, as *Arias Montanus* doth cast it up, three hundred years, if he lived to feed *Daniel* in the Captivity, a long time of life then, or this must prophecie before he was born. *Bellarmine* hath found out two *Daniels*, one the Prophet of the tribe of *Judah*, and another of the tribe of *Levi*, that heard the cause of *Susanna*; and *Ribera* a Iesuite two *Habakkuks*.

But we lose time in this question, for they that have not the light in the word, do go in the dark, *and they that go in the dark, know not whither they go.*

The best use of this is to limit our search to the holy Canonical Scripture, and to take all our light from thence; so shall we not go astray.

2. The function of this man is set down in the name. Of a Prophet, that is, a man enlightned by divine Revelation, to understand the will of God in some things, and appointed to declare the same.

Secondly, the manner how he came to it: *Vision*, that is, divine Revelation, assuring him of the truth of Gods will so fully as if he had seen the same with his eyes accomplished.

De his consule conciones super Obadiam.

Thirdly, the matter of the Prophecie, *the Burden*. In which two questions are moved.

1. Why this Prophecy is called a *Burthen*.
2. Whose *burthen* this is.

To the first it is called a burthen in respect

1. Of the sin here punished, which is *onus* a burthen.
2. Of the punishment here threatned; that is *onus*.
3. Of the Word of God threatning: that is *onus*.

1. *Peccatum onus*, Sin a burthen. { 1. *Deo* to God. 2. *Hominibus* to men.

1. *Onus deo*, *A burthen* to God.

God complaineth of the sins of his People, that they are a burthen to him.

Behold I am prest under you, as a cart is prest that is full of sheaves.

The very service that these sinners do seem to perform to God, is a *burthen* to him, as he complaineth; *Your new Moons, your appointed feasts, my soule hateth: they are a trouble unto me,*

Hierom. *I am weary to beare them. Laboravi sustinens,* So the Prophet *Malachie* complaineth.

Mal. 3.17. *Ye have wearied the Lord with your words: yet ye say, wherein have we wearied him? When yee say, every one that doth evill is good in the sight of the Lord, and he delighteth in them, or where is the God of judgement?* Three things weary God.

1. When we multiply our own sins.
2. When we tender God service continuing in sin.
3. When we justifie sinners, and flatter them in their sins, as though God had accepted them.

2. *Peccatum onus est hominibus,* Sin is a burthen to men.

Christ calleth none to him but such as are weary of this burthen of sinne, to such he promiseth refreshing.

Ask the first sinners if they found not their sin their *burthen*, when they hid themselves from the presence of God.

Ask the first murtherer, if any place were safe for him, who thought and said that whosoever met him would kill him.

They that think that *Lamech* kild *Cain*, read the text: *occidi hominem in vulnus meum.*

Ask *Iosephs* brethren, when they saw their sad constraint in *Ægypt*, both at their first coming to buy corne, and after the death of their father, if the trespasse against their brother *Ioseph* did not lie heavy upon them.

Ask the tender conscience of any of Gods children, if any weight or burthen be like unto that of the body of sinne, and if he do not cry with *Paul, Quis liberabit me? Who shall deliver me.*

Till we come to this, to feele the *burthen* of sinne, and to be weary of it, we are the sons of wrath, and every man may call himself Ταλαίπωρον, A wretched man.

Here is pride and vanity cloathing of us, here is gluttony and drunkennesse feeding of us, here is the mouth full of evil words, the hands of violence or bribes, giving or taking, the day, the night, the yeare, spent in pleasure and recreations, Gods Sabbath is neglected, Gods Word not regarded, the time serued, the humours of sinful men observed, and when these things are no

burthen.

burthen to the bearers thereof, there is wrath gone forth from the Lord againſt them: and if timely repentance do not ſtand in the gap, it will break in upon them that do ſuch things, like a flood, and no man ſhall eſcape that is purſued by this judgement.

Let me therefore entreat you to hear a word of exhortation, Give not the members of your bodyes ſervants to ſinne.

Give not; for indeed, *what have you to give, ſeeing you brought nothing with you into the world? and what have yee that you have not received?* or if you will needs be giving, hands off, *give not the members of your body, for your body is the temple of the Holy Ghoſt*, or ſhould be, if you would give ſo comfortable a gueſt welcome; or if you will give your bodies away, do them not the wrong to put them out to ſervice; for they are bought with a price, the deareſt pennyworth that was ever bought; their liberty coſt the binding, their ſanitie the breaking, their eaſe the ſmart and aking, their life the death of the holieſt body that ever lived upon earth.

Or if you will needs give your body a ſervant, let it not be to ſin, for that is ponderous in the weight, noyſom in the ſtinch, bitter in the ſmart; the burthen of ſinne is the wrath of God.

Here let me awake your thankful hearts to an acknowledging conſideration of that great redemption performed by Jeſus Chriſt to his Church, who came to take this burthen upon him, and to eaſe us of it; *Agnus qui tollit peccata*, the Lamb that taketh away ſins from us, that he might waſh us in his bloud: upon himſelf he bore our infirmities, and God made the iniquitie of us all to meet on him.

He did not rob us as *Iſrael* did the *Egyptians*, of our jewels of ſilver, and jewels of gold; he only took our infirmities and our ſins from us; and whereas once we might have ſaid with *Caſſiodore*,

Quantitas delicti menſura eſt repudii, the quantity of the fault is the meaſure of the judgment; for by our ſins we might have taken meaſure of the wrath and judgment of God; now there is an unſtaled height, an unſounded depth, an unbounded bredth of love which hath ſaid to the Church of the whole burthen of

ſin, *Cantantes ut eamus, ego hoc te faſce levabo*, let us ſing as we go, I will eaſe thee of this burthen.

1. *Homini.* 2 The puniſhment here threatned is a burthen to man.

Iſſachar under his double burthen, ſaith; *that reſt is good*, he found reſt amongſt his burthens.

But there is no peace to the wicked man; a ſinner that hath any ſenſe of ſin will ſay as *David*, *Non eſt pax oſſibus meis propter peccatum*; *There is no reſt in my bones, becauſe of my ſinne*, he was ſo overcharged with the fear of Gods judgments, that ſometimes he doubted that God had forgotten to be mercifull, and that he would be no more intreated.

Who can ſtand in thy ſight when thou art angry?

I can tell you who could not ſtand; not the Angels that kept not their firſt eſtate, heaven; was too hot for them, God caſt them down, *ejecit, conjecit, dejecit, rejecit, ſubjecit*; and that anger is yet their burthen and ſhall be for ever.

The firſt tenants of Paradiſe could not; they fled from the face of God, and the curſe of God lay heavie upon them.

Cain confeſt, *his puniſhment more then he could bear*; the old World all but eight perſons ſunk under this wrath, and were drowned in the great deep.

The tranſgreſſing Cities ſuffered the conſuming and tormenting flames of fire and brimſtone.

Pſal. 18. *The very earth trembled and ſhoke, the foundations alſo of the mountains moved and quaked, becauſe hee was angry; ſmoake went out at his noſthrils, and conſuming fire out of his mouth.*

Beloved, let me tell you what I fear; never any times did more put almighty God to it to reveal his anger from heaven, and to raine down burthens upon the ſons of men; for the clearer the light of the Goſpel ſhineth, the more his expectation is of walking in the light; but our knowledge is rather floating in the braine then working in the obedience of our life.

Chriſt ſaith, *It ſhall be eaſier for Sodom and Gomorrah in the day of the Lord, then for thoſe of that generation* to whom the light appeared in his Miniſtery ſo clear and glorious; and yet *they love darkneſſe better then light, becauſe their works were evill.*

Great

Great is the weight of a milstone hanged about our neck, and wee cast therewith into the bottome of the sea: yet the burthen of Gods wrath hee sayeth, is much heavier then that.

And yet we make no care nor conscience, and live without fear of this anger; we do this and that great wickednesse, and sin against God, and provoke him to anger with our actions and inven ions, as if the Lord saw not this, as if there were no knowledge in the most High;

As if he could not pluck his hand out of his bosome, as if we had stollen away his sword, and his quiver full of deadly arrowes.

I beseech you my brethren; do not so wickedly; your oaths and blasphemies, your pride and vanities, your cruelties and oppressions, your frauds and circumventions, your abuse of Gods good creatures in excesse and wantonnesse, they are all gone up to heaven, and awake vengeance and chaleng the God of mercy to declare his justice.

Doth not some part of the Church now in the *Palatinate* and in *Bohemia* groan under the burthen of warre, wherein the goods, the liberties, the lives of men, Christian men, professours of the same faith, with us do lie at the stake, and bloud toucheth bloud.

Doth not our neighbour Church in *France* tremble for feare of a new massacre? hath not the sword of violence tasted already of Protestant blood? do not the Jesuites the incendiaries of the Christian world, blow the coal and incense the King thereof to grassation and destruction of all that have not the marke of the beast, either openly in their foreheads or secretly in their hands? and dare we anger our God who gives us the early and the latter rain, who crownes our land with peace, and the daughter of peace plenty?

Shall we flatter our selves, and say that although we do wickedly, this burthen shall not fall upon us? let us pray for them, and amend our own lives, and sin no more least some worse judgment do fall upon us, for we shall else finde too late that the wrath and judgment of God is too heavie a burthen for us to bear.

2. *Deu.* 2 The wrath and judgments of God, they are a burthen to God, he profeſſeth it.

As I live ſaith the Lord, I delight not in the death of a ſinner: he calleth upon his *Iſrael*, *why will yee periſh O houſe of Iſrael?*

When he puniſhed his people, how heavy was the burthen of their puniſhment upon him?

He ſmarted under his own rod; the burthens that he put upon his people wearied him.

Iſay. 1. 5. *Why ſhould you be ſtricken any more? The whole head is ſicke and the whole heart is faint?*

From the ſoal of the foot to the head, there is no ſoundneſſe in it, &c.

Truly God doth bear with us in a double ſenſe; for he doth forbear our puniſhment in expectation of our amendment, and he doth ſuffer with us in our ſufferings; he is our father and every ſtripe he layeth on us ſmarteth upon him.

O greive not the Spirit of God by whom you are ſealed up to the day of your redemption.

3 The word of God threatning ſin is a burthen.

1. To God.
2. To the Prophet.
3. To the People.

1 *Deu.* It is a burthen to God to threaten judgment, he loves to ſpeak us faire and to ſpeak and treat kindly with us, to draw us with the cords of men, and with the bands of love, to be as one that taketh off the yoake; *for he knoweth whereof we be made, for he made us and not we our ſelves: he will allure and perſwade* Japhet *to dwell in the tents of Shem.*

If *Adam* do tranſgreſſe his one commandment given to him in Paradiſe, he tarrieth expecting when *Adam* will come to him to acknowledge his fault, and caſt himſelf at his feet to ſeek mercy; if *Adam* will not, he will come to him; but it ſhall be the cool of the day firſt, and he will call him to accompt, but yet ſo fatherly that he cannot execute the law without preaching the Goſpel; he cannot baniſh him the earthly Paradiſe til he have opened to him an heavenly.

He

He cannot threaten till he have promiſed; he cannot puniſh till he have pardoned.

3 This is a burthen to the Prophet, and that two wayes. 2 Prophets.

1. In reſpect of his fidelity to him that ſendeth him.
2. In reſpect of his zeal.
3. In reſpect of his charity and compaſſion to them to whom he is ſent.

1. In reſpect of his fidelity.

It is a burthen to him to keep in the word of this Prophecy, he cannot conceal it.

When *Jeremy* found the people incorrigible, and that the word of God in his Miniſtery was deſpiſed and made his reproach.

Then I ſaid I will not make mention of him, nor ſpeak any more in his name: but his word was in my heart as a burning fire ſhut up in my bones, and I was weary with forbearing and I could not ſtay. Jer. 20. 9.

Some carnall men do confeſſe that it is true that we muſt preach the judgments of God againſt ſin, that is our trade; but let children fear thoſe bugbears, they know as well as we can tell them that God is mercifull, and his mercy is above all his works.

It is true that we muſt preach judgment againſt ſin, for we have fear of the burthen of all thoſe ſins of others which we reprove not, to fall upon our ſelves.

If thou giveſt him not warning, his blood will I require at thy hands. Ezek. 3. 18.

Therefore this word of excommunication, is our burthen and we muſt not conceal it.

2. In reſpect of his zeal.

For the Prophets of the Lord and his holy Miniſters, beholding the ſins which they do daily reprove to come up ſo faſt, as though they had never layd the axe of Gods judgment againſt the root of that corrupt tree; the zeal of Gods glory ſo ſtirreth them that they cannot hold but they muſt ſtrike with the ſword of the Spirit, they muſt lift up their voices like trumpets, they muſt tell the houſe of *Jacob* their ſins.

Jeremy doth expreſſe this to the life.

Therefore I am full of the fury of the Lord, I am weary with holding in, I will pour it out upon the children abroad, &c. Jer. 6. 11.

Let not the ſenſuall and carnall man call our threatnings of ſin

ans embracing, ſo doth *Pagnine* give it; our Engliſh a *wraſtler*: for they that wraſtle do embrace and hold faſt one the other; a name well expreſſing the office and employment of this Prophet, who wraſtled with the ſinners of thoſe times, and their horrible iniquities to caſt them. 1. But as God wraſtled with *Jacob* that he might leave behind him a bleſſing. His tribe *Dorotheus* ſaith, was *Simeon*; I know not upon what information, for the ſilence of the holy Scripture doth argue it to be conjectural.

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That in the eleventh verſe tis ſaid, *Becauſe* Manaſſeh *King of* Judah *hath done theſe abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath alſo made* Iudah *to ſinne with his idols.*

And this Commination is almoſt in the ſame words in the fifth verſe of this chapter.

Saint *Hierome*, in his Prologue to this Prophet ſaith, that he is called a wraſtler, *quia certamen ingreditur cum deo*, becauſe he wraſtled with God. *Nullus enim Prophetarum auſus eſt tam audaci voce Domine ad diſceptationem juſtitiæ provocare*, none durſt ſo boldly provoke God to vindicate his Juſtice, as it appears, v. 2.

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Chriſt calleth none to him but ſuch as are weary of this burthen of ſinne; to ſuch he promiſeth refreſhing.

Ask the firſt ſinners if they found not their ſin their *burthen*, when they hid themſelves from the preſence of God.

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Here let me awake your thankful hearts to an acknowledging conſideration of that great redemption performed by Jeſus Chriſt to his Church, who came to take this burthen upou him, and to eaſe us of it; *Agnus qui tollit peccata*, the Lamb that taketh away ſins from us, that he might waſh us in his bloud: upon himſelf he bore our infirmities, and God made the iniquitie of us all to meet on him.

He did not rob us as *Iſrael* did the *Egyptians*, of our jewels of ſilver, and jewels of gold; he only took our infirmities and our ſins from us; and whereas once we might have ſaid with *Caſſiodore*,

Quantitas delicti menſura eſt repudii, the quantity of the fault is the meaſure of the judgment; for by our ſins we might have taken meaſure of the wrath and judgment of God; now there is an unſcaled height, an unſounded depth, an unbounded bredth of love which hath ſaid to the Church of the whole burthen of

ſin, *Cantantes ut eamus, ego hoc tefaſce levabo*, let us ſing as we go, I will eaſe thee of this burthen.

1. *Homini.* 2 The puniſhment here threatned is a burthen to man.

Iſſachar under his double burthen, ſaith; *that reſt is good*, he found reſt amongſt his burthens.

But there is no peace to the wicked man; a ſinner that hath any ſenſe of ſin will ſay as *David*, *Non eſt pax oſſibus meis propter peccatum*; *There is no reſt in my bones, becauſe of my ſinne*, he was ſo overcharged with the fear of Gods judgments, that ſometimes he doubted that God had forgotten to be mercifull, and that he would be no more intreated.

Who can ſtand in thy ſight when thou art angry?

I can tell you who could not ſtand; not the Angels that kept not their firſt eſtate, heaven; was too hot for them, God caſt them down, *ejecit, conjecit, dejecit, rejecit, ſubjecit*; and that anger is yet their burthen and ſhall be for ever.

The firſt tenants of Paradiſe could not; they fled from the face of God, and the curſe of God lay heavie upon them.

Cain confeſt, *his puniſhment more then he could bear*; the old World all but eight perſons ſunk under this wrath, and were drowned in the great deep.

The tranſgreſſing Cities ſuffered the conſuming and tormenting flames of fire and brimſtone.

Pſal. 18. *The very earth trembled and ſhoke, the foundations alſo of the mountains moved and quaked, becauſe hee was angry; ſmoake went out at his noſthrils, and conſuming fire out of his mouth.*

Beloved, let me tell you what I fear; never any times did more put almighty God to it to reveal his anger from heaven, and to raine down burthens upon the ſons of men; for the clearer the light of the Goſpel ſhineth, the more his expectation is of walking in the light; but our knowledge is rather floating in the braine then working in the obedience of our life.

Chriſt ſaith, *It ſhall be eaſier for Sodom and Gomorrah in the day of the Lord, then for theſe of that generation* to whom the light appeared in his Miniſtery ſo clear and glorious; and yet *they love darkneſſe better then light, becauſe their works were evill.*

Great

Great is the weight of a milſtone hanged about our neck, and wee caſt therewith into the bottome of the ſea: yet the burthen of Gods wrath hee ſayeth, is much heavier then that.

And yet we make no care nor conſcience, and live without fear of this anger; we do this and that great wickedneſſe, and ſin againſt God, and provoke him to anger with our actions and inventions, as if the Lord ſaw not this, as if there were no knowledge in the moſt High;

As if he could not pluck his hand out of his boſome, as if we had ſtollen away his ſword, and his quiver full of deadly arrowes.

I beſeech you my brethren; do not ſo wickedly; your oaths and blaſphemies, your pride and vanities, your crueltie and oppreſſions, your frauds and circumventions, your abuſe of Gods good creatures in exceſſe and wantonneſſe, they are all gone up to heaven, and awake vengeance and chaleng the God of mercy to declare his juſtice.

Doth not ſome part of the Church now in the *Palatinate* and in *Bohemia* groan under the burthen of warre, wherein the goods, the liberties, the lives of men, Chriſtian men, profeſſours of the ſame faith, with us do lie at the ſtake, and bloud toucheth bloud.

Doth not our neighbour Church in *France* tremble for feare of a new maſſacre? hath not the ſword of violence taſted already of Proteſtant bloud? do not the Jeſuites the incendiaries of the Chriſtian world, blow the coal and incenſe the King thereof to graſſation and deſtruction of all that have not the marke of the beaſt, either openly in their foreheads or ſecretly in their hands? and dare we anger our God who gives us the early and the latter rain, who crownes our land with peace, and the daughter of peace plenty?

Shall we flatter our ſelves, and ſay that although we do wickedly, this burthen ſhall not fall upon us? let us pray for them, and amend our own lives, and ſin no more leaſt ſome worſe judgment do fall upon us; for we ſhall elſe finde too late that the wrath and judgment of God is too heavie a burthen for us to bear.

2. The

2. *Des.* 2 The wrath and judgments of God, they are a burthen to God, he profeſſeth it.

As I live ſaith the Lord, I delight not in the death of a ſinner: he calleth upon his *Iſrael, why will yee periſh O houſe of Iſrael?*

When he puniſhed his people, how heavy was the burthen of their puniſhment upon him?

He ſmarted under his own rod; the burthens that he put upon his people wearied him.

Iſay. 1. 5. *Why ſhould you be ſtricken any more? The whole head is ſicke and the whole heart is faint?*

From the ſoal of the foot to the head, there is no ſoundneſſe in it, &c.

Truly God doth bear with us in a double ſenſe; for he doth forbear our puniſhment in expectation of our amendment, and he doth ſuffer with us in our ſufferings; he is our father and every ſtripe he layeth on us ſmarteth upon him.

O greive not the Spirit of God by whom you are ſealed up to the day of your redemption.

3 The word of God threatning ſin is a burthen.

1. To God.
2. To the Propher.
3. To the People.

1 *Des.* It is a burthen to God to threaten judgment, he loves to ſpeak us faire and to ſpeak and treat kindly with us, to draw us with the cords of men, and with the bands of love, to be as one that taketh off the yoake; *for he knoweth whereof we be made, for he made us and not we our ſelves: he will allure and perſwade* Japhet *to dwell in the tents of Shem.*

If *Adam* do tranſgreſſe his one commandment given to him in Paradiſe, he tarrieth expecting when *Adam* will come to him to acknowledge his fault, and caſt himſelf at his feet to ſeek mercy; if *Adam* will not, he will come to him; but it ſhall be the cool of the day firſt, ; and he will call him to accompt, but yet ſo fatherly that he cannot execute the law without preaching the Goſpel; he cannot baniſh him the earthly Paradiſe til he have opened to him an heavenly.

He

He cannot threaten till he have promiſed; he cannot puniſh till he have pardoned.

3 This is a burthen to the Prophet, and that two wayes. 2 Prophete.

1. In reſpect of his fidelity to him that ſendeth him.
2. In reſpect of his zeal.
3. In reſpect of his charity and compaſſion to them to whom he is ſent.

1. In reſpect of his fidelity.

It is a burthen to him to keep in the word of this Prophecy, he cannot conceal it.

When *Jeremy* found the people incorrigible, and that the word of God in his Miniſtery was deſpiſed and made his reproach.

Then I ſaid I will not make mention of him, nor ſpeak any more in his name: but his word was in my heart as a burning fire ſhut up in my bones, and I was weary with forbearing and I could not ſtay. Jer. 20. 9.

Some carnall men do confeſſe that it is true that we muſt preach the judgments of God againſt ſin, that is our trade; but let children fear thoſe bugbears, they know as well as we can tell them that God is mercifull, and his mercy is above all his works.

It is true that we muſt preach judgment againſt ſin, for we have fear of the burthen of all thoſe ſins of others which we reprove not, to fall upon our ſelves.

If thou giveſt him not warning, his blood will I require at thy hands. Ezek. 3. 18.

Therefore this word of excommunication, is our burthen and we muſt not conceal it.

2. In reſpect of his zeal.

For the Prophets of the Lord and his holy Miniſters, beholding the ſins which they do daily reprove to come up ſo faſt, as though they had never layd the axe of Gods judgment againſt the root of that corrupt tree; the zeal of Gods glory ſo ſtirreth them that they cannot hold but they muſt ſtrike with the ſword of the Spirit, they muſt lift up their voices like trumpets, they muſt tell the houſe of *Jacob* their ſins.

Jeremy doth expreſſe this to the life.

Therefore I am full of the fury of the Lord, I am weary with holding in, I will pour it out upon the children abroad, &c. Jer. 6. 11.

Let not the ſenſuall and carnall man call our threatnings of ſin

our own ravings, and railings: and our comminations of judgment, the intemperate iſſue of our own choler. *Jeremy* calleth it *The fury of the Lord.*

And ſo long as we reprove juſtly, and mingle none of our own heat with the fire of Gods altar, we ſhall kindle a fire in the bones of the ſinner which ſhall give him no reſt, but his conſcience ſhall ſay to him as *Nathan* ſaid to *David. Thou art the man.*

3. In reſpect of his compaſſion.

Do not think that it is any joy to us to reprove or to threaten, S^t. *Paul* is loth to uſe the rod. *Jonah* will rather runne away from God then he will carry the newes to *Niniveh* that it muſt be deſtroyed.

Many walk of whom I have told you often, and now tell you weeping.

We ſhall find as ſoone as we are paſt this firſt *verſe*, that this Prophet did feel the burthen which he did ſee; and the griefe he took for them, turned his Harp into mourning, and his Organes into the voyce of them that weep; every tender heart avoydeth being a meſſenger of evil news, but their feet be beautifull that bring glad tydings, tydings of peace.

3. The word of threatning is a burthen to the people to whom it is ſent. 1. *Judais, non Chaldeis.*

1. To the Penitent.
2. To the Impenitent.

1. To the Penitent; it is an heavy burthen to them to think how they have provoked God to anger, and have drawn out his ſword againſt themſelves.

They that truly fear God, when they hear their ſins threatned, do retire themſelves into their chambers, they weep and deplore their iniquities. *Hezekiah* hearing the Prophet threatning his life

Iſa. 38. 2, 3. *He turned himſelf to the wall, he prayed to the Lord; and Hezekiah wept ſore.*

Never think that you hear the threatnings of God with any profit till you feel the burthen of them oppreſſing, and the edge of them drawing bloud on you. *Lachryma* be *ſanguis animæ.*

The Lyon roareth, and all the beaſts of the forreſt do trem-

ble

ble: a tender ſonne that hath done a fault, and heareth his father threatning to puniſh him, findeth that threatning ſo great a burthen to him, that he can give himſelf no reſt till he have recovered his fathers favour.

2. The very Impenitent who have any ſenſe of the terrour of the Lord, feel Gods threatnings heavie: it will make *Ahab* that ſold himſelf to do wickedneſſe, put on ſackcloath, and crowne his head with aſhes and go mourning, if he hear that Gods anger is ſtirred to bring evill upon his houſe.

Even *Abſolon* an ungratious ſon is impatient of living out of his fathers preſence; and he ſetteth *Joabs* corn on fire for neglecting the mediation which might bring him to his fathers face.

Eſau will ſeek his fathers bleſſing with tears; and what would not *Balaam* give that he might die the death of the righteous? Surely God is a conſuming fire, and if coals of this fire are kindled in the boſome of the impenitent, and their damnation doth not ſleep, but is awake in them, in the accuſation of their guilty conſciences to begin their hell even here on earth.

Hab. 1. 2. *O Lord, how long ſhall I cry, and thou wilt not hear; even cry out unto thee of violence, and thou wilt not ſave?*

Here this *Habakkuk*, this *Wraſtler* doth begin his wraſtling: for what is this whole *Chapter* but a ſerious Expoſtulation and complaint? wherein the Prophet,

1. Conteſteth with God himſelf. *verſ.* 2. 3, 4.
2. He bringeth in God denoucing his own intended judgments againſt *Judah* and *Jeruſalem*. *verſ.* 5. 6, 7, 8, 9, 10, 11.
3. He returneth again to expoſtulate with God. *verſ.* 12. 13, 14, 15, 16, 17.

1. He conteſteth with God. Wherein
   1. He chalengeth him for not hearing his prayer. *verſ.* 2.
   2. For ſhewing to him the ſins of the people. *v.* 3. 4.

In the firſt obſerve.

1. What the Prophet did, 1. *He cryed*, 2. He cryed long, 3. He cryed to him.
2. What cauſe he had. Of *violence*
3. What ſucceſſe. { 1. *Thou wilt not heare.* 2. *Thou wilt not ſave.*

To give ſome light to that which followeth, let me firſt admoniſh you that it may well be gathered, by the title that is here given to *Habakkuk* the Prophet, that he was ſent by Almighty God to preach to the Iews to reclaim them from their evil wayes, and to ſtill the noiſe of their crying ſinnes: and prevailing nothing with them, to bring them to repentance, he prayeth and cryeth to Almighty God for his judgement upon this People, to puniſh their many ſins: and God not hearing him, nor giving way to his anger to correct them, the Prophet moved with the zeal of Gods glory, wraſtleth with God, and contendeth with him for his rod upon them.

1. *What the Prophet did.*

1. *I cry*, he lifteth up his voice againſt this People his brethren; for it is twice expreſt. 1. *He cryeth*; then he reſumeth it, he ſaith, *he cryeth out*; this is a thing that God doth uſe to take ſpecial notice of, *expectavi juſtitiam & ecce clamor.*

It is ſaid of *Abel*, that being dead he ſpake; *Moſes* ſaith, it was *vox ſanguinis*, a voice of blood, & God ſaid that voice cryed to him out of the earth for vengeance.

The Cry of a Prophet one of Gods Secretaries, to whom he revealeth his will; one of Gods Chaplains, to whom he committeth the Miniſtry of the Revelation of his will; one of Gods Saviours, to whom he committeth the office of ſaving his People; the crying, the vociferation of one of Gods Seers, who cries not out of paſſion or humane perturbation, but from a ſecret inſpiration illuminating him and ſhewing him things to come;

One of Gods holy ones whom the zeale of Gods glory doth inflame with this earneſtneſſe, the grief of mans rebellion doth provoke to that loudneſſe. Such a cry cannot ſpend it ſelf all into aire and Sunne, and periſh with the noiſe it makes.

2. He was no Sonne of thunder to make ſome ſuddain ratling noiſe

noise, and then cease. He cryed loud, he cryed long, *How long shall I cry?* if the weakenesse of his voice could not penetrate the eare of God *vi* by force, here was *sæpe cadendo*, by often falling. So *David* got an hoarsenesse in throat with crying loud and long to the Lord; and our Saviour hath commanded that kind of importunity in Prayer, and the Prophet will give God no rest till he heare and answer; for the Prayer of the just, if it be fervent, prevaileth with God: zeale is an holy fire, the flame of it ascendeth to heaven, and penetrateth all the passages till it come to God. Cold and perfunctory devotions intermitted and given over, do not prevaile with God; they please him best that use most violence, for the kingdome of heaven suffereth *violence*.

3. *Unto thee*; he directeth his prayers aright; for *Baals* Priests may cry from morning to night, & may cut and lance their flesh, and make many signes of zeale and earnest importunity without successe, because their God heareth not, his eyes see not, his ears hear not, his hands handle not, there is no breath in his mouth to give them answer.

But the cry of the Prophet went up to God, who beholdeth ungodlinesse and wrong, that he may take the matter into his own hand.

Thus farre we have seen what the Apostle did. 1. He cried. 2. He cryed loud. 3. To God.

2. *What cause had he to cry.*

For *violence*; this is fully and largely expresst in the second part of his contestation with God, *ver.* 3, 4.

I therefore only observe here two things.

1. That he complained not without great provocation, for *violence* was Gods own complaint and quarrel against the old world. *The earth is full of violence, and behold I will destroy them with the earth.* Gen 6. 13

It was Gods quarrel against *Edom*, for thy *violence* against thy brother *Iacob*, shame shall cover thee, and thou shalt be cut off for ever. Obad. 10.

2. We consider where this *violence* was; not of *Esau* against *Iacob*, but of *Iacob* against *Iacob*, as *Isaiah* describeth it:

Every man eating the flesh of his own arme, *Manasseh Ephraim*,

Iſa. 9. ult. *phraim*, and *Ephraim Manaſſeh*, and both of them againſt *Judah*.

Civil and Domeſtick warres in the boſome of the Church, grievances and vexations one of another: theſe differences it is likely that the Prophets had laboured to compound, and uſed all meanes to ſettle Peace there, but it appeareth that they prevailed not, therefore he complaineth.

With what Succeſſe.

1. *Thou wilt not hear*, the Cry of the Prophet was to awaken the Juſtice of God, to chaſten his People for this *violence*, for ſo deſperate was the diſeaſe of the Church, that they needed the ſharpeſt Phyſick to heal it, even the rod of God to correct them.

Yet God is ſo ſlow to wrath, and ſo long-ſuffering, that he would not hearken to the voice of his Prophets as yet, to pull his hand out of his boſome, though they ſaid with *David*, *It is time for thee Lord to put to thine hand.*

2. *Thou wilt not ſave.* 1. Thou wilt not ſuccour them that ſuffer *violence* againſt the hand of their oppreſſours; as his not hearing is to be imputed to his mercy and patience, ſo his not ſaving is to be imputed either to his wiſedome, putting his children to the trial of their faith by afflictions; or to his Juſtice, making one of them who have corrupted their wayes a rod to ſcourge the other, neither of them being as yet worth the ſaving, till he had humbled them.

The text thus cleared, the doctrines which grow upon this ſtemme and firſt branch of the Prophets conteſtation are theſe.

1. That the weapons wherewith the holy ſervants of God do fight againſt ſinne are their Prayers to God.

2. That one neceſſary ingredient in our Prayers is earneſtneſſe and importunity.

3. That the zeal of Gods glory, and the love of Peace, cannot diſpenſe with tumult and combuſtion in the Church of God.

4. That God ſometimes ſuſpendeth the deſired ſucceſſe of the earneſt Prayers of his moſt faithful ſervants, when they do pray according to his will, and doth not heare them by and by.

Of

Of the firſt of theſe firſt.

1. Doctr. *The weapons wherewith the holy ſervants of God do fight againſt ſin, is their Prayers.*

I find that this People, to whom God had ſent his Prophets riſing early and ſending them, were grown incorrigible: and therefore even the Prophets that loved them, and wiſhed them well, having no other way to reform them, were now put to it to pray againſt their violence to God. They that had wont to ſtand in the gap, to turn away ingruent judgements, do take ſuch offence at their ungodlineſſe, that they are put to it to pray to God againſt them.

Thus *Joſeph* carried the evil report of his brethren to his father, and made them to be ſhent, wherein he did a brotherly office to ſeek their Reformation.

The ſpleen of *Habakkuk* is not againſt the Perſons of his brethren, they are not ſo much as named here: he cryeth out of *violence*. And ſo Saint *Paul* ſaith. *The wrath of God is revealed from heaven againſt all unrighteouſneſſe and ungodlineſſe of men.*

David did thus in a caſe of *violence*. Pſal. 109.

They compaſſed me about with words of hatred, and fought 3, 4.
againſt me without cauſe.

For my love they are mine adverſaries, but I give my ſelfe unto Prayer: Ego oro.

Quare. How doth it ſtand with the rules of charity to complain to God of our brethren, and to ſtirre up his indignation againſt them?

Sol. I confeſſe that this asketh an eſpecial tenderneſſe in the ſervants of God; for to begin here without uſing other means to reclaim our offending brother, may ſhake the walles of our charity, and may accuſe us of want of love; therefore all thoſe ways of charity muſt be firſt tried, as to admoniſh privately; or not ſpeeding ſo, joyn another with thy ſelf in the private chiding of his ſinne; after failing, to communicate the matter to the Church. If all theſe ſupports which we do owe to our brother will not keep him up, then let him be as an heathen, and then is *Davids* Prayer in ſeaſon.

Let the heathen know that they are but men.

But

But in my text here was the body of the Church diſeaſed; the members & parts of the body in armes one againſt another, only ſome few of Gods holy ſervants lived with griefe in their righteous ſoules to behold the ungodly converſation of men nefariouſly wicked and careleſſe of religion; therfore what other way was left them, but that of *David? I will yet pray againſt their wickedneſſe, take away their ungodlineſſe and thou ſhalt find none.*

The Prophets and Seers of former times, have had ſpeciall Revelations of the Will of God concerning the ungodly of the earth, whereby they might as boldly uſe imprecation as deprecation or ſupplication.

We that come ſhort of their meaſure of the ſpirit: muſt not dare to go to the farthеſt extent of their liberty in Prayer, to pray againſt our brethren; only thus farre we may with *Habakkuk*, cry out unto God and make our moan to him for *violence*.

1. Committing our cauſe, and the care of our ſafety unto him, as to a faithful Creator, and ſo the care and ſafety of our brethren.

2. Deſiring God to bring to an end the wickedneſſe of the ungodly, and to finiſh their ſins.

This ſerveth.

1 To ſettle faith in God, and to ſeeke our repoſe only in him in all croſſe oppoſals, becauſe he is the ſunne and ſhield, and there is no reſt but in him; he only overruleth all, and evacuateth the counſels, and fruſtrateth the works of wicked men. He only ſhall bring it to paſſe.

2. This ſerveth to reprove the means that are in uſe amongſt us to reforme ſinne as we pretend, but they are unlawful and ungodly.

1. By publick blazing and detecting of offenders, to put them to open ſhame in the world; for the loſſe of a good name doth more often harden a ſinner, and cauſe impenitency then reclaim him: for what hath he to boaſt that hath loſt the good opinion of men? love covereth a multitude of ſinnes, and therefore that is an evil tongue that is the trumpet of anothers ſhame. It is charity to make the beſt of every thing.

2. The ſame offence is committed in private whiſpers and ſecret detractions, and the fault is aggravated by concealing

our

our ſelves, as unwilling to juſtifie our accuſations.

3. By curſing and bitter calling upon God for his vengeance on them that offend, if the offence touch us, or our friends; for God knoweth without us who to manage his judgments, and curſing it, returneth and ſmarteth at home. For the Apoſtle ſaith it twice. *Bleſſe, Curſe not.*

4. By publike playes and interludes, to repreſent the vices of the time, which though it were the practice of the heathen, which knew not God but afarre off, yet in Chriſtian-ſtates it is no way tolerable nor juſtifyable; to act the parts of evil doers, ſince the Apoſtle ſaith it is a ſhame to name them, much more to act and perſonate them.

5. By private conceived libels, after divulged by ſecret paſſage from pocket to pocket, from one boſome to another, for which the deviſers thereof have no warrant, and to which they have no calling.

6. By Satyres and Poeticall declamations; for who hath ſent theſe into the world, to convince the world? is it not to put the ſpirit of God out of office, who is ſent to convince the world of ſinne? And who but the Lords Prophets have warrant to lift up their voyces like Trumpets, to tell the houſe of *Jacob* their ſinnes? Every Emperique man may not profeſſe and practice Phyſick. There is a Colledge of ſoule-Phyſicians, who have a calling to this purpoſe, and are ſent to heale the ſoars of the People,

1. By their diligent preaching of the Word of God to them.

2. By drawing againſt them, and exerciſing upon them the ſword of Eccleſiaſtical diſcipline.

3. By continual prayer unto God to give end to their ſinnes, whereby they do treſpaſſe God and good men.

3. This ſerveth to diſcourage men from doing evil, for fear of offending the Prophets and Miniſters of the Lord, whoſe righteous ſouls cannot but be vexed to ſee their good ſeed caſt away upon barren, ſtony or thorny ground.

For howſoever baſely and unworthily we be deemed, if the incorrigible iniquity of men do put us to it to move Almighty God, by our earneſt prayers againſt them, they ſhall find that as *Iob* can do his friends good by his interceſſion, becauſe he is a

Prophet, ſo the Lords Miniſters may awake judgement againſt ſuch as go on ſtill in their wickedneſſe, and will not be reformed.

2. Doctr. *Our Prayers muſt be importunate.*

The Prophet cried, yea he cried out to the Lord. This importunity is expreſt two ways.

1. In the ardency and zeale of his Prayer, it was not *oratio* a Prayer, but *vociferatio* a crying.
2. In the continuance of time. *How long.*

Thus muſt we pray with fervour of ſpirit; our tongue is the piece of Ordnance, our Prayer is the ſhot, the zeale of our heart is the powder that diſchargeth it; and according to the ſtrength of the charge, ſuch is the flight of the ſhot.

Niniveh cryeth mightily to God. Chriſt our Saviour cryed
Jon. 3. 8. earneſtly to his father, yea with ſtrong crying and tears.

Salomon ſpred his armes abroad; the Publicane beat his breaſt; Chriſt fell on the ground; *David* ſaid, *My ſighing is not hid from thee.* The Iſraelites weeping is thus deſcribed, *They*
Pſal. 38. 9 *drew water and poured it out before the Lord.*

The Holy Ghoſt doth not furniſh us ſo much with words and phraſes in Prayer, as with ſighs and grones which cannot be expreſt.

Paul prayed three times againſt Sathans Angel. *Abraham* moved God ſix times for *Sodome.* *Nehemiah* had ſo ſpent himſelfe in watching and prayer for his People, that the King obſerved his countenance changed.

Beloved, it is not Prayers by number & tale, as in the Romiſh Church: nor Prayers by rote, or by the ear perfunctoriouſly vented in the Church, and for cuſtome ſaid over at home.

It is not much babling and multiplicitie of Petitions, or vain repetitions that will ſend up our Prayers to heaven.

Though you ſtretch out your hands, I will hide mine eyes from
Iſay 1. *you; and though you make many Prayers I will not heare you.*

The Phariſees wanted powder to their ſhot, for they prayed in their Synagogues, and in the corners of the ſtreets, but as God ſaith, *Quis requiſivit iſta,* Who required theſe things?

The ſoule that actuateth and animateth Prayer, is *fervor ſpiritus*: the holy zeal of him that prayeth.

2. Doc-

2. Duration of time is another teſtimony of zealous importunity, when our prayer is not a paſſion, but a deliberate and conſtant earneſtneſſe, holding out as the Apoſtle ſaith, *Pray continually*; not as the *Enchites*, to do nothing elſe: but to entertain all occaſions to conferre with God, and to proſtrate our ſuites before him.

Chriſt ſpent a whole night together often in prayer; *David* day and night. *Daniel* 21, dayes together during the time that he ate no pleaſant bread, and was in heavineſſe. Dan. 10.

Jonah three dayes and three nights in the belly of the Whale, made it his Oratory and Chappel from whence he prayed to the Lord.

If our ſoare runne, ſo long we can pray whileſt we ſmart; or if our neceſſities do preſſe us to importunity, we can hold out long for our ſelves.

But in my Text the cauſe is Gods; zeal and Gods glory cannot contain it ſelf in the cauſe of God, the Lords people do break his Law and will not be reformed; the Prophet of the Lord cannot ſtand and look on as in the next *verſe* he doth, and ſee the glory of God thus ſuffer, but he muſt awake in the cauſe of God to bring him to correction. 3. Doctr.

So *David*. *Riſe Lord, and let thine enemies be ſcattered, let them that hate thee flie before thee.*

And thus for Gods glory ſake we may with reſervation of thoſe that do belong to the election of grace, pray to God earneſtly for the confuſion of all *Sions* enemies, and of all that would faine ſee *Jeruſalem* the true Church of God in the duſt.

Shall our fervencie and heat be only for our ſelves? if it be the grant of our requeſts doth quench it, and putteth us to ſilence: but if the glory of God be that we ſeek and aime at, the more God heareth our prayers, and grameth our requeſts the more he enflameth our zeal, and even as it were transformes us into prayer.

And what better motive can we give of Chriſts ſo frequent ſo durant prayers then this: *I know that thou hearest mee always.*

Now becauſe long and frequent prayers are a wearyneſſe to the fleſh, the fleſh is no good friend to this exercile; and we

do find our selves in no exercise of Religion more tempted then in this; for this cause watching, and fasting are so often joyned with prayer, as the best means to disable the rebell flesh from resisting.

Doctr. God sometimes suspendeth the successe of the prayers of his servants.

There is a case wherein God will not hear at all, though *Moses*, *Samuel*, *Noah*, *Daniel*, *Job* do pray to him.

In some cases God will hear, but not yet; for he that keepeth the times and seasons in his own power, knoweth best when it is fittest for him to hear.

And that was the case of this prayer. God did 1. give them yet more time to repent and seek his face that he might preserve them, and sent his Prophets to them to reclaime them.

2. He did expect if not the conversion of them by fair means, then that after the full taste of the fruits of his patience, they might by the rod be brought to him, when he should change his right hand. *Mutatio dextera.*

3. Or he did expect the filling up of the measure of their sins, that they might have no plea to excuse their ungraciousnesse.

4. He forbore to stirre up the Prophet so much the more to this importunity, that it might be seen that not only their sins, but the Prophets prayers had awaked vengeance.

5. To declare how acceptable a sacrifice prayer is, he will delay us that we may pray, for with such sacrifices God is pleased; but if we withdraw our selves, Gods soul will have no pleasure in us.

Let no man think the worse of this holy service of God, because he presently feeleth not the successe thereof: but as the woman of *Canaan* would not be put off by the Disciples or by Christ himself; so that both her request was granted, and her faith commended. Matth. 15. 22.

If we remember our Saviours limitation, all will be well. *Father if thou wilt*; let us set those bounds to our prayers: 1. What thou wilt: 2. In what measure: 3. When thou wilt: 4. In what manner, *sicut tu vis*; As thou wilt.

thine:

Verſ. 3. *Why doſt thou ſhew me iniquity, and cauſe mee to behold grievance? for ſpoiling and violence are before me: and there are that raiſe up ſtrife and contention.*

4. *Therefore the Law is ſlacked, and judgement doth never go forth, for the wicked doth compaſſe about the righteous: therefore wrong judgment proceedeth.*

2. HE conteſteth with God for ſhewing to him the ſins of the people. *verſ.* 3, 4.

For the opening of that Text

Why doſt thou ſhew me iniquity?]
The Prophet doth hereby declare,

1. That it is not his own curious ſearch to look into his brethren; I do not ſay ſo ſcrutinouſly as the Hypocrite in the Goſpel, who with a beam in his own eye could yet diſcerne a moat in his brothers eye: no not to behold their groſſe iniquity. He did not look upon his brethren like an informer to ſee what fault he could finde in them to complain of: he had ſomething elſe to do; he ſaith that God ſhewed him the iniquity of his brethren. So he freeth himſelf of ſuſpicion of malice and evil affection to his brethren.

For there may bee malice in looking into the vices of brethren, though it pretend deſire of Reformation.

2. This cleareth the Prophet that he is not as one of them, no partner with them in their iniquity, ſeeing they that live in the ſociety of evil practiſe, and do not communicate with the evil in evil, cannot behold the evil, the object is too near them or gone out of ſight.

3. It ſheweth that God doth not only himſelf take notice of the evils that men do, but he acquainteth his Prophets and Miniſters therewith, which he doth to that end that he may prove their fidelity to him, whether they will diſcharge their duty to him, and their people to whom they are ſent, in telling the houſe of *Jacob* their ſins, and in labouring to bring them to the knowledge thereof that they may repent.

It followeth 1. *Thou doſt cauſe me to behold grievance.* Where- Pſal 51. 8.

in he resurmeth what he hath spoken before, and rhethorically amplifieth it: for it is one thing to shew, another to cause him to behold. This is an effectuall demonstration, as the Prophet *David* doth pray, *Make me to hear joy and gladnesse.*

God hath sent his Gospel which is the voyce of joy in the tabernacles of the righteous all the world over; have they not heard?

Their sound is gone out into all the world, and their word to the ends of the earth.

But that is not enough, except God do cause us to hear the same.

We preach this Gospel of peace, and we shew unto men their righteousnesse, that is *Viam Iustitiæ*, how they may be justified in the sight of God: We declare unto men their sins, and shew them how the Law of God is broken; but if God do not cause our hearts to behold this, if God do not turne their eyes into themselves, and into their own wayes to see them, we spend our strength in vaine; the scorner goeth away from Church, and wipeth his mouth as the harlot in the *Proverbs*, and saith, this is nothing to me, because God doth not make his heart smite him for it. God doth not cause him to behold: God doth not open our eyes to see our sins for our selves only that we may declare them, but for you that we may give you warning of the anger to come.

And what did God shew him?

1. Iniquity, that is the unjust dealing of the people one with another, as it after followeth.

2. Greivance, either the Greivance which that unrighteousnesse doth bring upon their brethren, or the greivance wherewith the righteous soul of the Prophet is vexed day by day, in seeing and hearing the evil conversation of them to whom he is sent.

For spoiling and violence are before me.

1. Here is *Spoyling*, that is robbing one another, invading one anothers goods and lands, and that done in the common-wealth of the Jewes: where God himself was so carefull to establish the right of propriety in severall, that he divided the land himself, to every Tribe their part, and by a judicial Law set every man his bounds, & taught every man to be content with his own.

The common-wealth cannot long last in prosperity where this

this ſpoiling is in practiſe, whether it be by corruption of the Magiſtrate ſtopping the courſe of juſtice, or by the covetouſneſſe of the private man taking advantages to make his brother a prey.

This is commonly the worme of peace; for when externall warres do ceaſe, then internall digladiations do commonly ſucceed; then wit and policie and power do put themſelves to it to ſee what they can get; and this is a ſin which God taketh notice of, and which he declareth to his Prophets that they may reprove it.

2. Here is *Violence* alſo added; for where by fraud, and circumvention, and ſecret conveyance this ſpoiling cannot be wrought, there like the Prieſts ſervant that came for fleſh for the Prieſt, they will take by ſtrong hand and by violence that which they would have.

This is commonly the war between the ſuperiour and inferiour, between the ſtrong and the weak; for the weakeſt here go to the wall.

Theſe be ſignes of a drooping and decaying common-wealth, when cruelty and violence is its own carver, and the poor have their faces ground between the tearing milſtones of oppreſſion: when the poor flock pines and ſtarves with hunger. When,

Alienas oves cuſtos bis mulget in hora.

For they be called *filii alieni*, ſtrange children that do oppreſſe their brethren. When things are not carried by the Law of Juſtice, but by the power of violence.

And the common-wealth of the Jewes were even ſick to the death of this diſeaſe, at this time when *Habakkuk* prophecied; for ſhortly after followed their deportation, and the deſtruction of *Jeruſalem*, and deſolation of the Temple.

Let all the Kingdomes of the world take warning by this fearfull example, and let not private perſons tranſgreſſing in this kinde, forget what the Lord did to this people.

3. The Prophet addeth *Before me*: wherein he declareth a double boldneſſe of theſe ſinners.

1. That they profeſſed their oppoſition, and cared not who ſaw it; for the holy men of God ſearch not ſo deep into the manners of men to ſeek out their faults; neither do they profeſſe themſelves ſtudents in the affaires of the common-wealth as

to

to obſerve how things are carried, but if God declare it to them, and cauſe them to behold it, and if the workers of this wickednesſe be ſo bold and open that they care not who ſee it, this doth prove the ſinne deeply rooted and high-grown in amongſt them.

2. It proves their boldneſſe in ſinning, that they durſt commit thoſe crying ſins before the Prophet the meſſenger of God ſent of purpoſe to reprove them, and coming from Almighty God to diſſwade them from it.

Sinne at firſt is baſhfull and modeſt, and doth fear the ſight of any good man. *Seneca* the learned Preacher thought it a good thing to keep in unruly deſires, and any intemperancy in young men.

Prodeſt ſine dubio cuſtodem ſibi impoſuiſſe & habere quem reſpicias: And to live

Tanquam ſub alicujus boni viri ſemper præſentis oculis.

But when men grow to that height of ſinning, that they dare commit their iniquities in the ſight of God, and men; in the ſight of the Miniſter that carrieth the ſword of Gods Spirit, the word of God to reprove it and threaten it, or in the ſight of the Magiſtrate that carrieth the ſword of God to puniſh it, then to uſe the Apoſtles word, *Sin is out of meaſure ſinfull.*

Such are they that ſwear and blaſpheme the name of God, that talk ſcurrilouſly and leudly, that deprave their brethren maliciouſly, that drink drunk even before us the Miniſters of Gods word, as if God had ſent us to bid them ſin on, and as if we had no commiſſion to find fault out of the Pulpit.

They ſave their own ſtakes by confining us to the Pulpit, and ſhutting up our power there; for there they know we may not tax perſonally, and they think themſelvs free enough if we ſmite at ſin only in generall terms; for ſuch reproofes have no edge but what parricular application doth give them, and therein they are wiſe enough to favour themſelves.

It is not nothing that the Prophet doth ſay that this *ſpoyling* and *violence* was done before him; for his words of reproof will prove them guilty of wilfull tranſgreſſion and contempt of the divine Majeſty, as it preſently followeth.

And he will be both a fearfull imprecator againſt them as he

he proveth in this *Chapter*, to call down Gods judgments upon them; and he will be a full witneſſe to teſtifie againſt them before God.

And there are that raiſe up ſtrife and contention.

This is a further complaint of the Prophet againſt this people that they are ſo farre from peace, that they do pick quarrels one with another, and make matter of *ſtrife* and *contention*.

This is contrarie to the Apoſtles precept.

If it be poſſible, as much as in you is, have peace with all men. Rom. 12.

There be ſome of that froward nature, and wrangling diſpoſition that cannot contain themſelves within the bounds of peace, but they muſt be ever ſearching where they may finde fault, thinking it beſt fiſhing in troubled waters.

You ſee that God taketh notice of ſuch unquiet perſons, and detecteth them to his Prophets that they may chide them for it as the Apoſtle ſaith,

Now I beſeech you brethren marke them which cauſe diviſions and offences. Rom. 16. 17. You ſee God marketh them, for it is one of the ſix things which God abhorres, him that ſoweth diſcord among brethren. Pro 6. 19.

There is great cauſe why God ſhould abhorre ſuch as ſtirre up ſtrife.

1. Becauſe God is called the God of peace, and his Goſpel is called the Goſpel of peace, and his naturall Sonne became *Pax noſtra*, our peace; and his adopted Sonnes be children of peace.

Therefore thoſe ſonnes of thunder, thoſe boyſtrous and tumultuous natures muſt needs be abominable to him whoſe wayes be *viæ pacis*, the wayes of peace; for contraries do expell one the other.

Contention doth derive it ſelf from two very offenſive corruptions in men which are abominable to God, as *Solomon* ſheweth.

1. *Only by pride cometh contention*; and indeed they that think themſelves wiſer then their brethren, and overweene the graces of God in themſelves, and think themſelves worthy to Pro. 13. 12

ſit at the helme and to direct all, if they cannot have their own wils in every thing, then they quarrell, and contend with all that oppoſe them.

The proud man God reſiſteth, for he encrocheth upon his ſoveraingty; therefore *David* ſayeth that God abhorreth him.

Prov. 10. 12. 2. Hatred ſtirreth up ſtrife; that is another corruption in man which God cannot diſpenſe with, becauſe he is charity; and only he which dwelleth in charity, dwelleth in God, and God in him.

There be many diſtaſtes and diſlikes that do grow even amongſt friends, becauſe we either want the wiſedom to know, or the patience to conſider when time is, that there can be no peace between us except we can bear with one another, and forgive one another ſome infirmities, which the Apoſtle calleth *bearing one anothers burthens.*

It is not that ſinne of infirmity in our nature that is here complained of, but when men be ſo perverſe and unquiet that they will ſtirre up ſtrife and contention; as *David* complaineth, *They ſtirre up ſtrife all the day long.*

And when there is not only contention, as in thoſe that ſecretly work one againſt another, but there is *Jurgium* a chiding and ſcolding too; and that they go ſo farre in it, that when the Prophet ſpeaketh to them of peace, they prepare themſelves to battail; this is hoſtility to peace.

Here all thoſe that diſquiet the peace of their brethren, by ſecret whiſpers and by open detractions; and all thoſe that moleſt one another in needleſſe ſuits of law, all talebearers that carry fire about them to enflame a brother againſt a brother, do ſee who takes notice of them; even God himſelf; and they make the Prophets and Miniſters of God like *Joſeph* to carry their evil report to their father: and to complain of them as enemies unto peace;

All thoſe that when a contention is layd aſleep, do awake it with new ſuggeſtions, and ſtirre it up a freſh, and put fewel to it to inflame it; all which proceeds from an evil root of bitternesſe in us, and witneſſeth againſt us that ſurely the fear of God, and the love of brethren is not in that place.

The

The Apostle telleth us, *That if we be led by the Spirit of God, we are the sonnes of God.* But it is clear that contention and strife and debate are fruits of the flesh, and declare us to be carnall; and flesh and bloud cannot inherit the Kingdom of heaven.

Those contentions do make us unfit for the service of God, and to performe all Christian offices to one another; and God seeing it for the good of his people, he detecteth it to his Prophets of purpose, that they may seek Reformation thereof. But these did strive even with the Prophets.

How farre this unquietnesse did stretch in this people, the next words declare;

Therefore the Law is slacked.

By the Law here he meaneth the Law of God that *labefallacta est*, is weakned; or as others read it, *lacerata est*, is torne in pieces; others, *dissolvitur*, is dissolved, that is the Law of peace and charity; for the whole summe of the Law is love; that is broken, and no man maketh conscience thereof, or careth to be ruled by it. Here observe

1. This goeth near the heart of Gods Prophet, when he seeth that God is no more set by, and his Law no better regarded; so doth the Prophet complain, *I beheld the transgressours, and was grieved, because they kept not thy word*; this complaint then was no humane perturbation, but a sad complaint for the injury done to Almighty God in his Law. Psal.119.158

And herein we shew our zeal of Gods glory when we are moved and troubled at the contempt of his Law; for commonly we are full of heat and provocation in personall injuries when our selves are touched: but we are too cold in the quarrell of God.

The holy Psalmist cryes out, *Away from me all ye that work iniquity, for I will keep the Commandements of my God.* This is to be angry without sin, when we are provoked against them that violate the holy Law of God.

2. Note how licentiousnesse was overgrown in this people, and to what an height their sin was come up; when the Law of God which was by God given to them, deposited with them, given with such a charge of keeping it, with such terrible threatnings

hings of all declining from it, given with such promises annexed to the keeping of it, was now neglected; the lanthorn and light to their feet put out of purpose, because they love darknesse more then light.

These two things *mutuo se generant*, do mutually beget each other. For from the contempt of the Law of God doth arise licentiousnesse and custome of sinning, and from that licentiousnesse doth grow a further contempt of the Law.

When men live out of the aw of Gods Commandments, and will not be kept within the bounds and limits which the Law of God doth set them, there can be no hope of their conversion, their estate is desperate the Prophet must repaire to God, this is *Dignus vindice nodus*.

It is time for thee Lord to put to thine hand, for they have destroyed thy Lawes.

Judgment doth never go forth.]

1. Some understand this of the impurity of those wicked men, that God doth see their violence, and how his Law is broken, and yet he keepeth in his judgment, and doth not punish the transgressours, which maketh them to sin boldly; for because sentence is not speedily executed against the wicked, the heart of the children of men is wholly set in them to do evil.

In which sense the Prophet doth chaleng God of remissnesse in execution of his judgment, and quickneth him by this complaint.

2. Others do understand these words of the corruption of all judicial authority amongst them; for where the Law God of faileth, and is not regarded, there can be no seat of Justice, no man can expect that judgment should come from thence: *expectavi judicium & ecce clamor*, there is the stool of wickednesse.

And that sense doth best agree with this place and the coherence of the Text: For where Religion is despised, the courts of Justice must needs be corrupt. Justice is either turned into wormwood if the Judg be incensed and carrie a spleen; for if the Judg be servile and live in fear of some great power, he must take his directions from them, & he must decree as he is commanded; Or if he be covetous, justice is a prize, then winne it and weare it.

Or

Or if he be partiall, as the parties are befriended, so the cause is ended.

So that judgment that is upright and uncorrupted judgment, never goeth out; and so the best causes speed worst.

You see here was great cause of complaint, when there was neither Religion nor Justice left in that land. It followeth,

The wicked doth compasse about the righteous; so *David* complained, *The wicked walk on every side.* And again, *Be not far from me, for trouble is near, for there is none to help.* He complaineth of the ungodly, and calleth them Bulls, and Lyons, strong Bulls, ravening and roaring Lyons. *Dogges have compassed me.* Psal 11.8. Psal. 22.

Where the law of God is neglected, authority and power degenerateth into oppression and tyranny; men lay aside humanity, and are transformed into brute beasts that have no understanding. Vers. 16.

There is nothing more dangerous then to be an honest man, and one that feareth God and maketh conscience of his wayes, amongst the wicked; *They come about me like bees.*

As the *Sodomites* came about *Lot*; and they cry, down with them down with them, and let them never rise again. The Prophet *Isay* describeth it well,

And judgment is turned away backward, and justice standeth afarre off; for truth is fallen in the streets, and equity cannot enter. Isa. 59.14.

Yea truth faileth, and he that departeth from evil, maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. Vers. 15.

Christ told us long ago in his disciples; *If you were of the world, the world would love you*; for the world loves all her own, *but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

You see how they compasse about the just men in whom any Religion appears or any care of a good conscience, or any fire of holy zeal, the wicked come about such to quench this fire, and beset such round about that they may not escape them.

Let Lot say to the *Sodomites*, I pray you brethren do not so
Gen. 19. 9 wickedly, they will presse upon him, and threaten him. Now will we deal worse with thee then with them; then they pressed to break the door.

Therefore wrong judgment proceedeth.]

Because things are carried by the licentious and unbridled will of power, without Religion or conscience of Equity, therefore there is wrong judgment. I understand the Prophet thus;

That private injuries and oppressions between man and man were frequent, and the wicked used all means to molest the just; and when they did flie for remedy to the courts of Justice, they were also so corrupt, and did so favour the cause of the wicked, that there they had wrong judgment.

The Judges and Magistrates that should execute the judgments of God upon the wicked, and should deliver the oppressed out of the hands of the oppressour, they were guilty

1. Of favouring and animating and abetting the wicked in their ungodlinesse which they should have punished, for which also they were ordained.

2. Of unjust judgment, punishing where they should spare, and oppressing whom they should defend.

Here was a corrupt common-wealth, and this was the grief of the Prophet, and he had no remedy but to put the scrole of their sins and to spread it before the Lord; and in the behalf of the oppressed to appeal from the courts of men to the tribunal of God.

The words thus opened, and the sense cleared, let us consider this text.

1. In the totall summe: it is a verie serious complaint of the Prophet to God.
2. In the particulars of which he complaineth.

He complaineth of two things.

1. Of the corruption of the state of the common-wealth of the Jewes.
3. Of Gods declaring the same corruption to him.

The

The corruption is expreſt in three things.

1. In the Converſation.
2. In the Religion.
3. In the Juſtice of that Nation.

1. In the totall: the Prophet doth complain to God ſeriouſly, and out of a greived heart of the people.

Complaint is a part of Prayer. Doctr.

Prayer is a pouring forth of the heart to God, wherein we proſtrate all our deſires to God, and crave his help.

Sometimes we call to remembrance the mercies of God, and ſumme up his benefits, which though it be joyned with prayer, and doth paſſe under the name of prayer, yet is it rather a ſpeciall and diſtinct part of Gods worſhip in it ſelf, then properly any member or part of prayer.

Sometimes we begge of God ſupply of our wants, and that we call *Petition*.

Sometimes we plead the cauſe of our brethren and begge for them, that is *Interceſſion*.

Sometimes we pray againſt judgment and ſin, and that is *Deprecation*.

Sometimes we have cauſe to complain to God of the ſins and tranſgreſſions of our brethren, when either the honour of God, or the peace of brethren is violated: ſo here, this is *Imprecation*.

For when we ſee that the outward means of reclaiming men from giving offence to God, to the Church and to Chriſtian Religion, do not work effectually to reforme them; yet we muſt not forſake the cauſe of God ſo, but make our complaint unto him, and put the matter into his hand.

Thus when there was a counceil held againſt the Apoſtles, and therein conſultation for the quenching of the light of the Goſpel then beginning to ſhine more clearly, *Peter* and *John* were ſent aſide from the counceil, diſmiſſed with a ſtraight and ſevere charge to ſpeak no more in that name. Act. 4. Verſ. 17.

They came to their brethren and informed them of theſe things; and *They lifted up their voice to God with one accord.* Verſ. 24.

In that prayer they complain of their enemies. 1. For that which

which they had done already: *For of a truth againſt thy holy child* Jeſus *whom thou haſt anointed, both* Herod, *and* Pontius Pilate, *and the Gentiles were gathered together,*

2. For that which they meant to doe.

And now Lord behold their threatnings.

This alſo is twice included in the Lords Prayer; for when we deſire that the Kingdome of God may come, we do complain of the enemies of that Kingdome, and deſire God to ariſe and ſcatter them, and defeat all their deſignes againſt the ſame.

And when we pray not to be led into temptation, but to be delivered from evils, we do ſecretly complain of all thoſe evils which Satan and his wicked inſtruments do plot againſt the body of the Church, or any particular members thereof.

1. The reaſon is becauſe vengeance belongeth to God, and we muſt remember of what ſpirit we are, and muſt not take the quarrel of God into our hands, but leave it to God to ſee and require.

2. Becauſe the times and ſeaſons are only in his power, and we muſt leave it to his wiſe Juſtice to take the fit time for the converſion or confuſion of his enemies, in the mean time reſting our ſelves on his ſure Protection and faithful care of us.

3. Becauſe we may have enemies for the preſent, who may come to a ſight and ſenſe of their ſins, and may by our complaint of them to God, receive his ſaving mercy to reconcile them to the Church, as he did *Saul* at the Prayer of Saint *Stephen*, who ſhortly after became an Apoſtle, and proved a choſen Inſtrument of Gods Glory.

4. We muſt complain of theſe things to declare our zeal of Gods Glory, and our holy impatience to ſee his Commandements deſpiſed of men.

5. To ſhew our charity to our brethren, who do ſuffer by this cruel and wicked world, whoſe eſtates we pitty, and we go to God as a common father to us all, to take the matter into his own hands.

From whence we conclude that it ever ought to be a part of our Prayer, to call upon the name of God by way of complaint of the iniquity of the times in which we do live, that God may give an end to it, and that it may not prevail againſt his Church, leaſt

leaſt the enemies thereof do grow too proud.

This manner of complaining and calling upon God for Iuſtice againſt the ungodly doth not die with us here; the ſeparated ſouls parted from earth, and from their bodies do retain it.

I ſaw under the Altar the ſouls of them that were ſlain for the Word of God, and for the Teſtimony which they held. Rev. 6. 9.

And they cryed with a loud voice, ſaying, how long O Lord, and holy and true, doſt thou not judg and avenge our blood on them that dwell on the earth. Verſ. 10.

This doctrine yieldeth this fruit of application to our profit.

1. If we ought to complain to God of the wickedneſſe of our brethren, when they do grow incorrigible, it is a fair warning to us to walk warily and with a good conſcience before God and man; and that in two reſpects.

1. That we do not offend our brethren by any means, leaſt we give them occaſion to complain to God of us. It is a dangerous thing to give occaſion of offence to any of thoſe little ones that truſt in God, and wo be to them that give the offence.

2. It is the praiſe of *Zachary* and *Elizabeth*: that they were ἄμεμπτοι. Luc. 1. 6.

The Apoſtle doth require this of the Philippians ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι. *Sine querela, ſine cornibus*, of μέμφομαι *Conqueror.* Phil. 2. 15

3. You ſhall find it a great contentment in your heart, and peace in your bones all your life through, but eſpecially upon your death-bed, when you can comfort your ſelves with this, that your brethren with whom you have lived, have had no cauſe to complain of you. But it will be an ornament to your memory, and a ſecond life to your good name when you are departed hence.

Let no man neglect the complaints of his brethren, eſpecially of Gods Miniſters; for where they be juſt they have ſwift paſſage and eaſie admittance, and moſt gracious auditors.

2. That we do not ſo defile our ſelves with our ſinnes, that we may complain, and God will not heare us: for there be many more that complain and are not heard, then of thoſe that

plain and have audience and redreſſe. For this is much more anger, then holy zeal.

They had need be very innocent that complain of others. *Turpe eſt authoris cum culpa redarguit ipſum.*

2. This teacheth us by all means to ſeek the Reformation one of another; for if by our good councell, or by our good example, or by brotherly reproofes, or by the mediation of friends, or by the ſharp coercion of the Laws, we cannot deſtroy ſinne in them; yet we muſt not give them over, we muſt complain to God of them, and leave them to his juſtice.

2. Let us now review the particulars of the Prophets complaint.

1. Of the corruption of the ſtate of the common-wealth of the Jews, and therein,

I. Of their corrupt converſation, generally expreſt in theſe words

Greivance, Spoiling, Violence, Strife, and *Contention*; all of them againſt the Law of the ſecond Table, *Thou ſhalt love thy neighbour as thy ſelf.*

Doctr. The ſin of uncharitableneſſe corrupteth a common-wealth, and maketh all the faithfull ſervants of God complain; it is a crying ſin; obſerve the Prophets words;

1. *Greivance:* If you do any thing, or ſay any thing whereby you do greive our brother and alienate his affection from us.

2. *Spoyling:* If we by any means hurt him in his maintenance, either by taking from him that which he doth poſſeſſe, or by preventing him in that which he ſhould poſſeſſe, by withholding from him the wages of his labour, or by denying the labourer work whereby he ſhould live, or by undervaluing his labour to make it unſufficient to ſupport him: or by bringing up an evil report of him, or by any alienation of his friends from him.

3. *Violence:* Uſing ſtrong hand to any of theſe purpoſes, which is called ſinning with an high hand and a ſtife neck, abuſing power and place to oppreſſion and wrong.

4. *Strife*: Diſquieting our brethrens peace.

5. *Jurgium*: Provoking them with proud and imperious ſpeeches.

Theſe

These sins corrupt a common-wealth, and overthrow charity, and greive all such as fear God.

1. Because they impeach the authority and power of God, who hath reserved to himself the dispensation of his own gifts here; for the earth is the Lords, and all that therein is, and he hath given it to the sonnes of men; whatsoever either honour or wealth any man possesseth, which is not of his gift, that is atcheived by unlawfull means, it hath not his blessing, and it is held by intrusion and usurpation.

He hath not put man into the world as he did the people of *Israel* into *Canaan* to be his own carver, and to take what he can get by strength or policy; they had warrant for what they did there, we have a law of restraint to confine us to lawfull wayes and means of living: therefore all such violence as invadeth the goods of our brethren is a wrong to him who openeth his hand and filleth with plenty, and doth not bid us arise kill and eat, and get what we can, no matter how.

2. This uncharitable practice doth destroy society, for seeing God for peace sake, hath made a difference between men on earth, some superiour, others inferiour: some rich, some poor, that there might be a need of one another, to maintaine the state of a common-wealth; all they that ingrosse to their own heap, and do only study themselves and their own houses, they corrupt and destroy that common society which ought to be in the members of the body.

I read that Pope *Adrian* the sixth, a monkish man, demanded once of *John* of *Sarisbury* his country-man what opinion the world had of the Church of *Rome*.

He answered that

The Church of Rome which should be a mother, was now become a stepmother, and gathered and got all from her own children.

The Pope replyed with a tale.

All the parts of the body did conspire against the stomack, and thought much to labour for that, whereupon they resolved to feed it no longer: but within few dayes, there grew such a generall decay in the state of all the parts of the body, that at last finding their errour, they laboured as before for

the ſtomack, and found then that that maintained them all.

The Popes application was, that the Pope is the ſtomack in the body of the Church; and that though all the members of the body do feed him, yet he gathereth not for himſelf but for the whole body.

It is true, that the father of a Common-wealth is the ſtomack, from whence all the body as from the root deriveth ſap, and nutriment, and therefore all muſt labour for him:

But one body muſt have but one ſtomack; and therefore when every man ſhall rob and ſpoile and ſwallow up what he can, the body muſt needs periſh.

Again, where that one ſtomack is good, the body thrives, for that hath not only an appetitive faculty to deſire food, and receptive to entertain it, and a retentive to keep it, but a digeſtive alſo to diſtribute it into all the parts of the body.

But if the ſtomack be appetitive, and rapine, and devour all, as in ſome diſeaſe, *Caninus appetitus*, which is a greedy devourer; or if it be retentive and will part with nothing, but is the hell and grave of all that it receiveth, as in covetouſneſſe; or if it be defective in the retentive faculty, and caſt up all, as in prodigality and waſte:

Or if it be ill affected in the digeſtive faculty, that it feedeth nothing but ill humours, to overthrow the contemperament of the complexions; That is

If it feed the ſanguine only, and ſo maintain all kind of wantonneſſe, pride and vanity.

If it feed only choler, and ſo ſupport tyranny and violence.

Or if it ſupport only Melancholy, it feedeth ſullen and buſie projecting wit.

Or if it feed fleame, it ſuſtaineth idleneſſe; if it do not nouriſh the temperament of theſe humours in the body, it feedeth diſeaſes and deſtroyeth the body.

Thus was the Common-wealth of the Jewes at this time diſeaſed, and only the choler was fed, which brought forth greivance, ſpoyling, violence, ſtrife: So riches became the faculties of evil doing, and power was the mother and nurſe of violence.

Uſe. Our leſſon therefore is, if we love the ſtate of the Common-wealth

wealth in which we live; and would have the body thrive, of which we are members, we must observe the lawes of Christian charity, and common justice. *Justitia tua sum cuique tribuit, charitas tua tunni*, we must do all men right and know our own from another mans, and we must distribute to the necessities of our brethren, that there be no complaining in our streets; the elder must labour by good councell and good examples to support the younger, the younger by their strength and labour to give subvention and help to the elder; each to know their own, and to think nothing theirs which is not lawfully gotten.

Let us remember the severe prohibition of the Law, which not only bindeth our hearts and affections, saying, *Thou shalt not steal, nec actu, nec affectu*, neither in act nor in desire; but it restraineth our very first thoughts and motions of the minde; *Thou shalt not covet any that is thy neighbours*.

Let us remember how much violence and spoyling, and greivance and strife displeaseth God, and let our brother dwell in peace by us; let us not so much as look upon our brethren with an evil eye to envy their thriving, or with a covetous desire to enrich our selves with their spoiles.

We see the danger of this Common-wealth of the Jewes because of their oppression, and we see the remedy here used to complain thereof to God; therefore if we with *Solomon*, *Turne and consider all the oppressions that are wrought under the Sun, and behold the tears of the oppressed, and none comforteth them, and the strength is of the hand that oppresseth them, and none comforteth them*: Eccles. 4. 1.

I know no remedy that we have but our prayer to God; for he only is the refuge of the afflicted.

If the Minister complain that he cannot be entertained to execute the Priests office without Simoniacall contracts, or being in the execution of the same, cannot keep the tythes and profits of his place from spoile and depredation.

If the Souldier complain that in time of peace, he is despised;

If the Merchant be hindred in his commerce; the husbandman over-racked in his rent, the labourer either not found work,

work, or not payed their wages.

If the common man be exhausted by impositions, and exactions, and the rich man milked by borrowings.

Whilest the most idle and unprofitable mothes of the commonwealth, and the rust of peace doth devour all, and build their nests on high full of the spoiles of their brethren;

These things tells us, *that they that are dead in the Lord are happie*, as *Salomon* saith; *they hear not the voice of the oppressour, and they shall not see the evil which this crying sin shall bring upon the living*: For you shall see that God heareth the complaints of his holy ones and visiteth the land that transgresseth in these things.

The corruption of Religion, even the contempt thereof, is complained of: *The Law of God slacked, weakened, despised.*

Doctr. It is a diseased and a desperate state where Religion is contemned, and where the Law of God is not cared for.

Reason. 1. The cause is because we hold nothing temporall in this life, by any other right then upon condition of our obedience to the Law and Will of God.

Isa. 1. 19. *If thou consent and obey, thou shalt eat the good things of the land.*

Vers. 20. *But if yee refuse and rebell, ye shall be devoured with the sword.*

Deut. 5. 2. *Moses* repeating the Law of the ten Commandments to the people, calleth it the Covenant which the Lord made with them in *Horab* and the conditions of the Covenant were these,

Vers. 32. *Ye shall observe to do therefore as the Lord your God hath commanded you, you shall not turne aside to the right hand, nor to the left;*

Vers. 33. *You shall walk in all the wayes which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your dayes in the land which ye shall possesse.*

The very introduction into the Law: *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage*; sheweth why God delivereth us from the hands of our enemies, that we may serve him, and that we may thrive and prosper in his service.

Therefore, where the Law is slacked, and Religion set at nought, the despisers thereof have no lawfull interest in any thing that they possesse: but are intruders and usurpers and such as encroach upon Gods right without any plea of right; they

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are robbers of the just to whom the earth is given, and with whom only the Covenant of God is made.

The Psalmist sayeth: *Blessed are the undefiled in the way, who walk in the way of the Lord.* Psal. 119. 1 The idle speculations of secular wise men, and the corrupt affections of carnall men, have sought felicity in other wayes, but have not found it. The way of Religion, and keeping the Law of God, never failed any man; for though the faithfull man be not justified by his obedience and keeping of the Law, yet the faith of the man is so justified, as S. *James* saith, *Shew me thy faith by thy works.*

The way of temporal fulnesse hath misled many, and corrupted the very Jews, of Gods people; for why did they oppresse and spoyle, and greive, and contend with their brethren, but to mend their own heap? and riches are not but for use.

By riches they might have their hearts desire in any thing here below, they might buy it out.

Every one observeth the way of his time; if he see that there bee no way of rising or thriving in the world, but by such a mediation, the whole addresse is that way, and that means is wholly studied.

If a man see that there is nothing to be had without mony, for mony any thing, then mony is his whole study: *quærenda pecunia primum.*

And sure if men did see that nothing but vertue and Religion and the fear of God did preferre men, and sufficient worth for the place that they seek, men would study vertue and honesty, and all those parts which might make them worthy of what they seek.

But it is no matter, let the men of this world share amongst them things temporall, and let them break and slack the Law of God to humour the present times, as those Jewes at this time did of whom the Prophet doth complain, *I will give them sauce to their meat:* For three things well considered will call us away from these temporall desires, and make us despise the world.

1. Though one man had all that this world affordeth delightful, yet all this could not satisfie his unbounded desire, he could not take use of it all, he should have but the beholding of some

ſome of it with his eye, and that the leaſt part of the whole.

2. All theſe things could not give reſt and peace to the conſcience, or heal the diſeaſed ſoul, or comfort at the dying hour: they cannot ſtand in the gap to turn away the judgement of God, they cannot ſo much as cure the head-ach, or the tooth-ach, or any diſeaſe of the body.

When our ſins be ripe and ready for the gathering, all the wealth of the world cannot keep out the ſickle of vengeance.

3. None of all this ſublunary happineſſe can extend it ſelfe to eternity; we brought it not with us, and we muſt leave it behind us, and as *Zophar* ſaid,

Iob 20. 15 *He that hath ſwallowed down riches, ſhall vomit them up again; God ſhall caſt them out of his belly.*

Neither do all men carry till they die to lay down theſe things; we have heard with our ears, and ſeen in our owne times, how ſome have outlived great honours, and ſeen them conferred upon others: we have ſeen great eſteemed rich men break, and their Poverty come upon them like an armed man.

On the contrary, the man that keepeth the Law of God with his whole heart, and doth his beſt to walk conſcionably before God and man, that man hath three benefits, which would encourage any man to embrace the law of God with obedience, and they are the three things in this life, moſt of all to be deſired { 1. Safety from evils, 2. Comfort within himſelfe, 3. Eſtimation abroad.

1. Safety.

The greateſt danger that the juſt man feareth in this life is the wrath of God; for all other evils be the exerciſe of his vertue, that evil of Gods diſpleaſure is the wound of the ſoul, for there is no peace where God is angry, but only the terrour of the Lord. From this, he that keepeth the law of God is ſafe; for he knoweth that whom God loveth once, he loveth for ever, and the grace of Election cannot be loſt.

He may chaſten ſuch with the rods of men, but his mercy he cannot utterly take away; for the foundation of the Lord is ſeal-

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ed with this ſeale, the Lord knoweth who are his.

Whom he knoweth he electeth, he predeſtinates, he calleth, he juſtifieth, he ſanctifieth, he glorifieth. They cannot ſinne unto death.

He will cover them under his wings, and they ſhall be ſafe under his feathers.

2. Comfort within himſelfe.

This cometh from a pure fountain of grace, *the Spirit of God witneſſing to our Spirit that we are the Sons of God*, and then the anſwer of a good conſcience to that Spirit, which hath this effect, that the more we do ſee and feele the failing of all our temporal comforts, the more we cleave to God, and ſeek our comfort in him.

3. Eſtimation abroad.

1. They are deare to God, who loveth them, and declareth them heyres of his promiſes.

2. They are deare to the Sonne of God, he bought them with a price, and he thought it well beſtowed on them, he gave them his word in the Holy Ghoſt to abide with them for ever, and he is gone to prepare a place for them.

3. They are deare to the Angels of God, they pitch their tents about them living, and miniſter unto them, and when they dy they carry their ſouls into *Abrahams* boſome.

4. They are deare to their mother the Church of God, who ſaith to them as *Solomons* mother, *What my ſonne? What the ſonne of my wombe? What the ſonne of my vowes?* And ſhe is ready to tender her children to God, ſaying, *Loe here am I and the children which thou haſt given me.* Prov. 31. 2

5. They that live in the obedience of the law of God have the teſtimony of the wicked, for they cannot complain of them: if they do them wrong, they ſuffer it without ſeeking revenge: if they need the help of the godly, they give it them without reſpect of Perſons; if they be ſick, the faithful pray for them; if they do evill, they reprove them friendly; And when they die, they will rather caſt the care of their eſtates and children upon ſuch as fear God, then upon other men whom they have loved more for their ſimilitude of manners.

And note this, they that walk ſeverely in the obedience of

Gods law, are at the moſt taxed but for hypocriſie, which ſheweth that even the world cannot blame them, if they be ſincere, and truly and really anſwerable to their outward Profeſſion.

To all this we may adde as the full comfort of all, *that Godlineſſe hath the promiſes of this life and the life to come.*

1. Of this life, we hold that which we poſſeſſe in a good right, by our obedience to the law of God, and we have Gods word and promiſe for it, that nothing ſhall be taken from us, of that we do enjoy here but for our greater good.

2. Of the life to come, that is double.

1. Here, { In our good name. / In our Poſterity a ſure houſe.
2. Hereafter, in glory, fulneſſe of joy.

I do not doubt but God hath wrought that ſad effect, by the plentiful Miniſtry of his Word in our Church, that he hath many holy ſoules here amongſt us, which hold the Commandments of God more dear then all that they poſſeſſe or that the world hath to give them, and for their ſakes God is merciful to our land, and gives us that peace & plenty which many of our neighbour Churches do want.

And if God ſhould ſhut up theſe in the chambers of death, the candle of the wicked would be ſoon put out.

But we cannot but ſee that Papiſts do grow both more and more bold then they have been, whence they have their encouragement, God beſt knoweth.

We ſee that Schiſmaticks and Separatiſts are increaſed, and much of the knowledge that is gotten turneth into ſwelling and pride, and contention.

We ſee that the Sabbath of God is moſt neglected, even of thoſe that owe God moſt ſervice, for the abundance of things temporal; we ſee that prout, and pleaſure, and company, and cuſtome of ſinning, hath brought the law of God into contempt, with ſuch as are prophane.

Let ſuch ſee and conſider how God dealt with his own People in ſuch a caſe, as the next part of this chapter ſheweth, and let them feare.

For us let us know that in keeping of the Law of God there is great reward, and let us learne to love this law, and put our whole

whole ſtrength to the keeping of it, that we may live. And this

1. In ſincerity, not with eye-ſervice to be ſeen of men againſt hypocriſie.

2. In zeal and fervency of ſpirit, his word in our hearts muſt be as a burning fire, againſt cold and perfunctorious Profeſſion, which is the general diſeaſe of Profeſſors. Ier. 20. 9.

3. With perſeverance to the end without any intermiſſion or ceſſation againſt Apoſtaſie & back-ſliding; even as our greatex-ample did, who was obedient to the death, even he bowed down his head and gave up the Ghoſt. This, and nothing elſe doth make this life peace, and the next life glory: This is the old and good way, walk in it, and you ſhall find reſt for your ſouls.

3. The corruption of Juſtice is another of the Prophets com-plaints.

Doctr. Corruption of Juſtice is a dangerous ſigne of a droop-ing Common-wealth.

The Magiſtrate ſitteth in the place of God, and he is the com-mon father of the People, and God hath put his own ſword in-to his hand, and commanded him to judge juſtly between man and man. 1. *Reaſ.*

If either there be no Magiſtrate, as when there was no King in *Iſrael*, the People did what ſeemed good in their own eyes. Then every man is his owne judge, and the ſtronger prevaile a-gainſt the weaker.

Or if the Magiſtrate be corrupt there goeth forth wrong judg-ment, & good cauſes have unequal hearings, and right taketh no place. *Solon* in the Athenian, and *Lycurgus* in the Lacedemoni- Clio.
an Common-wealth, got them honour in the books of time for their Juſtice, and *Herodotus* reporteth, that amongſt the Medes, when they yet had no King, *Deioces* being but a private man, by com promiſing contentions betwixt man and man juſt-ly and equally, got that reputation amongſt the People, that in ſhort time all the cauſes of the countrey were referred to his hearing, which got him ſuch a name of doing juſtice, that when they found it neceſſary to put themſelves under the Govern-ment of a King; they found no man ſo fit to inveſt in that ho-nour as *Deioces*, and they with one conſent choſe him to be their King.

Prov. 16. 12. And *Solomon* ſaith, *The Throne is eſtabliſhed by righteouſneſſe.*

Therefore where juſtice faileth, Gods Ordinance is made an inſtrument of cruelty, and the Kings Throne is ſet on a ſlippery place, as we find it exemplified in this Kingdome of the Iews, whereof *Zephaniah* complaineth, *Her Princes within her are*
Zeph. 3. 3. *roaring Lyons, her Judges are evening Wolves.*

And *Micah. They build up* Sion *with blood, and* Ieruſalem *with*
Mic. 3. 10 *iniquity.*

Verſe 12. *The Heads thereof judge for reward.*

Therefore ſhall Sion *for your ſakes be plowed as a field, and* Ieruſalem *ſhall become heaps, and the mountain of the houſe, as the high-places of the forreſt.*

For God cannot long endure that his ſword ſhall be drawn againſt his People, and that his gods (for he giveth Iudges his own title) ſhould become lyons, and bears, and buls, and wolves, and devils, amongſt the ſheep of his paſture.

He did the Government then a great honour, who bore in his ſhield the picture of Iuſtice, having in one hand the ſword, in the other the ſtates, with this word.

Dum illa evincam.

But when *Tribunalia* may be called *Tributalia*, where Iudgment is given according to the gifts and rewards that are given, or where corrupt affection ſerveth its own turn any way from the way of Iuſtice.

God ſeeth it, and is angry that there is no judgment, *& qui videt requiret.*

2. Corruption of Iuſtice is a ſigne of a drooping Common-
2 *Reaſ.* wealth, becauſe it not only is contrary to Religion, and the written Law of God, but it is contrary to the Law of God written in the heart of man.

For as *Lactant.* ſaith well.

Devin. Inſtit. *Radix Juſtitiæ & omne fundamentum, æquitatis eſt illud, vide ne facias ulli quod pati nolis.* This Counſel is good.

Transfer in alterius perſonam quod de te ſentis, & in tuam quod de altero judicas.

And if this law of nature muſt bind all men to do Iuſtice one to another, much more muſt it oblige thoſe to whom the office

of administration of justice is committed, let them make it their own case, and so no wrong judgement shall go forth.

For this same *Jus naturale* is the fountain of all justice, which Religion hath to enlighten, that God having planted true Religion in his Church, this Prophet saith *He looked for judgement.* Isay 5.7.

The proper application of this text, is to the Magistrate, to admonish him to execute the judgements of God justly, that neither the People may have cause to complain of wrong, but may know where to have right done them, neither the Prophets of God may have cause to awake the justice of God against those that manage the sword of justice cruelly or partially, or any way corruptly. 1. *Use.*

But I have none such in this audience to admonish, and therefore I omit the exhortation as unproper for this hearing.

For us, if we hear the cry and complaint of our brethren, or feel the smart of oppression in our selves, we see the danger of it to the State in which we live, threatning it with ruine, and it ought to stirre us up as the Apostle doth admonish, to pray to God for his help. 2. *Use.*

I exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of thanks be made for all men. 1 Tim. 2.1

2. *For Kings, and all that are in authority, that we may leade a quiet and peaceable life in all godlinesse and honestie.*

3. *For this is good and acceptable in the sight of God our Saviour.*

Insurrection against the Magistrate, and deposition of Kings, and violence offered to their Persons even unto death, is a Presbyterian doctrine. *Buchanan* the Scottish Chronicler our Kings first Schoolmaster in his book *de jure regni*, was the first broacher hereof; who maketh Kings to derive their authority from the People, and giveth power to the People to take away the same if he govern not justly.

Against this we have Gods own word, saying, *Touch not mine annointed*, where he calleth Kings his annointed by a special title, not given to any other Persons, but such as exercise regal Authority all the Scripture through; And if they may not be touched, much lesse may they be deposed or their Persons violated.

And this title is not only given to *David* but to *Cyrus*. Thus

Isay 43.1. *saith the Lord to Cyrus mine anointed.* For as *Irenæus* saith,
Lib. 5. *Inde illis potestas unde Spiritus.* For so the Apostle, *The powers that be are ordained of God.*

Therefore the Presbytery and Papacy like *Herod* and *Pilate*, are friends to do a shrewd turn, when they both put power on the People to right themselves against Kings that do not execute judgement.

The Apostle is a better guide, he bids pray for them, and if you consider what Kings then raigned, you will say there could not be worse.

I must therefore with the Apostle admonish, let every soul submit it selfe; Let no man, let not a confederacie of men seditiously and maliciously advance themselves against the Lords annointed: hand off, offer him no violence: use not the tongue to curse him: use not the pen against him to libel him: Curse him not in thy heart, touch him no noxious and offensive way: and if subordinate Magistrates do let wrong judgement proceed, appeal from them to him that sitteth on the Throne of Iustice, who doth drive away all evil with his eye.

If he will not do the right, go in the Prophet *Habakkuks* way, wrastle with God by thy prayers, and make thy complaint to him. *He heareth the complaint of the poore.*

Vid. sup. p. 36. 2. He complaineth and chideth with God for shewing him all this iniquity and violence. From whence we are taught,

Doctr. It is lawful in our Prayers to expostulate and contest with God.

Habakkuk goeth farre in this you have heard. *Jerome* saith, *Nullus Prophetarum ausus est, tam audaci voce Deum provocare.* Yet we shall find that others have gone very farre this way, *David* for one.

Psal 22.1. *My God, my God, why hast thou forsaken me? why art thou so farre from helping me, and from the words of my roaring?*

O my God, I cry in the day, but thou hearest me not, and in the night season I am not silent. And he professeth it.

Psal. 42.9. *I will say unto God, my rock, why hast thou forgotten me? why go I mourning, because of the oppression of the enemy?*

David is very frequent in these expostulations, so is holy *Job*, so is *Jeremie*, and both these are very much overgone in passion, and

and therefore examples rather of weaknesse, which we must decline, then rules of direction to imitate.

S. *Paul* doth give us good warrant for this wrestling with God, it is his very phrase; *Now I beseech you brethren for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me in your prayers to God.* He useth a word that signeth such striving as is in trying of mastery, who shall have the best. Rom. 15. 30.

And *Jacob* is a type hereof who wrestled with the Angel till the break of the day, and though he got a lamenesse by striving with his over-match, yet would he not let him go till he had gotten a blessing.

Representing the fervent petitioners that come to God in the name of Christ, as the woman of *Canaan* did for her daughter, neither the Disciples nor Christ could make her turne aside or be silent.

But here is a *Quere*: for the Apostle doth say; *O man who art thou that replyest against God?* When once God hath declared himself in any thing, how dare we call him to accompt, and aske him a reason for any thing he doth? *Quer.* Rom. 9. 20.

And again the Prophet *Isay* saith, *Woe unto him that striveth with his Maker.* Isa. 45. 9.

Further, is it not contrarie to that petition in the Lords Prayer? *Fiat voluntas tua:* For doth not the Prophet declare here a dislike of that which God did, as seeming to wish it had been otherwise, when he asketh, *why dost thou shew me iniquity, and make me to behold violence.*

The best way to clear this doubt, is to behold this passion in some chosen servant of God, and see what he makes of it; we will take *David* for our example, and let us hear him first complaining, and then answering for himself, his complaint is passionate. *Sol:*

Will the Lord cast off for ever? and will hee be favourable no more? Psal. 77. 7.

Is his mercy clean gone for ever? doth his promise fail for evermore? Vers. 8.

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Vers. 8.

He

He recovereth himſelf, ſaying,

Verſ. 10. *And I ſaid, this is mine infirmity: but I will remember the yeers of the right hand of the moſt high.*

Surely there be infirmities in the Saints of God, and this expoſtulation with God is an effect of infirmity: Yet ſhall you ſee that this doth no way weaken the doctrine before delivered, that it is lawfull to expoſtulate with God in our prayers.

The infirmities of Gods ſervants are of two ſorts: 1. Naturall: 2. Sinfull.

We muſt ſo diſtinguiſh, for when Chriſt took our nature into the unity of his perſon; with it he took upon him all our infirmities, but not our ſinfull ones. For he was like man in all thing, but ſin.

Three eſpecially are noted in the ſtory of the Goſpel; that is to ſay,

Sorrow: Fear: Anger:

1. *Sorrow*, for he wept and mourned.
2. *Fear*, for he was heard in that he feared.
3. *Anger*, for he did often chide, and reprove.

Theſe affections be naturall, and ſo long as they be affections, they are without blame, when they exorbitate, and grow into perturbations, then they are faulty. For there is ὁρμὴ which is the inclination: and there is πάθος which is the inflammation of nature.

God who in creation gave theſe affections to nature, hath not denyed us the uſe of them; yea he hath ordained them as excellent helps for his work of grace in us.

Therefore we find fear mingled with faith to keep it from ſwelling into preſumption, that fear is not a firm the Elect, as ſome weak conſciences ignorantly miſtake it; but it is *Cor fidei*, the whetſtone of faith to give it the more edge.

As in that complaint of *David*, *My God, my God, why haſt thou forſaken me.* Where the firſt part of that complaint is *vox fidei*, the voice of faith, *My God my God*: the ſecond is *vox timoris*, the voice of fear, *quare me dereliquiſti?* and we ſay, fear is a good keeper, it makes us lay ſo much the faſter hold on God by faith; Yea it is a warning to us to avoyd any thing that may do us hurt.

The

The wise-man feareth and departeth from evill. Pro. 14. 16

Sometimes we find fear mingled with joy; as for example;

When the Lord brought again the captivity of Sion, we were like Psl. 126. 1.
them that dream.

They were overcome with joy for their deliverance and restitution, and yet they felt withall a fear, that it was too good to be true, and doubted that it was but a dream.

We do not receive any good newes but before the hearing of it we fear; the Angel that appeared to *Zacharie* the Preist found Luk. 1. 13.
him afraid.

The Angel that came to the Virgin *Mary* found her afraid; so did he that brought the newes of the birth of Christ to the shepheards: for all men know that we have no cause to expect any newes from heaven, wee are so evill and sinfull.

And although the comforts of God do remove that fear for a time, yet God would not have it quite extinguished in us: for the Prophet biddeth us, *Serve the Lord with fear, and rejoyce* Psal. 2. 11.
with trembling. And the Apostle doth bid us too, *work out our salvation with fear and trembling.*

Sometimes greif is mingled with faith, as in the poor man in the Gospel of whom Christ said, *Doest thou beleeve?* he answered first with his tears, then with his words saying; *Lord, I beleeve, help thou my unbeleefe.*

So in the Publicane beating his breast, and saying; *Lord, be mercifull to me a sinner.*

Sometimes indignation is mingled with faith, as in all the imprecations of the Prophet, which as they are Prophecies and so proceed from the Spirit of God: so are they passions in these holy men, and are vented with that indignation, of which the Prophet saith, *Be angry and sin not:* and which the same Prophet justifieth, *Shall not I hate them O Lord which hate thee?*

And this holy indignation you see in the very separate soules.

They cry with a loud voice, how long Lord dost thou not judge Rev. 6. 10.
and avenge our blood on them that dwell on the earth? Tantæne animis cælestibus iræ!

To come now to the point in question.

This zeal of the Prophet is not a diſlike of, or an oppoſition to the will of God, by way of contradiction; but a diſlike of the thing done according to the expreſſe will of God, wherein the Prophet doth not offend.

The example of our Saviour Chriſt is full, and giveth teſtimony to this truth: for coming of purpoſe to lay down his life for his Church, and knowing it to be his Fathers will that he ſhould ſo do; yet in the garden he three times prayed, *that if it were poſſible that cup might paſſe from him*; he did not reſiſt the Will of God, for to that he ſubmitted himſelf; but he diſliked that which he was to ſuffer according to that Will.

The reaſon is, becauſe it was evil and a puniſhment, and he who taught us to pray, *libera nos a malo*, *Deliver us from evil*, did ſo himſelf.

So though he knew the Will of God to be peremptorie for the deſtruction of *Jeruſalem* and the rejection of the Jewes, he ſorrowed and wept for the ſame: which ſhewed his diſlike of the thing decreed, though he approved the decree it ſelf and reſiſted it not.

Sorrow is a griefe taken by a naturall diſlike of that for which we greive.

When our parents, wives, children, or freinds die, we greive; the Apoſtle doth not forbid that affection, he limiteth and regulateth it; he would not have us ſorrow as men without hope.

And when he took on him our naturall infirmities and affections, he did not ſo undertake them to remove them from us, or to extinguiſh them in us, but to correct and temper them. As S^t. *Cyrill* ſaith: *ut ſic natura noſtra reformaretur ad melius*, that ſo our nature might be bettered.

In this very example in my Text of the Prophets diſlike that God ſhould ſhew him this iniquity and violence of the Jews, which was a greif and a burthen to him to ſee; remember what is ſaid of *Lot* by S^t *Peter*.

2 Pet. 2. 8. *For that righteous man dwelling among them, vexed his righteous ſoul from day to day with their unlawfull deeds.*

Here was not only an holy greif for, but an holy indignation againſt the ſight of theſe things which God ſhewed him, and that in the righteous ſoul of a righteous man.

I conclude this point as before with *Davids* words, I deny not that this was the Prophets infirmitie; I deny it to be his iniquity, it was no ſin in him. And I again urge my former point of Doctrine, it is lawfull for the holy ſervants of God to expoſtulate and conteſt with God in their prayers.

1. Becauſe hereby we declare our diſlike of thoſe things againſt which we conteſt, as here the Prophet ſheweth that it is to him very hateful and offenſive to behold the ſins of the people, which both corrupt and endanger the ſtate of the Commonwealth. 1. *Reaſ.*

So when the Prophet complaineth often of Gods long-ſuffering toward the wicked, he ſheweth it to be an offence to the children of God, that the enemies of God ſhould be ſo long forborne.

And when he awaketh God, *up Lord why ſleepeſt thou*, and ſtireth him to revenge of his own cauſe, therein he declareth his zeal of the glory of God, of which he muſt be careful eſpecially.

2. This publique expoſtulation uſed in this caſe to awake the juſtice of God againſt the wicked, doth ſeem to terrifie the ungodly from their wicked wayes; for when they ſee that they that fear God, and walk before him, and with him, are up in armes againſt them, and bandie their imprecations againſt them, they cannot but ſee their eſtates in great danger. 2. *Reaſ.*

3. This expoſtulation of the juſt doth declare that their yeilding to the Will of God in theſe things which they do without offence to Gods diſlike, is not out of naturall principles and reaſons incident to humanity, but from a ſupernaturall dedition and yeelding of themſelves to the tranſcendens Will of God, whereby they do approve even what they do diſlike, becauſe they find the Will of God that way. 3. *Reaſ.*

The profit which we may make of this point is,

1. To teach us zeal in the cauſe of God; for there is no life in the ſervice that we performe to God without zeal; there is not only the Spirit of God required in us, but fervency of the Spirit by the Apoſtle; and that the ſame Apoſtle calleth the Spirit *dwelling in us plentifully*, and in another place: *The Spirit ſanctifying us throughout.*

This giving our bow the full bent, that it may have the full

strength, and this to be drawn home, when we send our prayers up to heaven that they may reach the mark, this is *So run that ye may obtaine*: It is called striving to the mark;

Zeal only used in matters of forme and ceremonie, and in outward things, makes us like *Agrippa* almost Christians; but zeal against the evil life and crying sins of the time is discreet and necessary; for these do hack and hew the bough we stand upon, these under-dig the ground we walk upon.

These put it to an if: *Si filius dei es*, if thou be the Son of God. Let them that love righteousnesse and peace be troubled at these things, and quench this common fire first, that is the Apostles method.

For having taught the doctrine of the Sacrament of the Lords Supper, and of holy preparation to the communicants, he concludeth,

1 Cor. 11. 34. *And the rest will I set in order when I come*, διατάξομαι. First he directed them in the prayers of piety; he reserveth the τάξις the order till his coming to them, shewing that he had Apostolicall power for that; but that must be done after this.

In Religion, that is now the double complaint,

1. Of want of zeal where it most should be.
2. Of inordinate zeal in other things.

The want of zeal in many Professours of Religion, is such as that both Poperie, and Anabaptistrie, and other schismaticall and sectarious professors are suffered to grow up together with the profession of the Gospel, which could not be if we had zeal proportionable to our knowledge: such as was in *David*, *All false wayes I utterly abhorre.*

We see also great corruptions in manners which holy zeal might soon eat out, and without which Religion may bring us to Church, and to the Font, and to the Lords Table, and may rank us with outward professors: but till we grow to such an hatred of sin, as the very patience and forbearance of God toward those that do abominably, and will not be reformed, doth disquiet and greive us, and make us complain, we fail and come short of duty to God.

2. Another complaint of the Church, is of inordinate zeal. Which is,

a. Either

1. Either in Persons without a lawful calling, seeking to reform things amisse.

2. Or in respect of the things; when men carryed with the strong current of opinion, find fault where no fault is, or make the fault greater then it is.

3. Or in respect of times, when men prevent the time, and exasperate the judgments of God, and provoke his justice against their brethren, before they have done all that can be done by the spirit of meeknesse.

4. Or in respect of time when they expresse their zeale. First, against those things that may with least hurt to the Church be forborn, till more concerning affairs of the Church be advisedly thought upon.

5. Or in respect of the measure of zeal, if it be more or lesse then the cause of God requireth.

6. In respect of the mixture of it, if it be commeded with any of our own corrupt and furious perturbations.

2. Seeing therefore we may make so bold with God as the Prophet here doth; we are to be taught that God is so slow in the execution of his judgments, even upon them that do ill, that till he find that his patience is a burthen to his Church, and till he be even chidden to it by his faithful ones, he cannot strike.

Wherefore we must both stirre up our selves and our brethren to a serious consideration of this goodnesse of God, and that which the Apostle doth call *The riches of his patience*, that we despise it not, that we spend not such riches unthriftily, but bestow it upon our repentance, and making our peace with God.

3. Seeing we may thus call God to account, as the Prophet here doth, and chide his remissenesse, let us not take it ill at the hands of God if he chide us for our sins, which do well deserve it, and he contest with us for our neglect of our duties, either to him or our brethren.

4. Seeing we have so good warrant for it, when we see any unremedied evils which do threaten ruine to our Church or Common-wealth, which perchance the Minister may be forbidden to reprove or to dissuade, such as these in my text. Violence and oppression, corruption of Religion, and corruption of Courts of Justice, which the Minister in general terms may reprove, but he must

muſt not with *Nathan* ſay *tu es homo*, thou art the man, to any delinquent in any of theſe kinds.

This then is the remedy, we may go to God himſelfe, and chide with him for it, without any feare of *ſcandalum magnatum*, and in holy indignation and zeal of Gods glory, laying aſide our own corrupt paſſions, we may call him to account for ſhewing us and making us to ſee ſuch things.

And I do not doubt but we ſhall have as good ſucceſſe as this Prophet had, as the next ſection of this chapter doth declare.

Verſ. 5. *Behold yee among the heathen, and regard and wonder marvellouſly: for I will work a work in your days, which you will not believe though it be told you.*

6. *For lo I raiſe up the Chaldeans that bitter and haſty Nation, which ſhall march through the bredth of the land to poſſeſſe the dwelling places that are not theirs.*

7. *They are terrible and dreadful, their judgement and their dignity ſhall proceed of themſelves.*

8. *Their horſes alſo are ſwifter then the Leopards, and more fierce then the evening Wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from farre, they ſhall fly as the Eagle that haſteth to eat.*

9. *They ſhall come all for violence, their faces ſhall ſup up as the Eaſt-wind, and they gather the captivity as the ſand.*

10. *And they ſhall ſcoffe at the Kings, and the Princes ſhall be a ſcorne unto them: they ſhall deride every ſtrong hold, for they ſhall heap duſt and take it.*

11. *Then ſhall his mind change, and he ſhall paſſe over, and offend, imputing this his power unto his God.*

THeſe words are the ſecond ſection of this chapter, and do contain Gods own anſwer to the former complaint of the Prophet, wherein God declareth how he will be avenged on his own People, for the oppreſſion and violence which they have uſed, for the corruption in manners, in religion, and in the adminiſtration of Iuſtice.

Let

Let us begin at the words, and ſearch the will of God revealed Verſe 5.
therein.

Behold ye among the heathen, and regard, and wonder marvellouſly]

Here is God himſelfe ſpeaking to his ſinful people the Iews, and awaking them to behold the anger to come.

Here is firſt the roaring of the Lion, as in *Amos*. *The Lord* Cap. 1. 2.
will roare from Sion, *and utter his voice from* Jeruſalem.

This is the thunder: the thunderbolt doth after follow.

1. He biddeth them behold, that is, to take this threatning of Gods judgement, and to ſpread it before their eyes, and to peruſe the ſad contents thereof.

2. *Behold yee among the heathen*] He turneth their eyes to the heathen, whom God will now make their ſharp ſchoolmaſters to inſtruct them; for ſeeing they will learn nothing by the miniſtry of his Prophets, whom he hath ſent to them to chide them, and guide them; and ſeeing they are not moved with the lamentable complaints of their brethren, groaning under their oppreſſions, and grievances, and injuſtice: now he biddeth them to look among the heathen, as to the quarter from whence the following tempeſt is like to ariſe: for by them God intendeth to puniſh the Iews.

3. He addeth *Regard*, for beholding without regarding, and taking the matter into due and ſerious conſideration is but gazing.

As the Apoſtle preſſeth an exhortation. Conſider what I ſay. *God had ſent his Prophets to inſtruct them, and they heard them, but regarded them not.* Now he will not be ſo neglected.

4. He addeth, *and wonder marveilouſly, attoniti eſte & obſtupeſcite.* Here he prepareth their expectation for ſome extraordinary judgement; this is that which the Apoſtle doth call *Terror domini*, and *ira ventura*, the terrour of the Lord, and the wrath to come.

5. He addeth in general terms the matter of their feare and conſternation. For,

1. There is a work to be done.

2. God himſelf profeſſeth to be the worker.

3. The time is at hand; *in your dayes*.

4. The

4. The wonder is, that though God himſelf foretell them thereof, *Non credetis*, you will not beleeve.

The work to be done is. *verſ. 6.*

God threatneth to raiſe up the *Chaldeans* againſt the Jews; he calleth them a bitter and an haſtie nation; thoſe ſhal go all the land over, and drive out or deſtroy the Jews, and take poſſeſſion of their land.

Chaldaa lay from *Jeruſalem* North; it was a mighty Kingdom; and the cheif City thereof was *Babylon*; *Nebuchadnezzar* was King thereof; they are to be ſtirred up by God himſel, fwho, as you heard out of *Obadiah*, doth uſe to puniſh one Nation by another, and ſometimes his Church by the Heathen.

He gave *Iſrael* the promiſed land upon condition of their obedience to his Law; and now finding them rebellious, he giveth away their land to the heathen; and as before he drove out the poſterity of *Canaan* to plant *Iſrael* there, now he will remove them, and give their land to the *Chaldeans*.

God is very terrible in his threatnings; for a great part of the *Chapter* is ſpent as you ſee in deſcription of that Nation of the *Chaldeans*, to fill them full of horrour.

Verſ. 6. 1. For the people of that land, he calleth them *Bitter and haſty*.

Bitter in the execution of that wrath whereof God had made them his Miniſters, and haſty in the ſpeed thereof; for the wicked are limited, and if God ſtayed them not, they would ſoon ſwallow up the Church of God; but when God enlargeth them and ſuffereth them for the ſins of the Church to break in upon them, they will come in like a flood that overfloweth and breaketh the banks, and cover all with inundation.

Verſ. 7. 2. They are deſcribed to be *terrible*, and *dreadfull*, and therein he declareth that he will put the Jews out of heart, that they ſhall have no courage to reſiſt this invaſion; for God will ſmite them with fear of the adverſarie power, which fear in them ſhall open the enemie an eaſy way to victory.

3. He proveth this; for he ſaith, *Their judgment and their dignity ſhall come of themſelves.*

His meaning is, that God will not reſtrain them, but give the Jews

Jews into their hands and leave the *Chaldeans* to be both judges and executioners in their own cause; and to follow the leading of their own will? no Law of God shall awe them, no law of nature, or nations shall limit them, their own will shall carry them to give judgment upon the Jews, and to get them dignity and honour over them.

The reason why God will put them into so mercilesse hands, is given by the Prophet *Jeremy*.

For the Jews have said to *Jeremy*: *As for the word that thou hast spoken to us in the name of the Lord, we will not hearken unto thee;* Jer. 44. 16.

But we will certainly do whatsoever thing goeth forth out of our own mouth. Vers. 17.

For this wilfull stubbornesse God doth now purpose to put them into the power of such as shall be as wilfull as they, whose judgment by which they shall judge the Jews, and whose dignity by which they shall exalt themselves, shall follow their own will.

He proceedeth to shew what preparation they have for war, and therein first of their horses, in which kind of strength some put their trust as, *David* saith, Vers. 8.

Some put their trust in chariots, and some in horses.

These horses of the *Chaldeans* he doth make terrible, in 2. things.

1. They are swifter then the Leopards; he compareth them not with the Roebuck and the Hind so much mentioned in Scripture for speed, nor with the Hare whose speed is to save themselves; but with the Leopards persecuting with swiftnesse the beasts on which they prey, as he addeth,

2. *They are fiercer then the evening wolves*; those wolves whose hunger not only leadeth them out to seek prey, but such is their cruelty that they will destroy whole flocks if they can.

The *Chaldeans* did breed horses for the warre, whose speed and feirceneſse is such, that as *Jeremy* saith, describing the turning of men to their own ill wayes, it was like *as an horse rusheth into the battaile.*

Yet this were no great terrour, but that it followeth, *their riders shall be such as shall put them to it.*

1. They shall spread themselves; for they were to passe throughout the breadth of the countrey; that there will be no escaping then by resistance.

2. They ſhall come from farre, to ſet up the army, ſo that they ſhall be terrible in their number.

3. they ſhall fly as the Eagle that haſteth to eat; no man ſhall eſcape them by flight, all ſhall be a prey.

Verſ. 9. He proceedeth to deſcribe the certie victory that the *Chaldeans* ſhall have of the Jews.

They ſhall come all for violence. Tota gens ad rapinam veniet: not *ad pugnam*, but *ad prædam*; The whole Nations ſhall come to ſpoile, not to fight, but to prey.

Their faces ſhall ſup up the Eaſt-wind, the Eaſt-wind it ſeemeth was the moſt unwholeſome breath of heaven upon that land, within ſhort time withered and deſtroyed the fruits of the earth, and the hopes of the Spring: The Lord ſaith, that the faces of the *Chaldeans*, the very ſight of them ſhall bee as baneſull, and as unreſiſtible as the Eaſt wind.

They ſhall gather the Captivity as the ſand: 1. They ſhall gather together the people of that land to carry them away into captivity, with no more pain then one would take up his veſſel ful of ſand out of the heap, or they ſhall carry multitudes of the Jews into captivity without number as the ſand.

Verſ. 10. *They ſhall ſcoffe at the Kings, and the Princes ſhall be a ſcorne unto them:*]

Either he meaneth that he ſhall make nothing of the power of any Kings, either in the land againſt which he cometh, or amongſt their confederates; but ſhall laugh them to ſcorne that come to help the Jews, as his vaſſals.

Or he ſhall eaſily ſubdue them, and lead them in triumph whetherſoever he goeth, and proudly inſult over them.

Some extend it ſo farre as that the *Chaldean* conqueror ſhall make Kings his jeſters, and parafites, and make himſelf ſport with them.

And whereas the ſtrong holds and caſtles are wont to be a terrour to the invador, the *Chaldeans* ſhall deride every ſtrong hold.

For they ſhall heap duſt and take it: i.e. They ſhal raiſe up of the earth neat unto their ſtrong holds, ſuch fortifications as ſhall defend them, and offend the enemy, the very earth of the Jews ſhall they uſe againſt the Jews to overcome them.

Then

Then shall his minde change, and he shall passe over. These words do declare that the *Chaldeans*, full of victories, and ful of pride after this great conquest, shall change their minde, and passe over to some other quest of glory, bigge-swolne with their former prevailings; And he sheweth how these enemies of the Jews shall runne themselves upon the just displeasure of God, who stirred them up to this warre. Vers. 11.

He shall offend imputing this his power unto his God. From hence commeth the ruine of the *Chaldeans*, for being puffed up and proud of their victories, they shall not acknowledge the great God of heaven the God of their warre, or esteem themselves his agents to chasten the Jews, but shall give the glory of their conquest to their own Idol god.

Now in these words thus interpreted, observe

1. The Totall.
2. The Particulars.

1. The Totall, is the answer of God to the greivous complaint and expostulation of the Prophet.

2. The Particulars are two.

1. The Judgment threatned.
2. The executioners of this Judgment very fully and Rhethorically described.

1. The Totall, God answereth the Propheta complaint, Yeildeth this Doctrine, that

God doth hear the complaints of such as have just cause to complain of violence, to execute his judgments upon them that offend. *Doctr.*

The story of holy Scripture is full of examples of this truth. *Cain* for *Abel: vox sanguinis*, the voyce of bloud.

The whole old world was punished with a general inundation for the cruelty that was upon the earth; their violence made the Lord repent that he made them.

You have heard out of *Obadiah*, how the cruelty of *Edom* was intolerable, and God heard the cry of the Church and delivered them, and punished *Edom* with desolation.

And when *Israel* was in the land of Egypt, in the house of bondage, God sayeth,

Acts 7 34. *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them.*

Even *Israel* his own people is not spared, *Sion* his holy mountain, *Jerusalem* his holy City, is punished for oppression. He doth this

1. *Reas.* First, In regard of his servants that do complain to him, to let them see the power of their prayers, that he may stirre them up in all greivances to commit their cause to him, and not to seek *Injuriam.* private revenge; as *Tertull. Si apud deum deposueris injuriam, ipse ultor est: si damnum, restitutor est.*

Use. Therefore let not the oppressed wrong their own cause with vexing, and disquieting their own hearts at them that lie heavy upon them; for S^t. *James* tels us that *The wrath of man work-*
Jam. 1.20. *eth not the righteousnesse of God.*

Let them not vent their spleen in bitter cursings and execrations which be the voyce and language of impatience and impiety, and turne upon us, and all to tear us.

But let them seriously complain to God, and he will hear them, and do them right.

Let them tarry the Lords good leasure, and they shall see that he will take the matter into his own hand.

1. Either he will take the oppressed out of the world, and give them rest from their labours, and lay them in the beds of ease, and lock them in the chambers of peace till all stormes be over, and then he will say, *Returne ye sons of* Adam.

2. Or he will change the heart of the oppressours, and for stony hearts, give them hearts of flesh, and fill them with compassion and tendernesse.

3. Or he will restrain the power of the wicked against his chosen, and suffer no man to do them wrong, but will reprove even Kings for their sakes: the rage of man will he restrain.

4. Or he will give the oppressed such a measure of patience and charity as he shall bear injuries without murmuring, and blesse them that hate and persecute him.

5. Or he will pour forth his wrath upon the oppressor, and let

let him feel the weight of his hand; either upon his body by inflicting diseases upon it: or upon his minde, by the troubles of an unquiet conscience;

Or upon his familie by cursing the fruit of his loyns, that they shall be his sorrowes by taking ill wayes,

Or upon his estate by cursing all his gatherings, that though all the streams of profite runne every way into his bagges, nothing shall make him rich, like the Caspian sea into which many rivers do pour in water continually, yet is it never the fuller; rather like the lean kine never the fatter;

Or upon his life, by taking him out of the world, and thereby giving occasion to the afflicted to rejoyce.

Therefore art thou afflicted? pray and complain, and expostulate with God, for he will hear thee.

2. God heareth the complaint of the just against the oppressours for his names sake, for so *David* urgeth him. 2. *Reas.*

Hear me O God for thy names sake. For it toucheth God in honour when his faithfull servants do appeal from the schoole of unrighteousnesse where they are oppressed, to the tribunal of his judgment, where they should be releived, and cannot be heard.

You remember when Christ was on the crosse, and his enemies had their cruel hearts desire against him, they contented not themselves to be cruell and scornfull to him, but they blasphemed also the name of God, saying,

He trusted in God, let him deliver him now if he will have him. Mat. 27 43

The very theives that were fastened then to the crosse on either hand of him, cast that in his teeth.

When the wicked prevail against the just, the next word is, *Where is now their God?*

Let us then know the name of God is himself, he cannot deny himself, he hath a name above all things, and a speciall glory due to that name; he cannot suffer that name to be blasphemed, *He will not hold him guiltlesse that taketh his Name in vaine.* *Use.*

Therefore in all greivances let us say with *David*, *Our help is in the Name of the Lord, who hath made Heaven and Earth.*

It is our comfort in trouble that we do ſuffer together with the name of God, and if we do lay faſt hold on that, we ſhall be delivered together with it; we may well caſt our truſt upon that name, for, *in hoc vinces*, in this thou ſhalt overcome, is the Motto and word thereof, it is a ſtrong tower to all that truſt in it.

Reaſ. 3. 3. God will hear the complaints of the juſt, for his truths ſake; for he hath promiſed the juſt, *I will not leave thee nor forſake thee.* And he hath ſaid

He ſhall call upon me and I will hear him, I am with him in trouble, I will deliver him and he ſhall glorifie me.

And *David* ſaith. *He will not ſuffer his truth to faile.* We have more then his promiſe, we have his oath againſt the ungodly.

Pſ. 95. 11. *I have ſworn in my wrath that they ſhall not enter into my reſt.*

Uſe. Let us build then upon this promiſe, for God is faithful that hath promiſed; The violent and the oppreſſour hath part in the wrath of God, as he ſaith;

Mal. 3. 5. *And I will come near to you in judgement, and I will be a ſwift witneſſe againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt them that oppreſſe the hireling in his wages, and the fatherleſſe, and the widow, and that turn aſide the ſtranger from his right, and that feare not me,* ſaith the Lord of hoſts.

Here is Gods threatning againſt two of the ſins of this People, violence and the want of the feare of the Lord, whereby the law is ſlacked.

And for corruption of Juſtice, they that turn judgement into wormwood have their doom. Judgment without mercy ſhall be ſhewed to them that have no mercy.

Let us not therefore feare them, or be troubled at them that go in theſe wicked ways; for the Judge of all the world will do juſtly.

The cry of the oppreſſed ſhall prevaile againſt them. He alſo will heare their cry and will help them.

The Lord is King, the earth may be glad thereof, and the multitude of the Iſlands may rejoyce; for he is known by executing judgment; he is the husband of the widow, and the fa-

ther

ther of the fatherleſſe. The poore committeth his cauſe unto him, for he relieveth the oppreſſed.

2. The particulars of this judgment threatned, contain two things,

{1. The Judgment threatned.
{2. The Executioners thereof.

1. The judgement threatned, is, that he will puniſh them by the conquering hand of the heathen. This calleth to our remembrance divers points of doctrine delivered out of the prophecy of *Obadiah*.

1. That the decrees of Gods judgments upon the wicked are conſtant and unchangeable.

2. That God uſeth warre as one of his rods to puniſh ſin.

3. That all wars are ordained by God; for he ſtirreth up this warre againſt the Jews.

4. That God puniſheth one evil Nation by another.

5. That God giveth warning of his judgments to thoſe whom he fore knoweth to be ſuch as they will take no warning to amend.

6. That God requiteth ſinners in the ſame kind in which they offend. The Jews ſinne was violence, and violence is their puniſhment.

7. That the judgment of God upon the wicked and unmerciful, ſhall be without all mercy.

The point that I will now adde, is That the Juſtice of God doth not ſpare his own People, if they provoke him. The Jews ſhall have no favour, if the Prophets and holy men have cauſe to complain of them. *Doct.*

All the promiſes that God made to *Iſrael* are limited by the condition of their obedience, and the law given to them is called the Lords Covenant, becauſe all thoſe promiſes did follow the obedience of that law; otherwiſe God ſtood free to withdraw his mercie from them.

So *Moſes*. *The Lord made a Covenant with us in* Horeb. The Covenant is, 1. Pet. 2. 5.

You ſhall walk in all the wayes which the Lord your God commanded you, that yee may live, and that it may go well with you, and that yee may prolong your dayes in the land which ye ſhall poſſeſſe. Veſſ. 33.

God

Pſal. 89. 3. God himſelfe confeſſeth, *I have made a Covenant with my choſen, I have ſworn unto* David *my ſervant;*

Verſ. 4. *Thy Throne will I eſtabliſh for ever, and build up thy Throne to all Generations.*

But yet with condition of obedience, for

Verſ. 30. *If his children forſake my law, and walk not in my judgements:*

Verſ 31. *If they break my ſtatutes and keep not my Commandements:*

Verſ. 32. *Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.*

So that no promiſe or oath of God doth give Priviledge or immunity to any to offend the law of God.

And ſuch is the equal Juſtice of God, that *David* though a man after Gods heart, although a ſervant of Gods finding, a king of Gods own annointing, doth confeſſe,

If I regard wickedneſſe in my heart, the Lord will not hear me.

Moſes his ſiſter *Miriam* muſt be a Leper, and ſhut out of the Camp for murmuring.

Moſes and *Aaron* ſhall not go into the promiſed land for their want of ſure truſt in God.

For God is no accepter of Perſons.

Reaſ. Thoſe who are ſealed with the ſpirit of promiſe, have their infirmities, lapſes and relapſes, but as they ſin not unto death, 1. The ſecond death, ſo they can't ſuffer any other then temporal chaſtiſements: yet theſe they cannot ſtop, for by this Phyſick God doth often purge them and reſtore them to health; in this fire of tribulation he doth often purge their droſſe.

For ſome water will ſerve them to waſh them if they be taken in time: for ſome that have taken ruſt with Gods long forbearance, and their own cuſtome of ſinning, fire is neceſſary to burn out their droſſe.

But none eſcape; of this all are Partakers; and as perſonal ſins have perſonal chaſtiſements, ſo epidemical ſins have popular puniſhments; when a Common-wealth is diſeaſed, what though it be a People as *Iſrael* whom God hath choſen out of all the nations of the world, what though he have rooted out the heathen to plant them in, although he have given them a land flowing with milk and honey, ſetled the Prieſthood and his Worſhip, given them his Word, continued them in peace many generations? Yet

Yet if they ſhall uſe violence and oppreſſion: if they ſhall break the Law of God, and corrupt the ſeat of judgement;

The Lord will ſee it, and be angry; and Noah, Daniel *and* Job, *ſhall not keep out judgment: rather the complaints of the juſt ſhall help to haſten the coming of wrath againſt that land.*

We have heard alſo that judgment beginneth at the houſe of God. 1 Pet. 4.17

When God ſent deſtroyers into *Jeruſalem*, their Commiſſion was, *Slay utterly old and young, both maids and the children, and the women, and begin at my Sanctuary.* Ezech 9.6

Uſe. We may ſay that *England* hath been for many years, ſince the reſtitution of our Religion, Gods pleaſant plant; he hath given it reſt, he hath hedged you, walled it with his Providence. He hath given us peace within, he hath given us victories abroad, he hath kept out the Chaldæans the Spaniards, whoſe invincible ſtrength came to poſſeſſe and divide the land.

He hath ſpoken the word, and we have had multitude of Preachers, Religion and all kind of learning; all Mercature hath flouriſhed, and we have traded to the ends of the world; Mechanical and manual arts have come up to their full growth, we may ſay, *Non fecit Deus taliter*, we have peace now with all the world, at leaſt in ſhew and pretence.

Let not theſe favours of God ſwell us, and make us preſume in our hearts, that our God cannot be loſt to us, to encourage ſinne; if the ſins of the Jews be found amongſt us, violence, contempt of Religion, and corruption of Juſtice. God will do a thing in our days, which he that heareth will not believe by reaſon of our long reſt.

All the favours of God came in with true Religion, and the contempt thereof will carry them out again; for God is no accepter of Perſons as we are a *Anglis*, if we were *Angelis* he would caſt us out of our heaven upon earth, and give our land to ſtrangers that ſhall puniſh us, and make them that hate us to be lords over us.

2. The executioners of this judgment; wherein obſerve,

1. By whom God will puniſh,
2. How farre the puniſhment ſhall extend,
3. What ſhall become of them whom God doth uſe as his rods in this execution.

1. By whom? by the Chaldæans; These are described,
   1. By their own fitnesse for their designe.
   2. By their Preparation to accomplish it.
   3. By their intention in it.
2. How far the punishment shall extend,
   1. To a full Conquest.
   2. To a proud triumph.
3. What shall become of them
   1. They shall change their mind.
   2. They shall offend in imputing their victories to their own Idols.

1. By whom God shall punish the Jews.
1. Of their fitnesse for this execution, they are described to us by these notations,
   1. They are bitter.
   2. They are hasty.
   3. They are dreadfull.
   4. They are wilful.

1. Bitter in their harsh and cruel natures.
2. Hasty in their participation and speed.
3. Dreadful in their power and strength.
4. Wilful in taking their own ways; for their judgement and dignity proceedeth from themselves.

To be bitter and slow gives warning to resist, and affordeth the benefit of time, a great friend to defence.

To be bitter, and hasty, and weak, is but a lightning, a flash and away.

To be bitter and hasty are dreadful; but to admit advice gives time of breathing: but when the nature is inflamed with bitternesse, and the action is accelerated with haste, and fortified with strength, and followed with wilfulnesse, this makes up a full danger, especially where God setteth such a work.

These be evil affections in this People, & prove their minds set upon mischief; yet God maketh rods of these twigges, and whips of these cords to punish the sins of his own People.

The point of doctrine here is,

Doctr. That God can make good use of the vices of men, and can make wicked men serve him as the instruments of his will, as *Au-*

guſtine, Deus bonus utitur malis noſtris bene. Civ.dei.18

So Mr. *Calvin* judiciouſly obſerveth on the text, *Hæc quidem non fuerunt laudanda in Chaldæis, amarulentia & furor; ſed potest Deus hæc vitia convertere in optimum finem.* St. *Auguſtine* treating of the proſemination of the Goſpel, and the quick ſpreading thereof, hath two chapters to our purpoſe. cap. 50.

In the 50. he ſheweth. *Per paſſiones prædicantium illuſtrior facta eſt Prædicatio*, by the ſufferings of Preachers preaching is made the more famous.

In the 51. *Per diſſentiones hæreticorum fides Catholica roboratur*, by the diſſentions of hereticks the Catholik faith is ſtrengthned.

He is ſo full to this purpoſe, to ſhew what good God works out of evil, that I cannot ſuppreſſe his words.

Inimici eccleſiæ quolibet errore cæcentur, ſi accipiunt poteſtatem, Corporaliter affligendi exercent ejus patientiam.

Si tantummodo male ſentiendo adverſantur exercent ejus ſapientiam.

Ut diligantur, exercent ejus benevolentiam. But when the Church of God grows ſoule, and when People of God forſake God, and go in their own ways, then God uſeth the wicked *ad vindictam*; then as *David* ſaith, *the wicked are the ſword of the Lord.* Pſ.17.13.

And that is the reaſon why God doth ſuffer ſo many evils in the world, becauſe they be his rods to chaſten evil.

Even in this example, *Jeremie* the Prophet of the Lord doth threaten the ſame judgment.

The Chaldæans ſhall fight againſt this city, and take it; and burn it with fire. Jer. 37. 8.

Thus ſaith the Lord, deceive not your ſelves, ſaying, the Chaldæans ſhall depart from us, for they ſhall not depart.

For though you had ſmitten the whole army of the Chaldæans that fight againſt you, and there remained but wounded men amongſt them, yet they ſhould riſe up, every man in his tent and burn the city with fire.

Thus God doth, becauſe he will declare his owne perfection of wiſedome and goodneſſe, that he can work good out of evil, and diſpoſe the very vices of men to good. Cap. 1.

And thus the examples of foule ſinnes in our brethren, do moveus,

1. To a loathing thereof; as we read, the Lacedemonians would make their ſlaves drunk, and then ſhew them to their children to make them loath drunkenneſſe; and all that have the feare of God, when they ſee and heare the evil converſation and evil and profane words of the wicked, they behold in them the ugly face of ſinne, and are touched at the heart with a deteſtation of the ſame.

2. They move us to charity.

1. *Charitas incipiens* at our ſelves to take warning by their example, that we when we ſee a thief, do not turn to him, nor be Partakers with the adulterers.

To make us ſet a guard upon our whole life, a zealous purpoſe to eſchew evil.

To uſe the means for our preſervation from evil, which are hearing, and meditation in the law of God, and frequent and fervent Prayer.

2. *Charitas proficiens*, to pray God for our brethren, that he would direct their paths, forgive their ſins, and mend their lives, and preſerve others from being corrupted by their evill example.

Reaſ. 2. 2. God bringeth forth the effects of his own good will, out of the miniſtry of the vices of men, to declare his true juſtice in puniſhing ſinne by ſinne, that ſinners may ſee that they ſerve for rods, one to whip another of them, whereas the juſt do not, cannot hurt one another; for all evil is noxious, holineſſe is humble.

Reaſ. 3. God declareth himſelf King and ſupream Lord of the earth herein; for as *David* ſaith, *fecit quicquid voluit*, *he hath done what ever he will.* He will not let either the ſinner that acteth, or Satan that ſuggeſteth evil, to have the managing thereof; for howſoever it ſeemeth that they ſerve their own turns therein, he will diſpoſe their evil to his own proper ends, and they ſhall unwillingly work for him, though both the bent of the ſuggeſtion of Satan, and the promiſe of the intention of the ſinner, and the fewel of the affection, and the whole force of the action be diverted againſt him. So *Joſephs* brethren full of envie to him ſold him into *Egypt*.

What a charity did God work out of it? ſo the Jews for envy purſued

purſued Chriſt to the Croſſe; all the godly fare the better for the good which was effected by it.

Iſrael is here puniſhed by the Chaldæans, and God maketh uſe of theſe bryars and thorns to prick and goare his People: he ſuffereth them to be carried into captivity.

All the force of Satan and his inſtruments, prevail no farther againſt the Church, then for correction and burning out the droſſe, God doth ſtill do all things for the beſt.

The conſideration whereof ſerveth,

1. To pacifie us againſt evils, and to lay that ſtorme which either humane paſſion or inordinate zeal may ſtirre up againſt ſinne and ſinners, though that all puniſhment in its nature be evil, yet God may work good of it; and the Son of God ſaith, *Reſiſt not evill, let it have its courſe, and expect Gods end in it.* *Uſe.*

You ſee how much *Habakkuk* was troubled at the ſins of the Iews, how he did even chide with God for his patience and remiſſeneſſe toward them; you ſee from thence it is a burthen to man to beare the impieties of their brethren, and to behold their uncharitableneſſe: and therefore it is lawful to complain to God of ſuch, and to awake his juſtice againſt them.

And here in Gods anſwer, you ſee that God can make uſe of men of evil natures and ungodly lips to execute his will.

Obſerve the faults of theſe Chaldæans,

1. Idolatrous; therefore Religion, and the whole worſhip of God, and the houſe of his worſhip, and the Prieſts and the Miniſters of it were like to pay for it.

Woful is that ſtate that giveth any way to idolatry to enter into it, for *Amaziah* cannot endure *Amos* to prophecy near the King.

2. Fierce and cruel, and therefore no mercy to be expected where they may uſe the ſword.

3. Proud and imperious; ſo that to ſerve them was the baſeſt vaſſalage that might be. Such a nation as this will always make a good ſharp rod, to ſcourge the Church when it rebelleth againſt God.

And let that Land into which ſuch a nation doth come, either in a ſtorme by force, or in a calme by treaty to have power therein, perſwade it ſelf, that God owes it a whipping, and will not be long in debt.

But

But in all fears, and ſmart, let the comfort of this doctrine ſeaſon our hearts, that God doth uſe the evils that be in men well, and all things ſhall come to the beſt to them that feare God.

Let us remember our leſſon, let us live in the learning and practice of it, feare God and keep his Commandements, and let Satan do his worſt, and let the Catholick Biſhop and the Chaldæans his idolatrous, cruel and proud ſonnes, uſe either their wit or ſtrength againſt us; *ſi Deus pro nobis*, if God be for us, all is well.

Theſe thorns ſhall bear us grapes, and theſe thiſtles figs; We had need to conſider that in all machinations and actions of miſchief againſt the Church, there is alſo the right hand of the moſt high, *dextera excelſi*: let us take heed that we do not ſinne too boldly with that. Rather let us await the good iſſue that his holy will ſhall produce; for all things do work together for our good, if we do fear and ſerve him.

Uſe 2. 2. This ſerveth to ſoften that hard Doctrine of our Saviours, which goeth ſo much againſt the heart of fleſh and bloud, *to bleſſe thoſe that curſe and perſecute us, and to pray for thoſe that hate us, to love our enemies*; for ſeeing all their actions be governed and diſpoſed by the providence of God, who loveth us ſo well, that he ſpared not his own Son but gave him unto death for us, we may promiſe our ſelves good out of all evils that they imagine to execute againſt us.

There be two things which muſt be conſidered in our enemies, to quicken this charity.

1. The perſon of our enemy which beareth (though much defaced) the image of God, and is the ſame nature with us; fleſh of our fleſh, and bone of our bone, which we muſt not hate nor wiſh ill to.

2. The imployment of God in his actions which do offend us; for we ſee that God ſtirreth him and ſetteth him a work, and manageth the whole operation to his own purpoſe.

Therefore think not our Saviours Precept an hard ſaying, who commandeth charity even to an enemie, and love to ſuch as hate us.

For even in the injuries they do to their brethren, they do ſervice to God.

Yet

Yet is not God author of the evil done, but of the good extracted out of that evil, and applyed to the benefit of his Church.

2. Their preparation to accompliſh this Will of God;

1. In their own perſons. { 1. Terrible. 2. Wilfull.

2. In their military forces.

1. *Their horſes.* { 1 Feirce. 2. Speedy

2. *Their riders.* { 1. Numerous. 2. Speedy. 3. Cruell.

1. For their own perſons, no doubt but they ſhould bring with them all the appearance of danger and horrour that might be, that God might caſt the fear of them upon the Jews; that is number, choice of ſouldiers, ſtrength of armes.

2. For the forces here named, horſes trained up to the field, fleſht in bloud with horſemen to manage that feirceneſſe to the deſtruction of the Jew;

This is their preparation, wherein we are taught that

When God undertaketh to do a work, he accommodateth all fit means for a full execution. πάντα συνεργεῖ all things work together; for when he beginneth he will alſo make an end. *Doctr.*

You all know that God hath no need of means to execute his Will, his Will is a law to his creature; Yet he chooſeth in his great wiſedom by viſible and ſenſible means to chaſten the rebellion of the Jews, that his ways may be known upon earth, even the wayes of his judgments, that the earth may ſtand in awe of him.

God would have his Church know, that if he once take diſpleaſure againſt them; he hath the command of armies to fight againſt them; for he is LORD of Hoaſts.

Men partners with them of the ſame nature, ſhall be fearfull and terrible to them, they ſhall lay aſide all humanity, and ſhall arme themſelves with malice and cruelty to deſtroy them; they ſhall ſee that God can put mettal into them, and into their horſes, and make all their military proviſions mortal to deſtroy them: for who is ſo great a God as our God?

Edom

Edom had made peace as you heard out of *Obadiah*, with his neighbour nations, yet the men of his confederacie put a wound under him.

Let us not truſt our peace with all the world, eſpecially with them whoſe religion is a warrant to them to break with us when they ſee an advantage.

Let us make and keep peace with our God, and put our ſins to ſilence which cry out for judgments againſt us; for if he be on our ſide, we need not feare the arme of fleſh: the horſe and the rider too will fall, & fail, as in the example of *Iſrael*; he hath a red ſea, a judgment of vengeance to follow them: one ſhall chaſe a thouſand.

A thouſand ſhall fall on thy ſide, and ten thouſand at thy right hand, but ſhall not come near thee,

Pſal. 91. 7. There is, there can be no danger to them that have the God of *Jacob* for their refuge.

When armies fight his battels, they are terrible and dreadful; when he is on our ſide, there are more with us then againſt us.

The name of the Chaldæans, their fierceneſſe, their haſty violence, their number, their horſes, their riders, their whole Preparation for warre, do all borrow terrour from *ego excitabo*, I will ſtir up; it is God that ſetteth them a work, which putteth this mettal into them.

Let me learn of the Apoſtle Saint *Paul* to apply this terrour, to the common uſe of all thoſe that are deſpiſers of the threatnings of God.

Beware therefore leaſt that come upon you which is ſpoken of by

Acts 13. 40. *the Prophets.*

And there he citeth theſe words, *ver.* 5. *I will do a work in your days, which yee will not believe, &c.* whereby he ſheweth,

1. That the Provocation which moveth God to this ſevere judgment is contempt; therefore Saint *Paul* ſaith, *Heare yee deſpiſers, for it was ſpoken at firſt to ſuch as did ſlack the law of God, and had no awe or reverence of his threatnings and judgments.*

2. That this was no ſingular judgment proper to that nation of the Iews, but common to his People all the world over; for God ſeeing

seeing Religion contemned, and Justice corrupted, that neither a Christian, nor a moral conversation is regarded, he will find Chaldæans more fierce and hasty and violent nations, to overrun and destroy such a People.

Our sins are the edge and point of their weapons.

3. *The intention of the Chaldæans.*

God worketh as he professeth, in this invasion, and his end is, to punish the over-growing sins of the Jews, the Chaldæans they work, their end is spoil and enlargement of their dominion.

God for his own end giveth way to them and suffereth, that is not all, he worketh with them and accomplish their desire.

The Papist and the Anabaptist do both charge the Protestant Church that we maintain God to be the Author of sin.

Campian saith, for us, *Volens, Suggerens, Efficiens, Jubens, Operans, & in hoc impiorum scelerata consilium gubernans.* And this is one of our paradoxes. Reas. 8.

Cardinal *Bellarmine* doth maintain, that all evils are done on earth, only *permittente deo* by Gods permission. Our answer is, That in all sinful actions, two things are to be considered, as *Aquinas* well teacheth.

1. *Ipsa actio*, the action.

2. *Vitium actionis*, the fault of the action.

We confesse that God is *volens, suggerens, efficiens, jubens, operans*, and *gubernans in actione*, for *omnis actio quatenus actio est bona*; for *deus omnia operatur*. In him we live and move, and without his power no action can be performed.

It is blasphemie to say or think that any thing is, or can be done against the will, or without the power of God, or that God doth lend his power to any against himselfe, and his Will, for that destroyeth the Omnipotent Providence of God.

But for the evil that is in a wicked action, that deriveth it self from the corrupt root of mans sinful nature.

Saint *Augustine* handling this point doth thus exemplifie it.

Quid pater tradiderit filium, & dominus corpus suum, & Judas dominum cur in hac traditione deus justus est, & homo reus, nisi quia in re una quam fecerunt causa non una est ob quam fecerunt? Epl. 48 ad vincent.

In the example in my text God himself hath cleared this truth. For here are the Chaldæans.

1. Out of a natural fierceneſſe of evil nature, apt to do miſchief, and haſty to execute it.

2. Out of a covetous deſire to enrich themſelves, making no conſcience to invade the goods of their neighbours.

3. Out of an ambitious and proud deſire, longing to poſſeſſe a land that is not theirs.

Doth God approve theſe unchriſtian deſires in this idolatrous and wicked nation?

We lay and believe that God hateth wickedneſſe, neither ſhall evil dwell with him.

Yet for the action of violence. God ſeeth his people of the Jews for contempt of Religion, and for corruption of Juſtice, and for violence to one another worthy of puniſhment, he holdeth them worthy to be puniſhed with violence, and therefore he ſtirreth up a violent nation againſt them.

He ſeeth that they live by oppreſſion, and therefore he ſendeth oppreſſours to ſtrip them out of all.

He ſeeth that they live in unbridled licentiouſneſſe, and therefore he taketh away their liberty and ſendeth them into captivity; he findeth them unworthy of the land which he gave them, and therefore he giveth it away to ſtrangers, and putteth their enemies into poſſeſſion thereof.

Conſider all this as *malum pœnæ*, the evil of puniſhment, and ſo God is Author, Suggeſtor, and operator herein.

But conſider how the Chaldæans work in this affaire, and God himſelf acquitteth himſelf in this text, and putteth it off upon them.

Verſe 7. *Their judgement and their dignity ſhall proceed from themſelves.* That which they ſeek is a project of their own, they know not what God would have done, and as they adviſe not with him, nor underſtand that he ſtirreth them, they acknowledge nothing to him, as it followeth, for they thank their own god for the victory.

You ſo now ſee Gods good end, and their evil, and in this one action; and Saint *Auguſtine* ſaith, *Deus quidam voluntatorſum ut ſic bonas implet, per malorum hominum voluntates malas.* *Vide Whitak. contra Camp. ratione 8.*

From hence it cometh that they, which fulfilling the Will of God,

God, which they know not, do fulfil their own Will, which they aime at, have no reward of their ſervice, but rather are after puniſhed for the ſame, as *Hugo de Sancto victore*, ſaith.

Quoniam non ſuâ voluntate, ad implendam dei voluntatem dirigunt, ſed occulta ipſius diſpoſitione. De Sacramenti Pſ. 4. c. 15.

And thus doth Maſter *Calvin* teach men, in thoſe places which *Campian*, doth ſlanderouſly traduce to this paradox, that God is author of ſin.

The title is *Deum ita impiorum operari, & animos flectere ad exequenda ſua judicia, ut purus ipſe ab omni labe maneat.* 1. Inſt. 18.

It ſufficeth that wee ſee the intention of the Chaldæans evil, for that condemneth them, and his judgement upon them, which followeth in this chapter, doth prove, that their intention make their whole ſervice corrupt, ſo that though it pleaſed God that evil was done againſt the Jews, they did not pleaſe God that did execute the ſame.

The rule is true, that all evil actions are juſtly judged by the intentions of their Agents, good actions are not ſo.

For every good intention will not juſtifie an action to be lawful: as in *Rebecca* and *Iacob* her ſonne, it was a good intention to ſeek the bleſſing which God had decreed, but the act whereby it was attained, was meerly unlawful.

But an evil intention is ſufficient to corrupt any action, though it carry never ſo ſpecious a ſhew of good.

Iacobs ſonnes treat about a good action, to draw the Shechemites into a conformity with the Hebrewes in Religion, the intention of the Shechemites, which made them embrace the motion, was the enriching of themſelves by this correſpondencie, the intention of *Iacobs* ſonnes was to betray them to death, and God puniſhed them both the Shechemites with death, the ſonnes of *Iacob* with their fathers curſe.

And the Chaldæans puniſhed the Jews, and ſought therein the glory of God only, and gave him the praiſe of their victory, of whom they borrowed the power of their ſtrength, they had been blameleſſe: but their hands concurred with the juſt will of God, their hearts did not, yet God is juſt in employing them.

The rule therfore is, that he that willeth the ſame thing which

Godwilleth, & doth the ſame thing which God would have done ſinneth, except he willeth and doth the ſame thing, in the ſame matter and for the ſame end which God projecteth. *Let the ſame mind be in you that was in Chriſt Jeſus, arme your ſelves with the ſame mind.*

1 Pet. 4. 1. That mind is an armour againſt the wrath of God; we know we cannot diſpleaſe him, ſo long as there is an harmonie of our mind with his; that mind is an armour againſt the revenge of men, for if we be abundant always in the work of the Lord, we

Eph. 4. 23. know that our labour is not, cannot be in vaine in the Lord; for we muſt be renewed in the ſpirit of our mind, we muſt not be like the axe and hammer in the hand of the artificer, which knoweth not who uſeth it, nor what he doth, nor why; we are living inſtruments, and our minds muſt ſet our hands a work; we muſt know what we do, for whom and why, or elſe our work is againſt our ſelves.

We do nothing, but as God doth guide the hand, ſo he frameth the heart and affections to it, if he do not alſo enlighten our underſtandings, and apply our minds to it, we are carried as bruit beaſts, we are not led as men.

So then I leave thoſe Chaldæans, though the armies of God at this time, and doing the will of God ignorantly, yet for the corruption of their intention culpable, and in as ill caſe as they whom they perſecute and overcome.

Uſe. All the injuries that we do by word or deed to our brethren, they are done with Gods privity, he knoweth thereof, he diſpoſeth them to their puniſhment who ſuffer by us, or for the exerciſe of their patience, or the tryal of their charity to them that hurt them, or their conſtancie in obedience to him.

Let us not ſo much conſider what good God doth work out of us to them, as what evil breedeth in our heart, and ſo no thank to *Joſephs* brethren that he is the ſecond man in *Ægypt*.

All the fat of the land of *Goſhen* and the ſweet exchang of their pinching famine for a ſwelling plenty, will not ſtill the clamorous accuſing voice of their guilty conſcience, for the ſinne of their evil intention againſt their brother; for as ſoon as their father died, their fear revived, they doubted that *Joſeph* would revenge that fault.

The

The old word was *animus cujusque, is est quisque*, every mans mind is himself, and so when *David* saith of the just man: the floods of many waters shall not come near him: it is expounded it shall not come so high as his mind to the disquieting thereof: it shall not come so high as his faith to the weakning thereof.

Remember this when you pray, *fiat voluntas tua*, thy will be done; that you desire of God not only a correspondence with his hand, that you may do that which he would have done, but correspondence of Will that you may do it for the same cause.

2. How far the punishment shall extend.

{ 1. To a full Conquest. 2. To a proud triumph. } Divis. p. 78

The full Conquest is set forth, *vers. 6.*

They shall march through the bredth of your land to possesse the dwelling places that are not theirs. v. 9.

They shall come all for violence, and shall gather together the captivity as the sand.

Wherin is described a full possession of the land of the Jews, and a deportation of the people, a losse even of the birth-right and the blessing.

The land of *Canaan* is called the land of promise, for God promised it to *Abraham*, and swore to him that his seed should inherit it, but by way of Covenant which had reference to their obedience of the law of God, for so *Moses* forewarned them.

If thou forget the Lord thy God, &c.

I testifie unto you this day, yee shall surely perish, as the nations which the Lord destroyeth before you; so yee shall perish, because ye would not be obedient unto the voice of the Lord your God. Deut. 8. 19

And *Moses* saith unto them. *Behold I set before you this day, a blessing and a curse.* Deut. 11. 26.

Blessing, if you obey the Commandments of the Lord, &c.

And the curse, if you will not obey.

Now God is free of his promise and oath that he made to them, for they have disobeyed him, they have corrupted their ways, they have contemned and slacked the Law of God, therefore they have forfeited their estate in that good land, and their persons:

perſons ſtand obliged to the puniſhment of their diſobedience.

Doct. The leſſon is, that all the promiſes of Gods favour to men, are not abſolute but conditional, and are referred to the obedience or diſobedience of men.

Reaſon For man is mutable. God is unchangeably juſt, he muſt not, he cannot favour diſobedience, his love goes not in the blood, but in the faith of *Abraham*. *Iſrael* the poſterity of *Abraham* is no more to him then the poſterity of *Canaan* who had his fathers curſe, except that *Iſrael* do ſerve him better then they do. He hath told them ſo by *Moſes*, for ſeeing there was no merit in them to deſerve his love at firſt, and no means for them to continue his love, but their obedience, that failing, they are to him as heathens.

Chriſt teacheth us, that if any be wilful, and will not obey the Church, he muſt be to us as an Heathen and a Publicane, we can never excommunicate ſuch *ex communione charitatis*, out of the communion of charity, for as much as in us lieth we muſt have peace with all men, and we muſt never hide our ſelves from our own fleſh, and we muſt do good unto all men, but we may, we muſt exclude them, *ex Communione Eccleſiæ*, from the Communion of the Church, we muſt not admit them to our Congregations, nor eſteem them members of the Church till they be reconciled.

Religion is the knot of true union that knitteth us to God, that uniteth us to one another, that once diſſolved, farewel fair weather, we muſt turn all into chiding and reproof, and as the Apoſtle ſaith, come to them with the rod, We muſt complain of them to God, and awake his Juſtice upon them. So that if we would keep our land from invaſion and depopulation, our perſons from captivity and deportation, our goods from direption and deprecation, let us ſerve the Lord in feare and obedience, in holineſſe and righteouſneſſe before him all the days of our lives.

2. The puniſhment ſhall extend to a proud triumph, which is expreſt. v. 10. *They ſhall ſcoffe at the Kings, and the Princes ſhall be a ſcorne to them, and they ſhall deride every ſtrong hold.*

Doct. This is another of Gods rods: he puniſheth the deſpiſers with ſcorne and contempt, as you heard out of *Obadiah*: *Behold*

behold I have made thee ſmall, thou art greatly deſpiſed. Verſ. 2.

Therefore Saint *Paul* repeating this prophecie, doth by way of expoſition, to ſhew to whom this judgment doth belong, ſay, *Behold yee deſpiſers, and wonder, and vaniſh away, for behold yee among ſt the heathen.* Acts 13. 40.

This is Gods own word, *He that deſpiſeth me ſhall be deſpiſed.* 1. Sam. 2. 30.

Yea, as the Pſalmiſt ſaith, *He poureth contempt upon Princes.* Pſ. 107. 40. & 119. 22.

Two things that are moſt priviledged from contempt ſhall here ſuffer it.

1. The Majeſty of Kings.
2. The ſtrength of fortifications.

But when the ſupream Majeſty of God is offended and deſpiſed, theſe cannot eſcape both deſtruction and contempt.

This the generous nature of man doth more fear then any temporal evil: let me ake, and ſmart, and loſe all, but let me not be deſpiſed.

When the Jews began after the captivity, to build again the wals of the city, they had ſtrong oppoſition by their enemies, *Tobiah* and *Sanballat*, and others, who laboured to hinder the building all they could. But when they deſpiſed the Jews, and ſcorned their work, *Nehemiah* took it to heart, and grew very earneſt with God in complaint againſt them. For,

Sanballat mocked the Jews, and ſaid before his brethren and the army of *Samaria* Nehem. 4. 1.

What do theſe weak Jews? will they fortifie themſelves? Will they ſacrifice? will they finiſh it in a day? will they make the ſtones whole again out of the heaps of duſt, ſeeing they are burnt?

And *Tobiah* the Ammonite was beſide him, and ſaid, *although they build, yet if a fox go up, he ſhall even break down their ſtrong wall.*

This ſends *Nehemiah* to God, ſaying, *Hear O God, (we are deſpiſed) and turn their ſhame upon their own head.* This heavy judgment ſhall God inflict upon the Jews.

The reaſon is, becauſe this is the fitteſt puniſhment for their pride. Now they ſhall ſee, that ſo long as a People walketh humbly before God, ſo long they live in glory and reputation; but when God faileth them for their ſinnes, their enemies do prevail againſt them, and cover them with diſdain. Reaſon.

When

When God tryed Job with all kind of corporal and temporal calamities in the agony and smart of his passion, he looketh back to the former mercies of God; wherein I observe, that he giveth the first place of his temporal happinesse to that respect that was given to him.

Job 29. 7. *When I went out to the gate through the City, when I prepared my seat in the street,*

Verse 8. *The young men saw me, and hid themselves, and the aged arose and stood up.*

Verse 9. *The Princes refrained talking, and laid their hand on their mouth.*

Vers. 10. *The Nobles held their peace, and their tongue cleaved to the roof of their mouth.*

Vers. 11. *When the eare heard me, then it blessed me, and when the eye saw me, it gave witnesse to me.*

But in the next chapter recounting the miseries which had come upon him, he gives the first place to contempt.

Job 30. 1. *But now they that are younger then I have me in derision, whose fathers I would have disdained to sit with the dogs of my flock.*

Verse 8. *They were children of fooles, children of base men; they were viler then the earth.*

Verse 9. *And now I am their song, I am their by-word.*

Verse 10. *They abhor me, and fly far from me, and spare not to spit in my face.* Read on at leasure.

But thus did the Jewes abuse Christ: *Is not this the Carpenter?* And after they put on him a purple garment, and put a Reed in his hand, and crowned him with thornes, and saluted him scornfully, *King of the Jews.*

They spit on his face, and even hanging on the Crosse of pain and shame, they laughed him to scorn.

Some referre the *non sicut* to this especially. *Have ye no regard all ye that passe by the way, consider and behold if ever there*
Lam. 1. 12 *were sorrow like my sorrow which was done to me*: For the grief of contempt must needs be the greatest humiliation, because of the eminencie and excellencie of his person.

And for Christian Religion in the Primitive times of the Church, the common evill opinion of it was that, it was Heresie; but the learned Grecians did call preaching foolishnesse, *ubi sapiens? ubi scriba?*

The

The way to avoid this contempt, is humility, a vertue unknown to the moral wisemen of former ages; it is the proper vertue of the Christian. *Use.*

Discite à me quia mitis & humilis.

This is the vertue, and he the only teacher of it, the best example of it, the fullest reward of it.

You heard from *Obadiah* to *Edom*,

The pride of thy heart hath deceived thee: Vers. 3.

The pride of life is the Queen of vices, as you heard then, *it trespasseth the Majesty of God, it turned Angels into devils, and cast man out of Paradise.* Hugo. Superbia mihi deum aufert.

Humility doth make us think reverently of God, and charitably of our brethren, and worst of our selves. Saint *Paul, of whom I am chief.*

Humility makes us think all the least favours of God too good for us, and so joyneth contentednesse with godlinesse.

Contempt cannot smart upon the humble in respect of themselves, but in respect of God who is despised in them; study and pray to God for this grace, this keeps peace in the Church, and quietnesse in our common conversation, for only of pride cometh contention. Let me once say with *Jacob*, *I am not worthy of the least of thy mercies*, and we shall value the very crummes that fall from the childrens table, the least of Gods favours will be sweet to us, and God shall be praised for them.

And with such as be of a contrite and lowly spirit God will dwell, God himselfe boweth the heavens, and cometh down to such to visit them, *atque humiles habitare facit*: *Behold, I stand at the doore and knock.* Not at the door of the proud, for their self-love keepeth him out.

The humble man is the Lords temple, and he saith, *Here will I dwell, for I have a delight therein; I will satisfie their poore with bread, the holy ones shall rejoyce and sing*: *I tooke* David *from the sheepfolds, there will I make the horne of* David *to flourish, I have ordained a lanthorn for mine anointed.*

M. Vers.

When God tryed *Job* with all kind of corporal and temporal calamities in the agony and ſmart of his paſſion, he looketh back to the former mercies of God; wherein I obſerve, that he giveth the firſt place of his temporal happineſſe to that reſpect that was given to him.

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Verſe 8. *They were children of fooles, children of baſe men; they were viler then the earth.*

Verſe 9. *And now I am their ſong, I am their by-word.*

Verſe 10. *They abhor me, and fly far from me, and ſpare not to ſpit in my face.* Read on at leaſure.

But thus did the Jewes abuſe Chriſt: *Is not this the Carpenter?* And after they put on him a purple garment, and put a Reed in his hand, and crowned him with thornes, and ſaluted him ſcornfully, *King of the Jews.*

They ſpit on his face, and even hanging on the Croſſe of pain and ſhame, they laughed him to ſcorn.

Some referre the *non ſicut* to this eſpecially. *Have ye no regard all ye that paſſe by the way, conſider and behold if ever there*
Lam. 1. 12 *were ſorrow like my ſorrow which was done to me*: For the grief of contempt muſt needs be the greateſt humiliation, becauſe of the eminencie and excellencie of his perſon.

And for Chriſtian Religion in the Primitive times of the Church, the common evill opinion of it was that, it was Hereſie; but the learned Grecians did call preaching fooliſhneſſe, *ubi ſapiens? ubi ſcriba?*

The

The way to avoid this contempt, is humility, a vertue unknown to the moral wisemen of former ages; it is the proper vertue of the Christian. *Use.*

Discite à me quia mitis & humilis.

This is the vertue, and he the only teacher of it, the best example of it, the fullest reward of it.

You heard from *Obadiah* to *Edom*,

The pride of thy heart hath deceived thee: Vers. 3.

The pride of life is the Queen of vices, as you heard then, *it trespasseth the Majesty of God, it turned Angels into devils, and cast man out of Paradise.* Hugo. Superbia mihi deum aufert.

Humility doth make us think reverently of God, and charitably of our brethren, and worst of our selves. Saint *Paul, of whom I am chief.*

Humility makes us think all the least favours of God too good for us, and so joyneth contentednesse with godlinesse.

Contempt cannot smart upon the humble in respect of themselves, but in respect of God who is despised in them; study and pray to God for this grace; this keeps peace in the Church, and quietnesse in our common conversation; for only of pride cometh contention. Let me once say with *Jacob*, *I am not worthy of the least of thy mercies*; and we shall value the very crummes that fall from the childrens table, the least of Gods favours will be sweet to us, and God shall be praised for them.

And with such as be of a contrite and lowly spirit God will dwell, God himselfe boweth the heavens, and cometh down to such to visit them, *atque humiles habitare facit.* Behold, *I stand at the doore and knock.* Not at the door of the proud, for their selfe-love keepeth him out.

The humble man is the Lords temple, and he saith, *Here will I dwell, for I have a delight therein; I will satisfie their poore with bread, the holy ones shall rejoyce and sing*: *I tooke* David *from the sheepfolds, there will I make the horne of* David *to flourish, I have ordained a Lanthorne for mine anointed.*

M. Vers.

that ſinne of uncleannesse, irreligious till God ſent *Nathan* to him.

Ezekiah having reſt, changed his mind, and proud of his treaſures, ſhewed them to his own diſadvantage, and provoked Gods anger againſt him.

Experience ſhows us how the world, and the wealth and honours thereof do corrupt men of good minds before, and changeth their underſtandings, that *Demas* will forſake *Paul*, whom he hath long ſerved; and ſome diſciples will no longer walk with Chriſt.

Reaſon. 1. The cauſe hereof is becauſe outward things unſanctified to the owner and uſer thereof, have no power to eſtabliſh the heart; for the heart is eſtabliſhed by grace, and not with meats, nor with any outward things.

Reaſon 2. Becauſe there is no peace with the wicked man, he muſt be as violent and as unconſtant as the ſea, caſting up alſo foame and filth.

Reaſon 3. Becauſe iniquity knoweth no meaſure, but runneth into all extremes, *Virtutiſque viam deſerit arduæ*: Their mirth is madneſſe, their muſick vanity; ſo their ſorrow is ſullenneſſe and diſcontent: Conquered, they are baſe, and lick the duſt from the enemies foot: Conquering, they are proud, and tyrannize over them whom they have ſubdued.

Thus the mind of the wicked changeth in them.

Uſe. The profit that we may make of this point is great.

1. It diſcourageth us from greedy ſeeking of temporal proſperity, becauſe it hath this danger in it to change our minds, and to ſhift us from vice to vice: wherefore it is a good petition in our holy Letany: *In all time of our wealth good Lord deliver us* and that of *Agur*,

Prov. 30. 9

Give me not riches leaſt I be full and deny thee, and ſay, who is the Lord?

2. It comforteth the oppreſſed that their oppreſſors are not always of the ſame mind, but they may have hope of fairer weather in the greateſt ſtormes that do ariſe, becauſe the minds of their enemies ſhall change, as *David* ſaith,

He made them that led them away captive to pity them, for God hath a power in this change, which is mutatio dextræ excelſi.

2. *They ſhall paſſe over them.* Either

Either to some further quest of glory, or they shall exceed their Commission and go beyond the bounds appointed them, either in punishing whom God would have to be spared, or in time, continuing the punishment beyond the time designed. 1. 2.

God only knoweth how far he would have his judgment to passe; the Chaldæans do transgresse and passe over this measure, whereby they grow intolerable, and their malice punishable.

Or *pertransibunt* may be referred to their own short domination; for the Chaldæans were a few years after conquered by the Medes and Persians, as the learned Jesuite *Ribera* observeth. 3.

And we find that *Nebuchadnezzar* the King of the Chaldæans felt the smart of this prophecie in his own Person.

For he changed his mind and passed over when he became as a brute beast, and was driven from men, and did eat grasse as oxen, and his body was wet with the dew of heaven, till his hairs were grown like Eagles feathers, and his nails like birds claws. Dan. 4.33

Thus he that passed the bounds of Justice in the oppression of the Jews, and the bounds of modesty in the pride of his victories, is changed in his understanding, and passeth the bounds of common humanity.

All this proves that Gods employing the wicked to punish others doth not move them nor derive the favours of God upon them, they cannot keep within any compasse.

1. If *pertransibit*, passe over, do signifie a further quest of glory, we are taught hence, that the ungodly are insatiable in their desires, nothing will content them, every victory encourageth to a new warre, as we find in all examples of the greatest monarchies of the world, till their own weight ruine them.

2. As this passing over doth signifie their going beyond their bounds, we are taught, that they whom God employeth without their knowledge and Privity, do only seek their own ends, neither is God in all their ways.

3. As this passing over signifieth the short joy of their victory, so it teacheth that an ungodly man can never be an happy man, nor a sinful man a wise man; for in short time he will lose that what he hath unjustly gotten; for though God intended the taking

king away of the Iews land from them, he intended it but for a time; he meant the Jews a ſharp chaſtiſement, not an eradication.

I underſtand thoſe words of a ceſſation from any further proſecution of this warre againſt the Jews, for he ſhall carry away ſome captive into his own land, and the meaner ſort he ſhall leave behind to husband *Judæa*, and ſo ſhall ceaſe.

And this doth ſtrengthen our former doctrine, that thoſe whom God uſeth as inſtruments of his Juſtice, ſhall at length deſiſt, God will not ſuffer them beyond his decreed time.

3. *They ſhall offend.*

Let no man miſtake this place, as if God did lay upon them a neceſſity of offence; but he doth out of his Preſcience foretel that they will offend God, as with all their other ſinnes, ſo particularly with this their ſervice done to him.

Doctr. They are ſtirred up to this warre by God, and it is hisjuſt will to puniſh the Iews, yet the Chaldæans that execute this will do offend, which was before proved by their evil intention, and will after more appear in the cloſe of this text; wherein we have charged the action upon God, and the evill of the action upon the Chaldæans.

2. *Doct.* 2. God foreknoweth the ſins of men.

He foreknew the fall of *Adam*, and provided a remedy for it in his eternal counſel.

He foreknew the ſins of the old world, and provided a judgment to puniſh them.

He foreknew the ſinnes of his *Iſrael*, and therefore he made all his promiſes conditional, and referred them to their obedience.

He foreknew the treſpaſſe of *Judas*, the cruelty of the Iews, the injuſtice of the Romanes againſt his ſonne, and he made his death medicinal and cordial for his Church, and a ruine to the enemies thereof; the ſame ſtone which was the corner ſtone of the Church, was a rock of offence to her enemies.

This is the ground of Gods Juſtice againſt the Chaldæans in the next ſection of this chapter; for fore-ſeeing how they would offend, He did alſo fore-decree how he would puniſh them.

He

He is called Ὁρῶν a seer, for all things are manifest in his sight: the eye of the Lord is over all the world, he seeth both the good and the bad.

God foreseeth offences before they be come into the hearts of men, as Christ knew *Judas* would be a Traitour before *Judas* knew it himself; and God by his Prophet told *Hazael* how cruel he should be, before *Hazael* was King, and when *Hazael* thought such wickednesse could not have bred in him. *Am I a dog that I should do this great thing?* 2 Reg. 13. 8.

And Christ told *Peter* that he would deny him, when *Peter* protested against it very strongly.

1. Because he knoweth the heart in which sinne breedeth, and knows how apt it is to conceive sinne. He knoweth whereof we be made.

2. He foreseeth the temptations wherewith man shall be tempted.

3. He knoweth what measure of strength and vertue is gone out from him to man, to enable him against these temptations.

1. Let no man therfore flatter himself that he can commit any sinne so secretly that the eye of God shall escape it; he knoweth our thoughts long before, there can no darknesse hide us from this eye; but the darknesse is as light as the day to him, darknesse and light are both alike. *Use.*

And if God foresee offences to come, much more doth he remember sins past, and observe sins present.

2. Let this stirre us up to the feare of the Lord, which is a continual putting of us into the presence of God, and filleth us with fervent prayers to God to keep us from sinne, either from the desire of it, or from the committing of it, or from the punishment of it, by giving us strength to resist sinne tempting us, or at least to hate the evil which we do against the law of our mind, transported by the law of our members: or to give us the grace of repentance, that we may turn to him, and break off our sins by righteousnesse and godly life.

This is that petition in our Lords Prayer, *Lead us not into temptation.*

Which petition followeth that former, *forgive us our trespasses*; for whom God pardoneth, them Satan tempteth most, both.

both becauſe he deſpighteth God, and becauſe relapſe into ſins once pardoned is a double danger.

And he prayeth God not to lead him into the temptation, becauſe we muſt not only remember with grief the ſins we have committed, but we muſt conſider with feare what ſins our infirmities may fall into.

Into which God leadeth us, by withdrawing his grace from us, or from which he keepeth and preſerveth us by his aſſiſting grace.

The foreſight of God is in reſpect of himſelf and his own perfect knowledge infallible and certain; that will come to paſſe which he foreſeeth, and this is his wiſedome; though man have a free will to do evil, yet he knoweth how far this his free will ſhall miſlead him.

And for that cauſe he hath ſet ſuch a guard of Angels about the juſt, to keep them in all their ways that they fall not; to take them up again when they fall, and he hath given his word and lanthorn to their feet to guide and direct their paths.

Yet we may ſay that this foreſight of God may be in reſpect of the means conditional, and ſo God may foreſee ſuch an event upon ſome ſecret condition, which yet by means may be prevented, and not ſucceed.

A great example hereof in *Davids* ſtory.

1 Sam. 23. *He heareth that the Philiſtims do rob* Keilah, David *goeth againſt the Philiſtims, and overcometh, and ſaveth the men of* Keilah.

Saul hearing of it, armes his forces to ſurprize *Keilah* ſecretly.

Verſ. 12. *David* asketh of God; *Will the men of* Keilah *deliver me and my men into the hand of* Saul?

The Lord ſaid, *They will deliver thee up*?

Here God foreſaw a ſinne in the men of *Keilah* which was never committed, but *Saul* had ſent, and God knew the corruption of the heart of thoſe men, and gave warning.

Here his foreſight in reſpect of himſelf was certain, which was, that *David* ſhould take this warning to eſcape.

But in reſpect of the ſucceſſe it was conditional, becauſe it hath reference to the means of evaſion.

So God foreſaw the death of *Ezechiah* by his conditional will

will deferred; but by his revealed will present: and his revealed will doth not always make neceſſity of event, but ſometimes it is a warning to eſcape it.

Thus God foreſeeth the ſpawning of ſinne in mans life, in the ſeed or root thereof, which is luſt, yet he reveileth means to keep the juſt from falling into theſe ſins.

But for the wicked, he leaveth them to the ſtream and current of their own free-will, and leadeth them into temptation. For temptation is their puniſhment.

This may ſtirre us up to husband the means of grace, to the beſt advantage of our ſouls to keep us undefiled in the way, that iniquity may not have dominion over us.

For Gods certain knowledge of our evils, will bring forth a certain judgment to puniſh them.

4. *Wherein he ſhall offend, impuving this his power to his God.*

The Chaldæans were not without their God; *Nebuchadnezzar* their King had made them a god of the beſt mettal, and had ſet it up in the plain of *Dura* in the Province of *Babel*, and called all the People in his Dominions to worſhip the god which *Nebuchadnezzar* the King had ſet up.

This god muſt have the glory of the Chaldæans Conqueſt; and what greater diſhonour can they do to the living God, then to give his glory to liveleſſe and ſenſeleſſe ſtocks?

1. Yet it appeareth, that thoſe People, although they knew not the true God, yet they had a knowledge of the Divinity; and ſo we do hold, that no man is *ſimpliciter Atheos*, that is without knowledge or acknowledgment of ſome divine power ruling and governing all things.

For this is the finger of God, in the heart of the natural man, who though he do not perceive *quæ Dei*, the things of God, yet he perceiveth *quod Deus*, that there is a God.

2. It appeareth that they did confeſſe a debt of glory due to the Deity, whatſoever they would think worthy to be eſteemed their God, they would think it worthy of all deſcriptions of honour and glory; which is another truth of the law of God written in the heart of every man, and it is a good principle of nature, it is a lineament of the image of God in man.

3. It alſo appeareth that they believed the ordinance and moderation of great affairs to depend on the power and ſtrength of their god, becauſe they give him the honour of this victory; for his power, the power which he calleth his, he confeſſeth to be borrowed, for he imputeth it to his God, which alſo is another beam and ray of heavenly light.

But the Lord ſaith here, they ſhall offend herein, for Gods glory is given away from him, and horrible idolatry is committed.

This light of nature doth ſerve to convince the Chaldæans that *Nebuchadnezzars* golden image is not, cannot be god, for that is fixed, it moveth not, what wealth it hath in the matter is the Kings gift, what proportion or forme it hath in the fabrick and forme of it, it hath from the hand of the workman.

But beloved, let me lay open to you the true cauſe of all idolatry, not only that of the heathen, but even that of them that call themſelves Chriſtians: it is want of faith.

For ſeeing God is an inviſible eſſence, and they are loth to worſhip what they cannot ſee, and they walk by ſenſe and not by faith, the inviſible Deity is by them worſhipped in ſome viſible forme, and I cannot judge more hardly againſt them then that

They have too much weakneſſe in their underſtanding to make it neceſſary that their God muſt be viſible: yet not ſo much weakneſſe of ſenſe as to judge that Idol to be God which is of their own making.

But ſee how God puniſheth them; for ſeeing they will not worſhip a God whom they cannot ſee, he leaveth them to worſhip that which they can ſee to be no god.

Yet give me leave to commend the Chaldæan for one thing; he doth not aſſume the glory of this victory to himſelf, and he findeth the honour of it above humane nature.

Therein teaching us to give the glory of all our good ſucceſſes to him whom we know and believe to be our God, and not to over-ween our ſelves herein; for before this chapter ſhall paſſe us, we ſhall find that the Chaldæan will learne to be his own God, and thank himſelf for his victories, as it followeth, *ver.* 26.

There

Therefore they ſacrifice to their net; For, *Nemo ſubitò fit peſſimus.*

Yet ſome Interpreters applying this to *Nebuchadnezzar*, do think, that this imputing of the power to his god, was aſſuming of it to himſelfe, and that he was his own god: as we read of *Alexander*, that after his many victories, he was ſo full of himſelfe as to ſuffer himſelf to be flattered with that high appellation.

And *Daniels* ſtory ſhoweth the pride of *Nebuchadnezzar* high grown; and this ſacrificing to their own net, which followeth doth favour this expoſition.

When I put theſe things together, *they ſhall offend, imputing this their ſtrength to their God.* I find here,

§1. Idolatry, imputing this to his God.

§2. That idolatry is an offence to God.

1. *Idolatry.*

That the Chaldæan is juſtly charged with idolatry, here I thus ſhew. Dr. *Raynold. de Idol. Whoſoever gives Divine Worſhip to a creature, is an Idolater.* Lib. 2. l. 1

Quiſquis creaturæ divinum cultum exhibet idolatra eſt, at Chaldæus hoc fecit; but the Chaldæan doth ſo; Ergo

The firſt Propoſition is cleared, for whatſoever is honoured with the honour of God, is put into the place of God, againſt that law *non habebis Deos alienos*, Thou ſhalt have no other gods. Major.

That the Chaldæan is thus guilty, the text convinceth him; he imputeth the force of his warre and victory to his god. This is *Deus alienus*, this is an idol.

It is the proper honour to the true God to be *cuſtos hominum* the Preſerver of men: to be *Dominus exercituum* the Lord of Hoſtes. This honour the Chaldæan gave to his God.

When *Rachel* ſaid to *Jacob*, *Give me children or elſe I die*, Jacob was very angry with her whom he loved dearly, that ſhe ſhould deſpoil God of his due glory, and ſeek it from a creature. Gen. 30. 2. And he anſwered, *Am I inſtead of God?*

For *Plato* an heathen Philoſopher did confeſſe, *quamvis in mortali animante fiat, res tamen divina eſt Pregnatio, & ab immortalibus eſt.* In Sympoſ.

So when the King of *Syria* wrote to the king of *Israel* in the behalf of *Naaman* the leper, that he might be cured of his leprosie, the King of *Israel* rent his cloaths at that idolatrous demand, and said, *Am I a god to kill and give life?* so that the honour of God given away from him to any creature is the setting up of an idol in the place of God.

The Nicene Synod did condemne the *Arrians* of idolatry, because they denied the Divinity of Christ, and yet acknowledged divine worship to him.

And because *Nestorius* did affirm Christ to be meer man, and not God, both the Ephesian and Nicene Synods condemned them of Anthropolatry.

We do usually offend too much in our ascriptions to the means of any good to us, wherein we wrong Gods glory if we look not up to him as the supream Agent working in that means.

Thus in the Church of *Rome*, Angels by God employed for the service of man, by the over-doing thankfulnesse of man were honoured with the honour due to him that sent them.

Those that leave the service of God, and study men, and apply themselves wholly to their humours, to beter their estates, do set up new and strange gods against the true God, and give his glory to creatures, and make their means their idols, do commit idolatry, and break the first great Commandement of the Law.

The Romanists cannot clear themselves of this trespasse, though *Bellarmine* their Champion do his best to excuse it.

He distinguisheth between images, which he calleth *veras rerum similitudines*, the true similitudes of things: but he calleth idols false Representations of things that are not.

But not to trouble our selves to examine his frivolous distinction, the image it selfe of a true thing subsisting, is a creature; and to give that, the honour due only to God, is grosse idolatry; for example, that in their Romane Breviary which is directed to the Crosse, be it not to the image and representation of the Crosse before their eyes, but in it to the Crosse it selfe, is it not idolatry? *O Crux ave spes unica, hoc passionis tempore auge piis justitiam, reisque dona veniam.*

2. This text chargeth them that they offend, whereby it appeareth

peareth that idolatry is an offence, you see how high it reacheth even to the ungodding of the Almighty, and we shall shortly see how sore it smarteth upon the offenders.

1. The devil is the Author of idolatry, for when God had buried *Moses* secretly to prevent idolatry, the devil would have discovered the place to move the People to idolatry; that was the strife which Saint *Jude* mentioneth between *Michael* the Arch-angel and the devil about the body of *Moses*, wherein the Arch-angel prevailed against him. Reas. 1.

2. The devil is a great tempter to idolatry, for he assaulted Christ so; *si procidens adoraveris me*, if thou wilt fall down and worship me. Reas. 2. Matth. 4.

3. The devil is the chief Agent in the Ministery of the idolatrous Priests, as the evil spirit offered his service to be a lying spirit in the mouths of *Baal's* Prophets, foure hundred of them at once. Reas. 3. 1 Reg. 22, 22.

The promise of Satan is that which he profest to Christ, to draw men from the worship of God to worship him; and there is no means all worshippers that do not worship the true God worship Satan; so the Chaldæan imputeth their force to Satan; for he that is not with him is against him.

The use of this point is taught by the Apostle Saint *John*, *Babes keep your selves from idols, give not the glory of God to creatures.* Use. 1 John 5. 21.

It is an admirable thing in the whole course of the story of *Israel*, and also of the Iews; *Moses* could tell them; *for what Nation is there so great? Who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?* Deut. 4. 7

Yet was idolatry their national sinne, although upon all occasions they might advise with God, though they had the pillar of fire, the pillar of cloud, the Arke, the Law, the Priesthood, the Temple, and all the oracles of God committed to them.

Therefore no wonder if the Chaldæan who had none of this did commit idolatry.

These are examples for us; and because we have no feare but of the idolatry of the Church of *Rome*, we must take warning to keep our selves from their idols and their idolatry.

This

This we understand is now the ſtudy and care of the religious Patriots in the honourable and high Court of Parliament; let us joyn with them in our Prayers to God for the rooting out of the Romish Religion; let us give God our hearty thanks, that he worketh by his ſpirit ſuch zeal of the glory of his truth in the godly faithful hearts of the Commons of this land, to ſtirre and rowze up themſelves in a matter ſo much concerning the honour of our God as this doth.

For who delivered us from the Spaniſh violence in 88? And who delivered us from the bloody powder treaſon in An. 1605? If the gods that our enemies ſerve, could have prevailed againſt our God, had we not been as *Sodom* and as *Gomorrah*?

Therefore let us pray God to preſerve us from idols, and from them that love and ſerve them, of whom I may ſay truly with *David*,

Pſ. 55. 21. *The words of their mouths are ſmoother then butter, but warre is in their heart: Their words are ſofter then oyle, yet are they drawn ſwords.*

There can be no hope that thoſe men which will rob God of his glory and give it away to creatures, will ever be true to us.

Let every one in the zeal of Gods glory ſhew and profeſſe his hatred to idolatry, and his love of the true Worſhip of God; and as they need *the ſword of the Lord, and of* Gideon, ſo let us cry, The ſword of the Lord, his word in the mouths of his faithful Miniſters, *and the ſword of Gideon*: the ſword of the religious Court of Parliament againſt them.

Verſ. 12. *Art thou not from everlaſting, O Lord, my God, my holy one? we ſhall not dye. O Lord my God, thou haſt ordained them for judgement, and O mighty God, thou haſt eſtabliſhed them for correction.*

13. *Thou art of purer eyes then to behold evill, and canſt not look on iniquity; wherefore lookeſt thou upon them that deal treacherouſly? and holdeſt thy tongue when the wicked devoureth the man that is more righteous then he?*

14. *And makeſt men as the fiſhes of the ſea, and as the creeping things that have no ruler over them.*

15. *They*

15. *They take up all of them with the angle, they catch them in their net, and gather them in their dragge, therefore they rejoyce and are glad.*

16. *Therefore they sacrifice unto their net, and burn incense unto their dragge, because by them their portion is fat, and their meat plenteous.*

17. *Shall they therefore empty their net, and not spare continually to slay the nations?*

AFter God hath denounced his judgment upon the Jews, contained in the former Section, now the Prophet beginneth a new wrastling with God, in the behalf of the afflicted members of his Church.

The Prophets speech is addressed to God himself, wherein he first ascribeth to God Eternity, *Art not thou from everlasting O Lord my God?* He ascribeth to him Holinesse, *My holy One.*

And this Pronoune possessive *My*, doth lay hold upon a special interest that *Habakkuk* by faith claimeth in God.

From which consideration he draweth this cheerful Conclusion: *We shall not die O Lord*, speaking of himselfe and of the afflicted in the Church of the Jews, that though God had threatned such an invasion by the hand and power of the Chaldeans, yet shall it not proceed to their ruine. God will keep his Church; there is a reservation that God will save from the stormy winde, and the tempest, as *David* saith, *the flood of many waters shall not come neare them.* This faith he builds upon a good foundation, For

1. From the eternity of God, he may conclude, that the love wherewith he loveth his Church is an eternal love, and therfore not to be subject to the power of time.

2. From the holinesse of God, he may conclude that all the faithful Jews being an holy seed shall have his favour.

Against this it may be objected that God hath revealed himself to the contrary, for he hath before threatned to raise up the Chaldeans, a fierce and terrible nation, that shall go through the breadth of the land, and shall run like an Eagle and an evening wolfe only for prey.

What hope then can there be against these?

The

The Prophet answereth that objection.

Thou hast ordained them for judgement, and mighty God, thou hast established them for correction.

That is, God by his might hath armed them against the Jews
Vers. 13. to execute his judgement on them, and for castigation and correction of them, not for eradication.

He proceedeth then to expostulate and dispute with God concerning this judgement to be exetured upon the Jews by the Chaldæans;

Thou art of purer eyes then to behold evil, and canst not look on iniquity]

This is a further Confession of the holinesse of God, to whom he attributeth *pure eyes, such as cannot beholde evil, and look upon iniquity*, because that holinesse cannot approve ill, and that justice cannot wink at it and leave it unpunished.

Otherwise, *videre malum non est malum*, to see evil is not evil; Gods general view of all things, doth set his eye upon the good and evil.

So the Sun shineth upon the just and the unjust, but God is a God that loveth not iniquity, neither shall evil dwell with him: he abhorreth all them that work wickednesse; David saith, His soule abhorreth them. So that the Prophet here acquitteth God from any hand in the evil of these Chaldeans, although he stirreth them up against the Jews, he is wise to use them as instruments of correction: but he is too pure and holy to be Partaker in their sins.

From hence groweth the Expostulation following, *Seeing thou art so pure and holy that thou abhorrest evil, and hatest all the workers of iniquity,*

Why dost thou look upon them that deale treacherously? *Why dost thou O holy and just God, look upon whilst the Chaldean betrayeth thy People?* Mr. Calvin reads *Transgressores*; Montanus *Prævaricatores*. Jun. *Perfidos*, whom the Kings Bible followeth.

This the Prophet *Isaiah* calleth a grievous vision. *The trea-*
Isa. 21. 2. *cherous dealer dealeth treacherously, and the spoiler spoileth.*

For the Chaldæan did invade the Jew both cunningly by treason, and violently by force.

He

He urgeth God further, *Why holdeſt thou thy tongue when the wicked man*, that is, the Chaldæan, an idolater and a bloody man, *devoureth the man that is more righteous then he*: that is, devoureth the Jew, who as bad as he is, is a better man and more righteous then the Chaldæan.

He wondreth at the ſoftneſſe and forbearance of God, that can ſee and be ſilent to behold ſo much iniquity.

He proceedeth in his complaint: *Thou makeſt man as the fiſhes in the ſea, where the great ones do prey upon the ſmall ones, and as the creeping things that have no ruler over them, and therefore feed upon one another, who have no law to awe them, but* quo quis eſt valentior, eo violentior, ſo the Jews are to the Chaldæans a prey. Verſ. 14.

But the words following do ſhew another thing intended, not a reference of theſe creatures one to another, but all of them to the fiſherman; ſo the ſenſe is, thou ſeemeſt to eſteem the Jew no more then thou doſt the fiſhes on the ſea, or the creeping things on the earth. For it followeth,

They take up all of them with the angle, they catch them in their net, and gather them in their dragge. Verſ. 15.

The Chaldæans are the Fiſhermen, the Jews the fiſhes; and for theſe they have,

1. *The Angle*, whereby is meant their fiſhing for a ſingle Perſon.

2. *Their net*, let fall to catch more.

3. *Their dragge* for whole ſholes of fiſh; ſo that here is no evaſion; he that eſcapeth the angle ſhall fall into the net; or if he eſcape the net, the drag ſhall ſweep him away and bring him to the ſhore.

So that hereby all way of evaſion ſeemeth ſtopped againſt the Jew, he is put into the hand and power of the Chaldæan, as a draught of fiſh into the hand of the Fiſherman.

And all this while the Fiſherman thinketh he doth no man wrong, as the Poet ſaith,

Nec patitur Tyrrhenum creſcere piſcem.

For the fiſh of the ſea is eſteemed his that can catch him: ſo ſhall the Chaldæan fiſh *Judæa*, as if the Jews were fiſhes, not men, and as if there were no Providence to take care of them, no owner to call them his.

Therefore they rejoyce and are glad.

There is no compassion in them of *Chaldæa* toward the Iew, but as the Fisherman rejoyceth in his draught of fishes, and never looketh upon them with any pity of their lives, but is glad that he hath gotten them: So shall the Chaldæan be glad when the Iews are in his net, that he may carry them into captivity.

This victory doth not only make the Chaldæan glad, but he is proud too, and boasteth in his own strength, and attributeth his prevailings to his own power, as it followeth.

Vers. 16. *Therefore they sacrifice unto their net, and burn incense unto their dragge*: that is, they do thank their own arme, and armies for their victories, and as *Iob* saith, *They kisse their own hands, because thereby they come to have a fat portion and plenty of meat*, so that they give no glory to God; yea, before the Prophet saith from the mouth of God, *that they would ascribe the prosperity of their waxes to their god*; i.e. to their idol, now they will grow so proud, that they will thank their own wit and power for all.

The Prophet concludeth with a passionate expostulation:

Vers. 17. *Shall they therefore empty their net and not spare continually to slay the Nations?*

Seeing they are a People so lawlesse, so mercilesse, so proud, O Lord wilt thou give way to them still, and shall they possesse all that they catch, which he calleth, *emptying of their net, and shall they not spare continually to slay the nations?* Shall they passe thus from nation to nation, and shall they still conquer? is all fish that comes into their net?

De verborum interpretatione hactenus.

In the further handling of this section, I obserue as in the former, two things.

§1. The summe and contents of the whole section.

§2. The parts thereof.

1. *The summe* hereof is this: whereas the Prophet at first beholding the sins of the Iews, was moved with an holy indignation against them, and with zeal of Gods glory which turned him into a chiding expostulation with God, for bearing so much with them, and therefore did stirre up God to judgement to chasten

chaſten them in the firſt ſection of this chapter.

Now that God hath anſwered him in the ſecond, with declaration of his purpoſe to puniſh the iniquities of the Jews by the Chaldæans, whom God would ſtirre up to fight againſt them, and to prevail: Now in this third ſection, the Prophet is as much troubled and grieved at their puniſhment, as he was before at their ſin.

Now he chides as faſt, and diſputes as hotly againſt the remiſſeneſſe and patience of God toward the Chaldæan, as he did before toward the Jew.

Before he pleaded the cauſe of the glory of Gods Iuſtice, in puniſhing the iniquity of the Iews; now he pleads the glory of Gods mercy in ſparing them.

The firſt part was imprecation, this deprecation. And herein the Prophet doth declare his mixt affection to the Jews; for out of his hatred to their ſins he deſired their correction; but now out of his love to their Perſons, he prayeth againſt their puniſhment, ſo farre that it may be moderate, as in *Ieremies* Prayer. *Correct us O Lord, yet in thy judgement, not in thy fury leſt we be conſumed and brought to nothing.* Which teacheth us that

Religion hath the bowels of compaſſion; Truly they have no true religion that have no mercy. *Doctr.*

This is given us in precept with a *ſicut*: *Be yee merciful as your heavenly father is merciful*: there is nothing wherein the image of our God doth more ſhine in man, then his mercy, becauſe that is the heavenly nature; the wiſedome of God is too high for us, the power of God too great for us, the juſtice of God too ſtrict for us; all theſe vertues of the Godhead be out of the reach of our imitation. Reaſon. 1. Luk. 6.36

The furtheſt that our Saviour goeth in the patterne and preſident of wiſedome, is *eſtote prudentes ſicut ſerpentes*, Be yee wiſe as ſerpents. In innocency, *innocentes ut columbæ*, be ye innocent as doves, it is not *eſtote prudentes ut pater veſter*, Be yee wiſe as your heavenly father. Wiſedom.

Concerning fortitude. The mother of Samuel ſaith *Non eſt fortis ſicut deus. Sient leo, Salomon hath it: ſicut aquilæ, Aſahel hath it.* Fortitude.

Concerning Iuſtice, let us take the righteous men at their beſt, Juſtice.

& then *Iusti fulgebunt ut sol*, the righteous shal shine as the Sun; but to *misericordes ut pater vester*. We must strive to imitate him in mercy, that is, the divine nature, because it is *super omnia opera dei* above all the works of God, and that is the humane nature also, because it is called Humanity, and therefore wel becometh the man of God.

Reason 2. 2. There is nothing that every one of us doth more stand in need of then mercy, without which all the frame of nature would shake and dissolve; it is *anima mundi*, the soul of the world; it is the juncture of every limb thereof: it is the garment that hideth our nakednesse; it is the grave, the sea, that burieth, that swalloweth all our reputed sinnes; it is the taylour to our backs, the cater to our bellies, the soule that quickneth us, the strength that supporteth us, the grace that saveth us, the power that raiseth us, the glory that crowneth us.

And they that shew no mercy, shall have none.

Reas. 3. 3. The consideration of our own infirmities doth plead for our mercy to our delinquent brother, not to make the most of their faults, and screw their punishment to the uttermost; rather to

Ga. 6. 1. save our brethren, and to pull them out of the fire least we also be tempted: for we have many suits to God for pardon of our own sinnes; and therefore by the law of Justice let us do as we would be done to, that is, follicite the favour of God for our brethren; and although the zeale of Gods glory do put us to it to pray for their correction, that they may be amended, yet considering how bitter the medicine is that healeth sinne, let us entreat the Physitian to look but on the corrupt humours in the body of the Church to purge them, to take no more blood from the body thereof then may stand with the health of the body.

Reas. 4. 4. It is a more easie suit to obtain the mercy of God, then to stirre up his anger; for as he is slow to wrath, and long-suffering, and when he doth begin to chide, he will not keep his anger continually: so he is rich in mercy, abundant in goodnesse; *oleum supernatat vino*, the oyle swims above the wine. Christ his sonne the character of his fathers glory, of his mercy, the true coppie of that *sicut Pater vester qui est in cælis*, as Our father which is in heaven;

Of whom Saint *Augustine* sweetly commenting upon *hú pater ignoſce eis*, father forgive them, ſaith, he left them not *quo-* De utilet.
juſque ejus jam ſanguinem poſſent bibere credentes quem fuderant pæn l. 2.
ſævientes, they know how to drink believing, the blood which they ſhed raging, which is called in the Pſalmiſt *Multitudo dulcedinis*.

Saint *Hilary* upon the Parable of the parable in the vineyard ſaith,

Ad ſpem omne tempus eſt liberum, & mercedem non operis ſed mi- In Pſ. 129
ſericordiæ undecimæ horæ operarii conſequuntur.

God loves to be ſollicited for mercy.

4. Becauſe in the contrary *Ionah* had a chiding from God him- Reaſ. 4.
ſelfe, that he ſtood more upon the credit of his office, then he did upon the honour of his God that ſent him, being ſo angry at Gods ſparing of *Niniveh*.

Wherein God himſelf pleaded the cauſe of his own mercy, and juſtified his ſuſpenſe of the threatned judgement againſt *Ionah*, &c.

David had good cauſe to chooſe to fall into the hands of God, rather then into the hands of men, *for with God there is mercy*. And had *Niniveh* been in the hand of *Ionah*, their faſting with ſackcloth and repenting, ſhould not have cleared nor calmed the ſtorme threatned.

God ſaid, in *Niniveh* there were more then ſix ſcore thouſand Perſons that knew not the right hand from the left: there were a great many more in the nation of the Jews, many alſo that ſerved God with a true heart, many that was not yet com to the height of ſinning, of whom there was hope: many that had drunk deep already of the Cup of affliction by the ſins of others who had thereby provoked God.

Therefore *Habakkuk* could do no leſſe then ſtand in the gap now, and keep out ſome of this wrath.

To make uſe of this doctrine, and of the holy example of *Uſe* this Prophet, let me uſe the words of the Apoſtle to you.

Put on therfore (as the Elect of God, holy and beloved.) bowels of Col. 3. 12.
mercies, kindneſſe, humbleneſſe of mind, meekneſſe, long-ſuffering.
Forbearing one another, and forgiving one another, if any man 13.
have a quarrell againſt any man, even as Chriſt forgave you, ſo alſo
do ye.

And

14. *And above all things put on charity with the bond of perfectneſſe.*

As it is a welcome ſuit to God, when out of a zeal to his glory you do call upon him for his judgments, to chaſten the overgrown ſinnes of the time in which ye live: ſo it is a pleaſing interceſſion which ſolliciteth for mercy in Juſtice: for the pure juſtice of God will endure an allay of mercy, and we ſhall have the better intereſt in his favour, by how much the more we deſire more ſharers in it.

There be good Authours of opinion, that the Prayer of *Stephen, Father forgive them,* was no weak means of the Converſion of *Saul,* who was one of his Perſecutors.

The point is moderation, that neither we ſhould ſo favour high-grown ſinners as not to complain to God of them, nor yet ſo delight in their puniſhment, as not to pray againſt the whole and full diſpleaſure of God: that neither the zeal of Gods glory do extinguiſh Chriſtian compaſſion, nor the tendernes of pity quench the zeal of Gods glory, but that at once we do ſhew our obedience to the whole law, that he that loveth God may love his neighbour alſo.

God himſelf directed *Abimilech to Abraham* to pray for him, and the friends of *Job* to uſe *Jobs* interceſſion, becauſe he loves to be entreated to ſhew mercy.

And the rich man in hell would not have his brethren come to that place of torment.

Complain then, that is holy paſſion; but begge eaſie puniſhment, that is charitable compaſſion; the children of God have as many tears to ſhed for the puniſhment of their brethren, as for their ſinnes.

2. The Parts are two.

1. The Prophets reſolution concerning the Church and Common-wealth of the Jews.
2. The Prophets diſpute with God.

The firſt containeth an argument.

1. The Antecedent: *Thou art from everlaſting O Lord, my God, my holy One.*
2. The Concluſion: *Therefore we ſhall not die O Lord: thou haſt ordained them for judgment, O mighty God, thou haſt eſtabliſhed them for correction.*

The

The Propoſition: *That God is eternal and holy*, needs no proof to ſuch as know God; both are clearly maintained through the whole body of Scripture.

1. *The Eternity of God.*

And Abraham *planted a grove in* Beer-ſheba, *and called there on the name of the Lord, the everlaſting God.* Gen. 21. 33.

Moſes. *Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting thou art our God.* Pſ. 90. 2.

Saint *Paul*, ſpeaking of the myſtery of the Goſpel long kept ſecret; *but now is made manifeſt, and by the Scriptures of the Prophets, according to the Commandment of the everlaſting God made known to all nations.* Rom. 16. 26.

Haſt thou not known? haſt thou not heard that the everlaſting God the Lord, the Creator of the end of the earth, fainteth not? &c. Iſa. 40. 28.

Plato defined God to be *æterna mens ſibi ad omnem felicitatem ſufficiens, ſummæ bonæ, & omnis boni efficiens in natura.*

Neither can we reſt in the ſearch of cauſes, till we come to one ſupreme eternal cauſe of all things, the *Alpha* and *Omega* of other things, of himſelf without *Alpha* or *Omega*.

2. The Concluſion from hence iſſuing, is: *Therefore we ſhall not die*, ſaith *Habakkuk*.

For as God is eternal in himſelf, ſo is he to his Church, and from the eternity of God doth the eternity of Angels and men derive it ſelf, for eternity cannot flow from any thing that is not it ſelfe eternal; and we know that the nature of Angels and men is eternal, both of them being by the eternal God created to abide for ever: the elect Angels and men in eternal glory, the reprobate Angels and men in eternal ſhame and pain.

Yet is the judgement of the reprobate in Scripture called by the names of *Death, Deſtruction, Periſhing*, becauſe theſe be titles of the greateſt horrour and diſmay, that the heart of man can conceive.

Now we have two hopes built upon this foundation of Gods eternity, *non moriemur.*

1. Temporal, that God will ſtill reſerve a remnant of the Jews to return again to the poſſeſſion of their fathers, and to build again the City and the temple, and to renew the face of a Church.

Church and Common-wealth: ſo, *non moriemur hoc eſt omnes*, we ſhall not die, that is not all.

2. Eternal, That God will not utterly caſt off his People from his favour, but that although he ſcourge them with the rods of men, even to a temporal loſſe of their land, their liberty, and their lives, yet *non moriemur*, we ſhall not loſe our intereſt in his promiſe of a better life.

So that the Prophet doth teach us the right uſe of the doctrine of Gods eternity, to aſſure us againſt all temporal and eternal evils.

And this doth *Moſes* conclude for this Antecedent, *Before*
Pſ. 90. 2. *the mountains were brought forth, or ever thou hadſt formed the earth, and the world: even from everlaſting to everlaſting thou art our God.*

Verſ. 3. *Thou turneſt man to deſtruction, again thou ſayſt return ye ſonnes of* Adam.

From the power of Gods Eternity, there is a return for the ſons of *Adam*, as *David* ſaith, *Thou renueſt the face of the earth. Non moriemur*, death our laſt enemy ſhall be deſtroyed and periſh, we ſhal be tranſlated from death to life; this is clear: becauſe God hath in eternal wiſedom, appointed an eternal redemption for ſome to an eternal inheritance of eternal glory.

This eternity of God is two fold.

1. *Eternitas eſſentiæ*, Eternity of Eſſence in himſelf.

1. *Eternitas Providentiæ*, Eternity of Providence, in reſpect of his creatures.

From the firſt we conclude the ſecond, for if God be in his own nature eternal, he hath alſo an eternal Providence, by which he governeth all things: his word by which he governeth is alſo eternal in the heavens.

Quæſt. 83 l. c. 19. Saint *Auguſtine* proveth this point of Gods eternity thus, *Quod incommutabile æternum eſt.*

That he proveth; *Quod ſemper eſt ejuſdem modi eſt incommutabile.*

Such is our God without variableneſſe or ſhadow of change, and therefore eternal.

And whereas from this eternity our Prophet doth conclude *Non moriemur*, Saint *Auguſtine* doth therefore call our eternity *immortalitatem*, rather then *æternitatem*.

2. An

2. Another Argument is here inforced, Antecedent.
Thou art holy. Therefore this puniſhment of the Jews by the Chaldæans, is for their correction only. Conſequent.

Of the Antecedent.

God is holy. The Quiriſters of heaven do attribute it to God three times; in ſome Greek Copies we read it three times three; nine times ἅγιος holy,

The ſong of *Moſes* is ſung in heaven, and that ſaith, *Who ſhall not feare thee O Lord, and glorifie thy name? for thou only art holy?* Rev. 15.4

The Seraphims ſay each one to another. Iſa. 6. 3.

Holy, Holy, Holy is the Lord of Hoſts, the whole earth is full of his glory.

It was his law. 1. For his Godhead, that none other but he ſhould be called God or eſteemed.

2. For his Worſhip, not to be given to creatures.

3. For his name, not to be taken in vain.

4. For his Sabbath to be kept holy.

And it is our firſt petition *ſanctificetur nomen*, Hallowed be thy name, and for our conformity with him.

For I am the Lord your God, ye ſhall therfore ſanctifie your ſelves, and yee ſhall be holy, for I am holy. Levit. 11. 44.

So there is 1. *Sanctitas increata*, an increate holineſſe in God.

2. *Creata*, Created in man, as a beam of that heavenly light, a ſtream of that full fountain in our God.

This uncreated holineſſe which is the attribute of God, is the abſolute perfection of Gods nature and attributes, his full goodneſſe, not only that wherein he is good in himſelf, but in his operations alſo.

2. The Conſequent.

From hence the Prophet concludeth, that God cannot do more to his Church then correct it; he cannot utterly deſtroy it, becauſe he is holy, ſo is his Church; his correction of the Elect is only a fire to purge out their droſſe, which will go out of it ſelfe, when the combuſtible matter is ſpent. Hear God himſelfe.

I am the Lord, the Holy One, the Creator of Iſrael, *your King;* Iſa. 43. 15.

This People have I formed for my ſelf, they ſhall ſhew forth my praiſe. Verſ. 21.

I but our sinnes spoile all. He addeth,

Vers. 25. *I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

The Church of God is *semen sanctum*, an holy seed; God cannot forsake it, he is *Sanctus Creator* an holy Creator, and he is *Sanctus Redemptor*, an holy Redeemer of it, as the holy text stileth him.

Applicat. You see here, that as Christ saith, *This is life eternal to know thee.*

Let us study God and his attributes; for from thence we derive whatsoever we are or have, they are our light of direction, our staffe of supportation.

From the wisedome of God we have all intellectual illumination.

From the Iustice of God, all our integrity.

From the Holinesse of God, all our Sanctification.

From the Eternity of God, our immortality.

From the Omnipotency of God, our strength.

And as by our faith we cleave to him, so we are made Partakers of the divine nature.

The juice of this text, is the Prophets faith, which from the Holinesse and Eternity of God doth resolve

Doct. That this judgement of God, threatned against the Jews, is no more then a temporal chastisement, according to the doctrine taught out of *Obadiah*.

Though God afflicteth his Church, yet he loveth her still.

This perswasion of deliverance from evils is found in natural men, but either it is grounded upon an opinion that they have of fortune such; make chance their God; or it is built upon the consideration of the vicissitude of things which maketh sundry mutations.

Informes hyems reducit
Iupiter; idem,
Hor. Car. 2. Od. 10. *Summovet; non si male nunc, & olim sic erit.* God sendeth fowl weather and faire, if it be ill now with us, it will not be so hereafter.

This is but cold comfort, to hope only in the change of times, and so to look for better days.

Some

Some acknowledge a Deity and aſcribe all alterations to that, not knowing the true God, as *Æneas* comforted his company,

Durate & veſmet rebus ſervate ſecundis.

Continue and reſerve your ſelves for better times.

Dabit Deus his quoque finem, God will put an end to theſe your ſufferings,

But that which comforteth the Saints of God in afflictions is their faith in the Eternity and Holineſſe of God, from whence they gather aſſurance that they ſhall not miſcarry under the rod of God; he is eternal; therefore they ſhall not periſh; he is holy, therefore he will but correct, not deſtroy; and hereof they make this uſe;

1. They do not limit God to a ſet time when he ſhall deliver them: ſo *Daniel* waited for the deliverance of *Iſrael* from *Babylon* ſeventy years: The Church waited till the fulneſſe of time for the promiſed Meſſiah.

2. They do not limit God to any ſet means of deliverance. *Mordecai* did ſee that the preferment of *Heſter* was a likely means to ſave the Iews from the fury of the decree which *Haman* had procured againſt them, and he putteth her to it, to uſe her mediation with the King for it, but he builded not his hopes in that means; for he ſaid to her,

If thou altogether hold thy Peace at this time, then ſhall there enlargement and deliverance ariſe to the Iews from another place. Eſth. 4. 14.

The promiſe made to *Abraham*, concerning his ſeed was in nature deſpaired by the old age of *Abraham* & *Sarah*, yet was not *Abraham* out of hope: but when *Iſaac* the ſonne of Promiſe was come, God afterward commanded him to be offered in ſacrifice, yet did not that weaken the faith of *Abraham*; for he built upon the word of the promiſe, and not upon the poſſibility of the means. For he that promiſed was faithful.

3. They do not limit God to the meaſure of affliction; for they know that whatſoever the judgement be which God inflicteth upon his Church, it cannot exceed a fatherly correction. So *Job*, *Though he kill me yet will I truſt in him.* Job 13. 15.

4. They are not diſcouraged in the faith of Gods mercy, though they feel the contrary, and therefore being in one con-

trary they do believe another.

Thus even when they feel the burthen of their ſinnes, they believe their juſtification; for the heavy-laden ſeeke Chriſt for eaſe.

When they feel miſery, they believe bleſſednesse, for they know, *Bleſſed are they that mourne.*

When they feel correction they believe, for he chaſteneth every ſonne whom he receiveth.

When they feel themſelves forſaken of God, they believe themſelves intereſted in his favour, as *David* and *Chriſt*: *My God, my God, why haſt thou forſaken me*; Both forſaken in reſpect of their feeling, neither in reſpect of their faith.

Pſ. 16. 8. 5. They by faith are ever in the Preſence of God: ſo *David*, *I have ſet God always before me, for he is at my right hand, therefore I ſhall not be moved.*

Heb. 11. 27. So it is ſaid of *Moſes* being in danger in *Ægypt*, By faith he forſook *Ægypt*, not fearing the wrath of the King; for he endured as ſeeing him who is inviſible.

Thus ſtrongly do they build, whoſe foundation is not laid in any poſſibility of their own merits to deſerve deliverance, and of their own wit and cunning to decline evils, or of their own ſtrength and power to reſiſt them, or evade them, or the viciſſitude of things to change them, but truſt in the living God, and make him their hiding place.

Doct. 2. Whereas the Prophet ſaith, that *God had ordained the Chaldeans for judgement*, that is, for the execution of his judgement, *and hath eſtabliſhed them for correction*, *Docemur* we are taught, That God is the Author of puniſhment, God himſelf aſſumeth it to himſelf.

Amos 3. 6. *Shall there be evil in a city, and the Lord hath not done it? Malum pœnæ* the evil of puniſhment.

Pſ. 90. 7. So *Moſes*, *For we are conſumed by thine anger, and by thy wrath are we troubled.*

Pſ. 39. 11. So *David*. *When thou with rebuke doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth.*

Reaſ. 1. 1. Becauſe every ſinne is a treſpaſſe againſt God, as *David*, *Tibi, tibi ſoli peccavi, Againſt thee only have I ſinned*; for every ſin is *ἀνομία* a tranſgreſſion of the Law, and therein God is offend-

ed

ed, and he is a jealous God, viſiting the iniquity of the fathers upon the children.

The treſpaſſes againſt our brethren in the breach of the ſecond Table, be immediate ſins againſt God. For as when the plate is not cut for the mint, to clippe it is no breach of the law, but when it hath the ſtamp impreſſed, and is coine, then to clippe or waſh, it is treaſon, not for the matter, but becauſe of the ſtampe.

So the matter of our brethren is but earth, and the violation of it is but the defacing of earth: but bearing the image of God in it, it is a treſpaſſe againſt him whoſe image is therein inſculped, to wrong it.

2. Becauſe every puniſhment, as it is *pœna* a puniſhment, ſo it is *vindicta* a revenge, and God layeth claim to that by Prerogative, *vindicta mea* my revenge; no man can take the ſword out of his hand: it is *virga tua*, ſaith *David*, thy rod. Reaſon 2.

3. Becauſe none but God can ſearch the heart where ſinne breedeth, and knoweth how to proportion puniſhment to the ſinne. Puniſhment is the Phyſick of the Church; as *Auguſtine*, *Quod pateris medicina eſt, non pœna*, that thou ſuffereſt is thy medicine, not thy puniſhment. He only knoweth how to temper the medicine for the health of the Patient, for he knoweth wherof we be made, he only can work good out of evil. Reaſ. 3.

4. Becauſe there is none but God that doth whatſoever he will, none but he can ordain or eſtabliſh judgement: the judgements are called *Indicia dei* the Judgements of God; in that cruel execution done upon Chriſt in our fleſh, as there were the wicked hands of the Jews and the Romanes, ſo there was the determinate counſel and fore-knowledge of God. Reaſ. 4. Acts 2. 23.

Uſe 1. 1. Let us not therefore ſinne againſt God, and make an idol of him, by making him all mercy; for though we call him father, doubtleſſe there is a God that judgeth the world, who upon the wicked will rain ſnares, ſtormes and tempeſts; this ſhall be their portion to drink, rather meet a temptation with *Joſeph*, and ſay, *How then ſhall I do this great wickedneſſe and ſo ſin againſt God?* For our God is a conſuming fire, And

It is a fearfull thing to fall into the hands of the living God.

Uſe 2. 2. Let us not fret at the means ordained by God for our correction

rection, remembring that God hath eſtabliſhed them for our
Pſal.39 9. chaſtiſement: but let us rather ſay with *David, obmutui & non aperii os meum quia tu domine feciſti*: I was dumb, &c. becauſe thou Lord haſt done it; let us know and confeſſe who it is that ſmiteth us, and ſay, *Thou haſt ſmitten me and thou wilt heale me.*

Uſe. 3. 3. Let us remember when God taketh off his hand and reſtoreth us again to the chearful light of his countenance, to acknowledge his mercy to us, and as Chriſt ſaith, *to ſinne no more, leaſt ſome more heavy judgement fall upon us.*

Let us with *David* remember the vows which we made to God in our affliction, and ſpend the time of our ſojourning here in feare.

Uſe 4. 4. Laſtly, ſeeing God hath comforted us, let us alſo comfort
2 Cor.1.9. our brethren, as the Apoſtle ſaith; for God comforteth us in all our tribulations, that we may be able to comfort them which be in any trouble, *by the comfort wherewith our ſelves are comforted of God*: ſo as Chriſt ſaid to *Peter*, *when we our ſelves are converted we ſhall ſtrengthen the brethren, and the God of Peace and all Conſolation ſhall give unto us the bleſſing of his Peace.*

2. The Prophets diſpute with God.

The Prophet ſeemeth amazed at the courſe of Gods proceeding againſt the Jews by the Chaldæans. And the remain of this chapter both contain his expoſtulation with God; wherein

1. He layeth a ground of this Argument, *The eyes of God are pure.*
2. He queſtioneth God how theſe inconveniences following are born withal by him, which are theſe.

Grievances.

1. *How God ſhould look on whilſt men deal treacherouſly* v. 13.
2. *How God ſhould hold his tongue whilſt the wicked devoureth the man that is more righteous then he*, verſ. 13.
3. *How God can expoſe the Jews his People as a prey to the Chaldeans*, ver. 14. *And thou makeſt men as the fiſhes of the ſea, and as the creeping things that have no Ruler.* From which liberty given to them.

They break forth into all extremes of cruelty, ver. 15. *They take*

up

up all with their Angle, they catch them in their net, and gather them in their dragge.

4. *They insult over the conquered*, ver. 15. *They rejoyce and are glad.*

They commit self-idolatry, ver. 16.

Therefore they sacrifice to their net, and burn incense to their dragge, because by them their portion is made fat, and their meat plenteous.

5. *How God can so long dispense with the enemies of his Church, and whether he will so forsake them*, ver. 17.

Shall they therefore empty their net, and not spare continually to slay the nations?

1. Of the ground of his contestation, *Thou art of pure eyes*. This phrase is according to the capacity of humane understanding, and it is doubly figurative,

1. In that eyes are attributed to God.
2. In that they are said to be pure.

2. It is a thing frequent in Scripture to give the parts of a mans body to God, the eye, the eare, the hand, the heart, the foot, the bowels, the arme, the face, the back parts; whereupon certain hereticks literally understanding those phrases, have believed and taught that God is like to man in shape of bodie, and that the image wherein God made man, was corporeal. These hereticks are called Anthropomorphites, because they ascribed to God the image and corporeal likenesse of man.

Whom some ignorant Persons have used to point in the representation of a grave old man, against the clear text of Scripture and warrant of truth.

Of this I will only tell you what Saint *Augustine* writing to *Fortunatianus* a bishop concerning the judgment of another Bishop, who maintained this heresie, saith, Epi. 111

The text of Scripture attributing the parts of humane bodies to God, must not be literally understood; for then we must allow God also to have bodily wings, for we read also often of the wings and feathers of God.

But saith he, *as by the wings of God, We do understand divine Protection*: sic cum audimus manus operationem: pedes præsentiam: oculos visionem: faciem justitiam: brachium potentiam:

So

So by hands divine operation, by feet Preſence, by eye viſion, by face Iuſtice, by hands divine Power.

And to ſhew that *neque ſolus*, neither alone, *nec prior*, nor firſt he is of this opinion, he citeth Saint *Hierome*, Saint *Gregory*, *Nazianzen*, St. *Ambroſe*, St. *Athanaſius*, all of the ſame judgment.

And ſurely becauſe this errour is yet in the minds of many ſimple and ignorant people of the world, it will be fit that you do learn that when you do either give thanks to God, or pray, or think on God, you do not conceive him in your thoughts in any ſuch manner, but as he hath revealed himſelf to us in his word; God is a ſpirit eternal, immortal, inviſible, infinite in Wiſedome, Juſtice, Holineſſe, Power, Mercy, Goodneſſe, Seeing and foreſeeing all things, doing whatſoever he will in heaven and in earth, and in all deep places, governing all things by the word of his power.

Moſes who ſearched as deep into this ſacred and ſecret myſtery of God, found that the face of God, that is, his heavenly nature could not be ſeen, only his back-parts, that is, the effects of his attributes might be ſeen.

No doubt God took that occaſion in *Moſes* to teach the Church, how they ſhould conceive him in their thoughts.

Ex 33.23. *Thou ſhalt ſee my back-parts.*

Gregor. Nyſſene. *We muſt follow after God, for he goeth before us, and guideth us*, as *David*. *He teacheth the way that we ſhould chuſe.*

Qui autem ſequitur, non faciem ſed tergum aſpicit, Procopius. *Inviſibilia dei videntur ex creatione.*

For we muſt remember how tender God was of appearing in any forme which might have been repreſented in picture or ſculpture for fear of idolatry.

Deut. 4. 15. *Take yee therefore good heed unto your ſelves, (for yee ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in* Horeb, *out of the midſt of the fire.)*

Verſ. 16. *Leaſt ye corrupt your ſelves, and make you a graven image the ſimilitude of any figure, &c.*

Neither is it neceſſary for adoration, that we do aſſigne any ſet figure to God in our thoughts, ſeeing every one of us doth believe that he hath a living ſoule in him, whereby all the parts of

of the body are both directed and enabled in their ſeveral offices, yet no man can conceive any ſet forme or ſimilitude wherunto it may be reſembled.

2. Another figurative ſpeech here is, where the Prophet calleth theſe eyes of God *pure eyes*; for wickednes and evil cannot defile the *ſight*: it is ſaid of the fair eye of heaven, that it ſhineth upon the juſt and unjuſt.

And *David* ſaith, *that God ſeeth all the thoughts of mans heart*, why he then ſeeth much vanity and much iniquity.

But thoſe are called pure eyes which do behold nothing that is evil, to approve it in it ſelfe, to abet it in our brother, to imitate it in our ſelves, and in this ſenſe the eyes of God are ſaid to be pure, that is, abhorring ſin.

Again, the Purity of Gods eyes doth import the clear judgment of God, which is of ſuch penetration as nothing can conceal it ſelf from him, in which ſenſe *David* ſaith,

The Lord is in his holy Temple, the Lords Throne is in heaven: his eyes behold, his eye-lids try the children of men; upon which words Saint *Auguſtine* ſaith, that there is *apertio and opertio oculorum dei*, an opening and a covering of Gods eyes. Pſ. 11. 4.

He is ſaid to ſee with his eyes, when he declareth himſelf to ſee and take notice of any thing: but he doth try with his eye-lids, when he maketh as though he ſlept and conſidered not, winking for a time at the iniquities of men.

Our leſſon from this double figure of ſpeech, is, *Doct.*

That God is a ſevere ſearcher and puniſher of ſinne; for ſearch, *he trieth the hearts & reins*: for puniſhment, *judgment begins at his own houſe*: this certain rule of truth we muſt lay hold & beleive, that the Juſtice & truth of God can't fail; the whole courſe of Scripture, the experience of all times doth make this good.

The ſin of the Angels that kept not their firſt eſtate, was ſoon found out and puniſhed; the firſt news we hear of them was that one of them was a tempter, and deceived our firſt Parents.

There was a light ſhining in darkneſſe, which the darkneſſe comprehended not. The Manichees ſeeing the devil went ſo early againſt God, thought and taught that there were two *principia*, two beginnings, one good God the Author of all good, another evil God the Author of all evil, not knowing the fall of

the Angels, and the miſchief that they attempted againſt God after their fall.

But they were the firſt example of the ſevere vengeance of God. Of whom Saint *Iude* ſaith,

Jude 6. *And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the judgement of the laſt day.*

And for our firſt Parents, the pure eyes of God ſaw their nakedneſſe after their fall, and came himſelf into the garden in the coole of the day and convinced the Delinquents, and examined the fault, and gave judgment againſt them all, and preſently executed that judgment.

Then *Cain* when his ſin was yet but in the bud, at the firſt putting forth thereof, in the caſting down of his countenance, was called to account for it, God diſputing the matter with him, and after when he came to the execution of his abominable wickedneſſe, God again well examined the evidence, convicted the Priſoner, and brought him to confeſſion of his fault, and baniſhed him from his preſence.

In all theſe examples God was a ſpeedy and a ſevere Judge, as was fit for terrour in the beginning; but after he grew more remiſſe, and as the Apoſtle ſaith,

1 Pet. 3. 20 *The long-ſuffering of God waited in the days of* Noah, *while the Ark was a preparing*; So that God declared himſelf patient and long-ſuffering, who had before ſhewed and revealed his ſevere Juſtice, that the terrour of his righteouſneſſe might diſcourage ſin, and yet his gentle forbearance might invite to repentance.

Therefore throughout the whole courſe of holy Scripture, we have examples of both ſorts, both of quick vengeance and of favourable ſufferance, that God may be known both to be juſt and merciful. The reaſon whereof is,

1. That the danger might breed terrour; for who can promiſe himſelf mercy, when our juſt God may and doth take ſuch quick vengeance? Remember *Lots* wife, that ſhe was *Lots* wife whom God favoured, that the Angel pulled her out of *Sodom* to haſten her from their judgment, that her offence was no more then looking back, whether out of curioſity to ſee what God would do to *Sodome*, or out of unbelief doubting the truth of the threatning,

or

or out of love to the place, or to ſome perſons left behind to the wo, ſhe was made an example of preſent calamity and turned into a pillar of ſalt.

Therefore remember *Lots* wife for terrour, to ſtrike fear in thee that thou ſin not, leaſt thou be ſmitten ſo ſoon as thou haſt offended; this to prevent ſin.

2. That ſuch as ſin and find not the preſent wrath of God avenging ſin, may make uſe of that patience of God to repent, leaſt a lingring judgment be but the whetting of a ſword to a ſharper cutting when it cometh.

For the remiſſeneſſe of God doth not proceed from any reſpect of Perſons, nor from a liking of any kind of ſin, but out of free and undeſerved favour, and for the glory of his own mercy, that he may be feared.

Who knoweth the mind of the Lord, or who hath been of his Counſel? who can tell when he is tempted to any ſin, and embraceth the temptation, and committeth the ſin, whether God will make him an example of his patience and mercy, & long-ſuffering, by giving him both the time and grace of repentance, and open to him the fountain for ſin and for uncleanneſſe, to waſh him and cleanſe himſelf from his ſin: or whether he will make him an example of his ſevere juſtice in chaſtening his treſpaſſe with ſome ſpeedy vengeance, as he did the rebellion of *Corah*, or the lying of *Ananias* and *Saphirah*. *Uſe.*

Therfore our care muſt be to keep our heart with all diligence from conceiving ſin, to take heed to our ways that we offend not in our tongue, to take heed to our foot, to our hand that they act not ſin, ever remembring that God is a jealous God, and that loveth not iniquity, and that he hath pure eyes which cannot behold evil to allow thereof.

Herein the example of Chriſt is good, *I have ſet the Lord always before me*; for godly feare doth put God always in ſight of us, and of all our ways. Pſ. 16. 8.

Let us ſet our ſelves always in the ſight of God, and anſwer every temptation to ſin with this anſwer, *Thou O Lord art of purer eyes then to behold evil.*

For therefore hath God ſo clearly revealed his Majeſty, Power and Juſtice to the ſons of men, *That his feare may be* Ex 20. 20

before your eyes that you sin not.

The King on earth chaseth away all evil with his eye, because men feare the wrath of a King as the roaring of a lion: and shall the pure eyes of God, seeing all our ways, being about our path, and about our bed, understanding our thoughts long before nothing awe us! Christ saith, *Fear not them that can kill the body, and can do nothing more, but feare him that can cast both body and soul into hell fire.*

This God that hath this power over the work of his own hands, as he hath pure eyes from whose sight nothing can hide or conceal it self: so he hath a right hand, *inveniet dextra ejus inimicos ejus*, his right hand will find out his enemies, yea strong is his arme, and the sword that he wieldeth is sharp; for *David* saith, *he hath whetted it of purpose to cut off from the earth the ungodly thereof*: he hath also a bowe and that is bent, he hath a quiver and that is full of deadly arrows; and howsoever we shall slight him, our God is a consuming fire; to the Elect he is *ignis in rubo*, a fire in the bush, burning but not consuming; but to the ungodly that make no conscience of sin, he is *ignis devorans*, a fire devouring, as *David* saith.

The flame shall burn up the ungodly.

The crying sins of our times, injustice in the Courts of judgement, contempt of Religion, oppression of the poore, breach of the Sabbath, profane swearing, beastly drunkennesse, abominable wantonnesse, contentions and such like, do give evidence against us, that there is no fear of God before our eyes, that we fear not the Presence of God, we regard not his pure eyes.

We would have cured *Babel* of those diseases, and she is not healed; the Word which is the proper Physick for these maladies is either not heard with attention, or not kept with retention; we mingle it not with faith, when we hear it, so that we heap up wrath against the day of wrath: my brethren, do not so wickedly, sin not against God, sin not against your own souls, for so *Moses* cals *Korah* & his company, he cals them sinners against their own souls, & that are ensamples recorded for the perpetual use of the Church, even for them upon whom the ends of the world shall come.

Num. 16. 38.

When the judgment of *Korah* and his company was in sight, it is said,

All Israel that were round about them fled at the cry of them: for they said, *least the earth swallow us up also.* Num. 16. 34.

These Records of former times are kept for us that we might always have them in sight, that we might make it our own case, and feare before the Lord, and fly from the tents of such wicked persons, who make no conscience of the pure eyes of God beholding all their ways, least we perish with them.

2. Upon this ground he doth dispute; for seeing he resolveth that God is most just, and there can be no shadow of changing in him, he enquireth of him how it comes to passe, that so many evils be suffered in the world, in the eye and sight of God.

Doct. From whence we are taught that in all our considerations of the carriage of things under the government of Gods Providence, howsoever strange the effects may seem to us, yet we must take heed that we never question either the Wisedome, Justice, or Goodnesse of God.

Let us resolve on that, and we may safely sit down and wonder at the effects of his will; for *David* saith, *Tu facis mirabilia solus*, Thou alone dost wonders. And *Augustine* saith, that God doth manage things *Judicio sæpe arcano sed semper justo*, often by secret, but always by just judgment.

And upon this holy resolution of the Prophet, which giveth God his due and no way doth tax him, but pronounceth him to be himself,

I dare not receive the judgment of Mr. *Calvin* upon this passage, because I am perswaded that he is too harsh in his censure of this Prophet, and yet I find it so much against his will to find fault, that he doth what he can again, when he hath wounded him to heal him again.

I honour the memory of Mr. *Calvin*, as of a clear light set up in the Church of God, and am as unwilling to tax him, as I find him unwilling to tax the Prophet, and therefore I wish his Reader to read him out upon this place, and he shall find that it is not *motus violentus*, but *trepidationis*, not a violent, but a trembling motion that carries him. For

1. He saith, *descendit ad humanos affectus* he descendeth to humane affections, so he may do and yet not offend.

2. He addeth, *ostendit se quodammodo vacillare*, he shews himself.

ſelf ſomwhat wavering; that cannot be defended; for the *motto* of a juſt man is *ſemper idem*, always the ſame; and it is the ungodly man who is unſtable in all his ways; his heart is not eſtabliſhed.

3. But he ſmiteth home when he ſaith, *verſum quidem eſt ſecundam partem verſus affinem eſſe blaſphemiæ*, the ſecond part of the verſe to be near a kinne to blaſphemy; *quia obmurmurat & inſimulat deum animia tarditatis*, becauſe he murmured and accuſed God of too much ſlackneſſe.

Yet Mr. *Calvin* helpeth him again; pardon him in this; for he was in *Anguſto*, in a ſtrait, jealous of having the honour of God touched by the Prophet, and yet tender of any touch of the charity that he did owe to the Prophet, and therefore having delared his holy love to God, he doth his beſt to excuſe the Prophet, ſaying of him, *frænum ſibi injicit & occurrit malure. Se temperat ut præveniat nimium fervorem*, he tempers himſelf that he might allay this too great heat.

And in the end he confeſſeth, *quia non poteſt ſe expedire rebus tam confuſis diſceptat potius ſecum quam cum deo*, becauſe he could not get out of this maze, that he reaſoned with himſelf rather then God.

For my opinion I acquit the Prophet from any ſuſpicion of inordinate affection in this his complaint, ſo long as he doth do God the right to acknowledge him both eternall and equal; I wonder not if he, and all that conſider him aright in his ways, be ſwallowed up in the depth of admiration of them.

Let any man obſerve that which followeth in the Prophets complaint, and he ſhall ſee great cauſe of wonder; but whenſoever ſuch occaſion is offered to us to behold the like, let us do our God the right to confeſſe him holy and juſt, and to reſolve that which way ſoever things go, there can be no fault in him: therefore let us ſay with *David*,

Domine, tu juſtus es, & juſta ſunt judicia tua, thou art juſt, and thy judgements are juſt.

Pſ. 3. 18. It is a good ſaying of old *Eli* the Prieſt, when *Samuel* told him of the judgments of God upon his houſe, *It is the Lord, let him do what ſeemeth him good.*

Yet is it not unlawful for the children of God reverently to conſider the ways of God; yea it is a work for the Sabbath, to take

take the works of God into regard.

O Lord how great are thy works and thy thoughts are very deep. Pſ. 92. 5.
A brutiſh man knoweth not, neither doth a fool underſtand this.

It argueth a great defect in judgement, when we ſhall think a thought which may derogate any thing from the glory of our God, for it is true, *fecit quicquid voluit*, he hath done whatever he would; ſo it is true *omnia bene fecit*, he hath done all things well, and we ſay truly of him, *He hath done all things for the beſt*; for ſo he doth even then when his ways do croſſe ours, and when thoſe things that he doth do ſeem to us and to our reaſon as moſt oppoſite.

To help which our weakneſſe we are taught to pray, *fiat voluntas tua*, thy will be done.

Let us come then to a view of the particulars which the Prophet recounteth, which God doth behold and not yet puniſh.

And herein we ſhall find the Prophet an Orator ſetting forth the iniquity of the times, and the miſeries of the Church then, ſo as we may ſay his heart hath indited a good matter, and his tongue is the Pen of a ready Writer.

Here be the Prophets grievances.

1. The firſt is treaſon, *Wherefore lookeſt thou upon them that deal treacherouſly?* Mr. *Calvin* renders it, *quare aſpicis tranſgreſſores?* and ſo doth the Geneva tranſlation render it; *Why lookeſt thou upon the tranſgreſſors?*

But that is ſomewhat too large, for that includeth all ſorts of ſinners.

Jun. Cur intueretis perfidos? ſo the Chaldæans, of whom the Prophet complaineth, here are ſet forth as you heard by the Prophet *Iſay*.

Dolus an virtus, quis in hoſte requirat? Iſa 21. 2.

Treaſon is not wrought by a profeſt enemy in times of open warre, and proclaimed defiance, neither do we call the ſecret practices of enemies working underhand by the name of treaſon, they are military ſtratagems, but it is called treaſon, when by corrupting ſome of the oppoſite ſide, the enemie doth take advantage.

And this is commonly one of the mines which is carried under the ſtates of great Kingdomes, to deſtroy them and blow them up.

And

And the Author and Finiſher of our ſalvation, though he was aſſaulted by profeſt warre of the chief Prieſts, Scribes and Phariſees, yet he was put into their hand at laſt by treaſon; one of his own twelve betrayed him.

And it is the chief uſe of the new order of Jeſuits in forrein States to corrupt the affections of ſubjects, *ut prodant*, that they may betray.

This is a great grievance; for treaſons be commonly carried with great ſecreſie; yet the Prophet ſaith, that God looketh on, he beholdeh all the conveyances both of Projection and Execution; and that is it which amazeth the Prophet, that God who loveth not treaſon ſhould look on and behold it in all the ingreſſe and progreſſe of it, and not ſtop it.

Doct. Beloved, we have a leſſon from hence.

The Lord ſeeth treaſon;

Not only the great treaſons wrought againſt States and Kingdomes, but the particular falſhoods in common friendſhip: the private inſidiations for the goods, the chaſtity, the good name, the life of our neighbours.

It is not any negligence in Gods government of the world or any over-ſight, or any forgetfulneſſe, or any approbation of evil, that doth keep God ſo quiet, that he ſitteth in heaven, he keepeth *Iſrael*, and he neither ſlumbreth nor ſleepeth.

Yet he looketh on, while thieves come in the night, and break open a way into mens houſes, gather together and rifle, and carry away their goods.

He ſeeth whilſt the ſecret enemy watcheth his brother upon the way, or goeth forth with him as *Abel* did with *Cain*: God knew that *Abel* was to be killed that day.

When *Joab* and *Amaſa* met, God ſaw it a death, he knew that embracing would prove a ſtab.

Sometimes God doth detect and defeat theſe treaſons betimes, ſometimes he letteth them go on to the very moment of execution, yet then he diſappointeth them: but ſometimes he looketh on, and ſeeth them performed and hindreth them not.

This is that which the Prophet would fain know why God that loveth no evil, and hath power at hand to prevent it, doth look on and ſee it done; for amongſt us, *quinon vetat peccare cum licet*

licet jubet: he that when he may, hindreth not a fault, commands it; and for man it is a true rule, that all the evil which we might have hindred and did not, shall be put upon our account.

This rule holds indeed with us, but God is not so limited; he maketh both evil creatures, that is devils and wicked men, to be his servants to do his will, and he maketh the very sins of men rods to scourge both themselves that commit them and others.

2. The second grievance of the Prophet.

The wicked devoureth the man that is more righteous then he, and God holdeth his tongue. That is, the Chaldæan who worshippeth strange gods, devoureth the Iews the Posterity of *Abraham*, who though they be much too blame, yet they are more righteous then Chaldæans, and God seeth and saith nothing whilst the Chaldæans dosh spoil *Israel*.

This indeed is a great grievance to behold the afflictions of the Church, and the power of the wicked against them; it was that which put *David* into an extreme extasie for the time, and till he went to the house of God, and was there taught the end of such men as hurt their betters, his foot had well nigh slipt.

Our experience showeth us much more for the wicked sons of *Belial*, the moths of our Common-wealth, the rust of our peace, how have they fed upon the fat of the land, and by fair pretexts of common good, even devoured the Common-wealth, and made more righteous men then they their prey, assaulting their goods, their liberty, and peace of life, disturbing their honest callings with inhonest encroachments, to the great prejudice of the State?

And God held his tongue many years although he saw it; but now he hath set open the eyes of the politick body to detect them, and he hath opened the mouth of that body to accuse and to condemn them.

David saith, It is a Proverb of the Ancients, *Wickednesse proceedeth from the wicked.* 1 Sam. 24. 13.

This is wickednesse in a grown degree, for the godly be the holy ones of God, and God saith, *nolite tangere*, touch not, they do not only *tangere*, but *angere*, yea *devorare justiores se*, devour juster then they.

There is a natural antipathy between the seed of the woman

and the ſeed of the ſerpent; ſinners cannot abide them that carry any face or ſhew of Religion, or the worſhip of God; hating and touching and biting will not ſerve nor ſatisfie they muſt devour and deſtroy.

Prov. 12. 10. *Salomon* ſaith, *The tender mercies of the wicked are cruell, viſcera crudelia*, cruel bowels.

The wicked is ever the devourer; obſerve it as a ſure rule; that Church or that Common-wealth which devoureth and maintaineth ſlaughter and effuſion of blood, is the Synagogue of the wicked.

The true Church is no ſmiter, no traytor, no plotter, no abettor of invaſions; it was ever true *Armis Eccleſia preces & lachrymæ*, the weapons of the Church are prayers and teares.

The Church of *Rome*, the mother of murthers, and neſt wherein treaſons breed, the nurſe of Ieſuites, the incendiaries of *Chriſtendome*, the mint of facinerous Machinations, the Cathedral and dogmatical defenders of the lawfulneſſe of any thing that is done for their own good, hath diſcovered her ſelf to be Antichriſtian by this infallible mark of cruelty; She is a devourer.

It is the Religion of *Rome* that armed the Spaniards againſt Queen *Elizabeth* and her land in 88. the bleſſing of the Pope, and the curſe of God was upon that enterpriſe.

For they came to devoure them that were then more righteous then they.

It is the Religion of *Rome* that digged the vault, that hired, that fraighted the Cellar under the Parliament houſe to blow up all; *os ſepulchri*, the mouth of the grave, *os inferni*, the mouth of hell; the mouth of *Rome* ſhall gape and ſwallow with the beſt of them.

Surely this is a great grievance and vexation of ſpirit here on earth, to ſee the worſt ſort of men prevailing, and better then they ſwallowed up.

This is alſo aggravated in the manner of it, which is fully and rhetorically amplified by the Prophet.

3. *The next grievance amplified* by a compariſon, which is double, *verſ.* 14.

1. They are compared to the fiſh of the ſea.

2. To

2. To creeping things which have no Governour.

In the first resemblance he insisteth, *ver.* 15.

The Chaldæans are the Fishermen, the Jews the Fish as you have heard: and these Fishermen use 1. The Angle, 2. The net, 3. The dragge, which sheweth a full devouring, as in *Isay*,

I will sweep it with the besome of destruction saith the Lord of Hosts. Is. 14. 22.

Compare this text with that of *Joel*.

That which the Palmer-worm hath left, hath the Locust eaten; and that which the Locust hath left, hath the Canker-worm eaten; and that which the Canker-worm hath left, the Caterpillar hath eaten. For what the Angle leaveth, the net taketh; and what escapeth the net, the drag doth sweep it up. Observe here with me Joel 1. 4.

1. Note,

1. This manner of teaching by familiar resemblances is much used in both Testaments, and it is a smooth and easie kind of teaching, which doth bring things to the understanding by some sensible demonstrations.

And may we not justly charge the Church of *Rome* with cruelty to her children, that when the spirit of God hath so laboured in both the Testaments to open himself to the understanding of the simple; the Oracle of *Trent* shall put out the candle, and turn men to seek the way of life darkling, without the light of the Word, which they shall not be suffered to read, for fear of understanding by it their impostures.

It can be no good Religion, wherein they that know the least, and believe the most, are made to believe they are in the best case.

2. I find here that there is a wisedome of God to be learned out of the natural and moral ways of life; as the storke for naturall affection: the Ant, for Providence: the Spider for industry: the Bee for art, industry and providence. 2. Note.

When we see dogs pursuing an Hare, or a Deer, thus do the projectures of our time hunt the Common-wealth.

When we see Fishermen cast in their nets; thus do the oppressors of their brethren, all is fish that comes into their net.

A wise and sober judgement may make good use of all that his eye seeth, to behold therin either the goodnes of God to man, or

or the good or evil that cometh from one man to another.

3 Note. 3. In that he doth uſe two compariſons and reſemblances to fiſhes on the ſea, and to creeping things on earth, we ſee that both ſea and land do afford examples.

And the Prophet is very neer touched with the calamities of his brethren, that which way ſoever he looketh, he beholdeth ſome repreſentation of their woe.

It is the manner of grief to take all occaſions to figure and repreſent to it ſelf its own ſorrow.

4. Note. 4. Where he reſembleth them to creeping things which have no ruler over them,

Two things do aggravate the calamity repreſented thereby.

1. That which God brought upon *Edom*, *I have made thee ſmall*; for theſe creeping things of the earth are of ſmall ſtrength, and are ſubject to the foot of man and beaſt to tread on them: thus God hath made the Jews the very earth for their enemies to go over them; and this is the puniſhment of their pride; for *Pride muſt have a fall* and theſe towring fouls of the ayre muſt be turned into creeping worms of the earth.

2. They have no ruler over them, this is here ſet forth as a point of eſpecial note to expreſſe the unhappineſſe of a People to be without a ruler; and therefore Anabaptiſts are wiſe politicians, that would have no Magiſtrate, but the puniſhment of the Iews is juſt that they ſhould be without a ruler.

Becauſe they did ſo much abuſe Authority and rule, that the very Seat of judgement were corrupted; the wicked is Plaintiffe, and the godly defendant. *The wicked compaſſeth about the righteous, therefore wrong judgement proceedeth.*

Better no rulers at all then ſuch as *David* deſcribeth, *Thou ſeeſt a thief, and thou conſenteſt with him*; a Companion of thieves whoſe Juſtice is like that on *Sarisbury* plain, *Deliver thy purſe*. Perchance on both ſides.

But rule and Magiſtracy is the ordinance of God, as St. *Paul* teacheth, and God by his ſubordinate rulers on earth, carrieth a ſword, and not in vain, without this, as when there was no King in *Iſrael*, every man doth what ſeemeth good in his own eyes; Which doth utterly deſtroy the body, not only diſfigure the face of a Common-wealth.

5. Ob-

5. Obſerve alſo here the outrage of the ungodly when they finde any way open for their violence; for they come in like a floud that hath made it ſelf way through the weak banks, and deluge all. 5. *Note.*

Here is Angle and Net and Dragge, as before, *The wicked compaſſeth about the righteous; which way ſhall the righteous eſcape? As if a man did fly from a Lyon, and a Beare met him, or went into an houſe and leaned his hand on a wall and a Serpent bit him:* This made *David* ſo earneſt with God not to fall into the hands of man. Amos 5. 19.

There is nothing more cruel then a multitude of ungodly men that have no fear of God before their eyes.

Certum eſt in ſilvis inter ſpelea ferarum malle pati; the teeth of theſe dogs, the hornes of theſe buls of *Baſan*, the hornes of theſe Unicornes, the tusks of theſe wild Boars, the pawes of theſe Lyons and Bears are mentioned in Scripture often to expreſſe the the fury and outrage of wicked,

As *Edom* cried in the day of *Jeruſalem, Raſe it.* If the foundation be deſtroyed, what can the righteous do? Pſ. 11. 3.

Judge now is it not a great grievance to ſee and feel the force and fury of the wicked carry all before them, and neither their own conſcience, nor the lawes of men reſtrain them, and God ſit ſtill, look on and hold his peace; this is that which grieves the Prophet to the heart. But God that ſeeth it hath pure eyes, and hath a right hand that will finde out all his enemies.

Amos will tell us that God hath his Angle too, and his Net, and his Dragge.

I ſaw the Lord ſtanding upon the Altar, and he ſaid, Amos 9. 1.

I will ſlay the laſt of them with the ſword: he that fleeth of them ſhall not fly away; and he that eſcapeth of them ſhall not be delivered.

Though they dig into hell, there ſhall my hand take them, though they climb up into heaven, thence will I bring them down.

And though they hide themſelves in the top of Carmel, *I will ſearch, and take them out thence; and though they be hid from my ſight in the bottome of the ſea, thence will I command the Serpent and he ſhall bite them.*

And though they go into captivity before their enemies, thence will

Will I command the ſword and it ſhall ſlay them: I will ſet mine eyes upon them for evill and not for good.

Let us not be diſcouraged; for the Wiſeman ſaith comfortably to us;

Eccl. 5.8. *If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a Province, marvel not at the matter; for he that is higher then the higheſt regardeth, and there be higher then they.*

Our Common-wealth grew foul, the hand of the oppreſſor was ſtretched out, and they that pretended to be the Phyſitians of the diſeaſes of this State, gave it a potion of deadly wine, that it grew ſick and drawing on even to death, the hearts of true Patriots failed them.

The poor cried out; the rich could not ſay of that which he poſſeſſed *Hæc mea ſunt*, theſe are mine; ſeats of juſtice, inſtead of judgment yeelded wormwood, *& ecce clamor*, and behold a cry, even the loud voyce of grievances.

But God awaked as one out of ſleep; and what the angle of the Magiſtrate and the net of the King could not take, the drag of the Parliament is now caſt out to fetch it in; and we have gracious promiſes that we ſhall ſee Religion better eſtabliſhed, and Juſtice better adminiſtred, the moths that fretted our garments deſtroyed, the Caterpillar, the Canker-worm, and the Palmer-worme, the Projectors of our times that devoured the fruits of the earth, and drew the breaſts of the Common-wealth dry into their own veſſels, both detected and puniſhed; yea that we ſhall ſee *Ieruſalem* in proſperity all our days; it is the muſick of the voyces of both Houſes of the Parliament, and he that is *rector Chori*, the Mr. of the Quire, doth ſet for them both,

Let Peace be within thy walls, and plenteouſneſſe within thy Palaces.

This fils our mouths with laughter, and our tongues with ſinging. The Keeper of *Iſrael* is awake, and hath not been an idle Spectator of thoſe tragedies that have been acted here amongſt us; he hath but tarried a time, till the abominable wickedneſſe of the ſons of *Belial* was found worthy to be puniſhed.

6. Note. One note more remaineth. The Prophet doth find that all this evil doth not come upon the Jews by chance, by the malice of Satan,

Satrn, or the proud covetous cruelty of the Chaldæans; for he saith to God,

Thou makest men as the fishes of the sea.

Here is the hand of God, and the counsell of God in all this. And God taketh it upon himself, as you have heard before.

Behold yee among the heathen, and regard and wonder marvellously, For I will work a work in your days which you will not believe. Vers. 5.

Lo, I raise up the Chaldæans, &c. Vers. 6.

For though sin brought in punishment, yet Gods Justice is the Author of all evils of this kind, and the inflicter of punishment.

Tu domine fecisti, saith the Psalmist, Thou Lord hast done it.

And I have taught you that the wisedome and goodnesse of God can make use of evil men for the correction of his Church;

They be ingredients in the dose, that God giveth to his diseased People to purge them.

Therefore let not our hearts fret at those rods which have no strength to use themselves, but rather stoop to the right hand of God, who manageth them for our castigation.

We have no fence against these judgments, but a good conscience endeavouring to serve God sincerely; for that either divert-eth the judgment, that the Sun shall not smite us by day, nor the Moon by night; or it maketh us able to bear it, as from the hand of a Father that cannot finde in his heart to hurt us.

You heard the faith of this Prophet concerning this point: *We shall not die.*

Thou hast ordained them for judgment, thou hast established them for correction.

Only let not us be incorrigible, nor faint when we are rebuked; *for he chasteneth every son that he receiveth.*

The fourth grievance is the pride and vain-glory of the proud Chaldeans, expreſt in two things

1. In the joy of their victories, *They rejoyce and are glad.*
2. In their attribution of this glory to themselves, which is self-idolatry.

1. *They rejoyce and are glad.*

The

The enemies of the Church have their time to laugh, the Wiseman calleth it the candle of the wicked, it lighteth them for a time; it is *unius diei hilarius insania*, they dance to the pipe, and drink their wine in bowles, they eate of the fat, and they remember not the affliction of *Joseph* to pity it, they remember it to result over *Joseph*.

Hest. 3. 15. The King and *Haman* sate drinking together when the Edict was gone forth for the destruction of the Jewes, and then the City *Shushan* was perplexed.

The grief of the Church is the joy of the ungodly. It is *Davids* complaint, *Yea they opened their mouth wide against me, and*

Ps. 35. 21. *said, Aha, our eye hath seen it.*

They have *Davids* deprecation. *Let them not say in their*

Vers. 25. *hearts, Ah, so would we have it; let them not say We have swallowed them up.*

They have *Davids* imprecation.

Vers. 26. *Let them be ashamed and brought to confusion that rejoyce at mine hurt; let them be clothed with shame and dishonour, that magnifie themselves against me.*

He was in the very passion of this Prophet for this. *Lord, how*

Vers. 17. *long wilt thou look on?*

Saint *Augustine* upon these words saith, *Quod capiti, hoc corpori*, what was to the head, that to the body; for thus did the Jewes rejoyce in the Crosse of Christ, they had their will of him: it is *vox capitis*, the voyce of the head,

But in mine adversity they rejoyced, and gathered themselves to-

Vers. 15. *gether against me.*

Saint *Augustines* comfort against this calamity is,

Quicquid faciunt, Christus in cælo est; honoravit ille p̃ nam suam, jam crucem suam in omnium frontibus fixit, which hath reference to the signing with the signe of the Crosse in the Baptisme of Christians then in the use of the Church.

Reason 1. The reason of this joy in the wicked at the sorrowes of the Church is, because the wicked do want the knowledge and feare of God; they do not know that God is the protector of the Church, but because they see them in outward things most neglected, they judge them given over of God and forsaken. *Davids* complaint,

For

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul take counſel together, Pſ. 71. 10.

Saying, God hath forſaken him, perſecute and take him, for there is none to deliver him.

For they meaſure the light of Gods countenance according to the ſcantling of outward proſperity.

2. The wicked want the unity of the ſpirit, which is the bond of peace; for the God of peace is not in their wayes, they love not, they call not upon God; Charity is a Theological virtue; where there is not true Religion, there can be no true love. Reaſ. 3.

I am ſure this is a true Rule in Divinity, whatſoever humane policie have to ſay againſt it.

Chriſt foretold his Diſciples, *in the world ye ſhall have affliction.*

Theſe things I command you that ye love one another. Joh. 15. 17.

If the world hate you, ye know it hated me before it hated you. Verſ. 18.

If ye were of the world, the world would love his own. Verſ. 19.

Charity is the bond of peace only to the children of peace; and they that in Religion do ſtand in termes of contradiction, it is not poſſible to fit them with a girdle.

This point is thus made profitable to us.

1. For our ſelves, ſeeing Religion is the beſt bond of brotherhood, and where no Religion is, there can be no ſincere love; let us labour to grow up more and more in the knowledge and love and obedience of the truth, that we may be fortified throughout both in our bodies and in our ſouls and ſpirits, for this maketh us all one body, and we can no more fall out then the members of our natural bodyes can diſagree one with another; the Orator ſpake ignorantly of the union of affections by the ſame Country. *Patria omnes in ſe charitates complexa eſt.* the love of charity comprehends all love; for we know that we have had many unnatural fugitives which have at andoned their Country, and plotted treaſons abroad againſt it, and have returned full of forraine venome and poyſon to corrupt the affections of the natural ſubjects of their Soveraign with hatred of Religion and peace. Uſe.

That is only true of Religion, for that ſo ſweeteneth the affections of men, that as they are content to do any thing they can one for another; ſo they can be content to endure any thing one for another, to beare for one anothers ſakes, and to put up at one

anothers hands many things; to forgive *not ſeven times, but ſeventy times ſeven times.*

For the true Church, as *Bernard* ſaith, doth *ſuſpendere verbera, producere ubera*, hide the rod, and lay forth the breaſts.

2. For our children we muſt inſtruct them betimes in the knowledge and fear of God, that they may learn the doctrines of piety & charity, and may be taught to be members one of another.

3. This ſetteth a mark upon the enemies of God; becauſe where there is ſtriſe and envying, where there is hatred and malice, *are not they carnal?*

If it be our duty *to rejoyce with them that rejoyce, and to weep with them that weep*; they belong not to the fold of Chriſt, that rejoyce at the weeping, or weep at the rejoycing of their brethren.

4. This declareth the vanity of the joy of the world; for ſeeing their rejoycing is evill, it cannot be long lived; and therefore it is ſaid, *that the candle of the wicked ſhall be put out, but the joy of the elect ſhall no man take from them.*

Therefore wo to them that laugh here for their Harp ſhall be turned into mourning, and their Organs into the voyce of them that weep, but bleſſed are they that mourn, for they ſhall be comforted; and the time ſhall come when they ſhall rejoyce over them who have joyed at their paines; and rejoyce over her O heaven, and ye holy Apo-
Rev. 18. 20 *ſtles and Prophets; for God hath avenged you on her.*

2. They attribute the glory of the conqueſt to themſelves, they underſtand not who raiſed them up againſt the Jewes, who gave them ſtrength to fight, and who gave them victory; therefore they burne incenſe to their own nets, and kiſſe their own hands, and thank themſelves for all.

Here is the growth of iniquity; for firſt they exerciſe all cruel inhumanity againſt the Jewes, then they rejoyce over them, and then doth their ſin grow out of meaſure ſinful; for they forbear not to provoke God himſelf by their pride of heart, robbing him of the glory of his own work, and aſcribing it to themſelves.

This even the light of nature hath detected to be moſt injurious to God, and moſt dangerous to men, for they that have any natural notion of the Deity, know that the whole glory of all atchievements belongs to that ſupreme power which ruleth all.

In

In the great conſultation wherein *Xerxes* made a Propoſition of warre againſt *Greece*, having a ſpecial grudge at the Athenians, *Mardonius* was an earneſt perſwader to the attempt; but *Artabanus* the ſon of *Hiſtaſpes*, the Uncle of *Xerxes* the King, a grave, aged man, diſſwaded it. *Herod.* l 7. Polyrrima

His great argument was drawn from a conſideration of the danger of greatneſſe to which the King his Nephew aſpired to be Lord of all, and urgeth that old obſervation which *Horace* the Poet ſince uſed, *Feriunt que ſummos fulmina montes*, the ligtning ſtrikes the higheſt tops: his rule is

Gaudet Deus eminentiſſima quaque deprimere, quia Deus nemi-nem alium quam ſeipſum ſinit magnifice de ſe ſentire.

The point here noteable, is,

The proſperity of this world doth fill the hearts of men with pride and vaine eſtimation of themſelves. *Doct.*

At the firſt when things ſucceeded well with the Chaldean, he gave the honour thereof to his Idol god, as you have heard; but now he taketh it all upon himſelf; his own net, that is, his wit and ſtrength hath done all, and he is now his own god.

The Wiſeman ſaith, *The proſperity of fools ſhall deſtroy them.* Prov. 1. 43

They that worſhip ſtrange gods, and do aſcribe all their faire betydings to them, do commit Idolatry, and ſin grievouſly; yet theſe do confeſſe a Deity, and acknowledge the power, though not the perſon of God in ſupreme agencie; but they that aſſume all to themſelves, deny a Deity, or diſable it, ſo as that they may work without any borrowed help from thence.

So that the greateſt Idolatry that is, or can be committed, is that pride of heart which aſſumeth to it ſelfe the glory of proſperous ſucceſſe.

And let men take heed of this temptation, for it is flattering and fair-ſpoken, and our corrupt nature is very prone to give it entertainment; this is one of the two things that *Agur* the ſon of *Jakeh* did pray againſt; Prov 30. 8, 9.

Remove far from me vanity and lies: this opinion of our ſelves is well termed vanity; for nothing can be more empty and voyd then it is; and it is as well called *lyes*; for nothing can be more untrue then that we ſhould be able as of our ſelves to do any thing for our ſelves.

The danger, *Leaſt if I be full, I deny thee, and ſay, who is the Lord?*

Here be two things in the Chaldæans, which *Iob* doth protest against, and imprecate himself if he be guilty of either of them.

Iob 31.29 The former evil, *If I rejoyced at the destruction of them that hated me.*

Vers 27. And this, *If my heart hath been secretly enticed, or my mouth hath kissed my hand*

Vers. 28. *This also were an iniquity to be punished by the judge, for I should have denied that God that is above.*

It is Saint *Gregories* note upon that text. *Per manum operatio, per os locutio designatur; manum ergo osculatus ore suo, qui laudat quod facit, & testimonio propriæ locutionis soli virtutem tribuit operis.*

Rev. 4.10 Let us remember our *Sicut in cœlo*, as in heaven. *For in heaven the twenty foure Elders cast their Crowns before the Throne*; which as Saint *Gregory* saith, is,

Certaminum suorum victorias non sibi tribuere, sed authori, ut ad illum referant gloriam laudis, à quo se sciunt accepisse vires certaminis.

To arrogate to our selves Gods glory, this in *Iobs* judgment is *iniquitas maxima*, the greatest iniquity: for *peccatum ex infirmitate spem non perdit*, sin of infirmity loseth not hope, but presumption destroyeth hope utterly, and so faith also, *for faith is the ground of things hoped for.*

Gal. 5.26. Against this let us heare the Apostle: *Let us not be desirous of vain glory.*

This is that dangerous sinne of pride, which doth put our selves into the place and roome of God, and usurpeth his rights.

Our Saviour hath sufficiently discouraged this sin in a few words to such as do rightly understand him; for when the disci-

Luk. 10.17 ples returned to him, and said, *Lord, the devils are subject to us through thy name*, Christ answered,

Vers. 18. *I beheld Satan as lightning fall from heaven.* Greg. *Ut in discipulis suis elationem premeret: judicium ruinæ retulit, quod ipse magister elationis accepit.*

The very way to begin the true worship and service of God in us, is to put off our selves by an humble and true Confession, that of our selves we are able for no good work; I do not say to demerit God, but not to do our selves any good; the wisedome that

that guideth us is from above, the ſtrength that enableth us is *dextra excelſi*, the right hand of the moſt High; this ſhews which way the glory and praiſe of all muſt go.

Conſidering then the fault of theſe Chaldæans in this vanity of boaſting themſelves:

1. Let us come to decline it as a diſeaſe.
2. Let us embrace the remedies thereof.

1. Decline it. *Uſe.*

1. Becauſe it treſpaſſeth that ſame *primum & magnum mandatum*, the firſt and great Commandment; for it robbeth God of his glory, and aſſumeth it to our ſelves; and God hath ſworn that he will not admit any Partner or ſharer with him in glory.

2. It connumerateth us with the children of Satan, for he is he father of all the ſons of Pride.

3. It exterminates charity; for it maketh a mans own wil the rule of his actions, and not the wil of God: which maketh us the Prævaricators of the ſecond like Commandment to the firſt, *diliges proximum ſicut teipſum*, Thou ſhalt love thy neighbour as thy ſelf.

4. It maketh us liable to the ſevereſt vengeance of God, for God reſiſteth the proud; and if they periſh whom God doth not aſſiſt, what hope can they have whom God doth reſiſt?

5. It ſtrippeth us out of all thoſe graces and common favours of the Holy Ghoſt which we have; for when God ſeeth that we employ his talent to our own advantage, he will ſurely take it from us, ſeeing he took from him that employed not his talent to his advantage; for it is a greater ſin to be a falſe then to be an idle ſervant.

6. There is no vice that becomes a man worſer then ſelf-opinion; we eſteem one poor and proud very odious, and ſuch are they that aſcribe any thing to themſelves; becauſe we are not able of our ſelves, to think, to move, to live, to ſubſiſt, without our God.

7. There is no vice that pleaſeth Satan better then ſelf-confidence; for that quitteth Gods part in us, and ſeparateth us from God, which is all that Satan ſeeks, for then he hath ſure poſſeſſion, and all that he holdeth is in peace.

8. A proud man that aſcribeth all to himſelf muſt needs be unthankful. I may ſtirre up all the inconveniences of ſelf-opinion, with

with this; for it is an old truth, *Ingratum ſi dixeris, omnia dixeris*, Say he is unthankful and you have ſaid all: this is a full imputation, and Saint *Bernard* ſaith *Ingratitudo eſt ventus urens, ſiccans, ſibi rorem miſericordiæ, fluenta gratiæ.*

2. The Remedies.

Theſe we may reduce to theſe few.

1. A frequent and ſerious conſideration of our ſelves, what we were by Creation, what we are by our fal, for ſo we ſhall find how poor and impotent we are in our ſelvs, how we have no ſtrength to do any thing, but we are debters to God for all, all that we have is borrowings; *quid habes o homo quod non accepiſti?* We have loſt the freedom of our Will to any thing that is good: we do carry about us *legem membrorum, corpus peccati*, ſo that our ſtrength is weakneſſe, our wiſedom is folly, our friendſhip with the world enmity with God.

2. The cleareſt mirrour to behold our ſelves in, is the Holy Word of God, which reporteth to us the ſtory of our Creation, and of our Fall; which openeth and revealeth God to us, in his Juſtice, and Holineſſe, and Wiſedome, and Power, and Mercy.

3. Let us ſet God always before us, and the nearer we approach to him, the more ſhall we perceive whereof we are made, and we ſhall then remember that we are but duſt.

We ſhal perceiv wherfore we are made, namely to live in the obedience and ſervice of our Maker, to beſtow all our time conſtantly therein, even to the end, to glorifie God in our bodies and in our ſouls.

We ſhal ſee how unable we are to perform any part of this duty without God & how we ſtand obnoxious to the curſe of the law, for either omitting the duties which we ſhould perform or committing any thing againſt that juſt law. What have we then to be proud of, ſeeing, *in him, and for him, and by him are all things?*

4. Let us often revolve and recount the good favours of God to us, and remember all his benefits, and conſider what he hath done for us, and we ſhall find that there is a full ſtream of favour coming towards us, whether we ſleep or awake, whether we drink of that brook in the way or not.

The Apoſtle joyneth two Precepts together, which do ſweetly ſerve to exerciſe a Godly and Chriſtian life. Pray continually:

in

in all things give thanks; which do ſhew that all good gifts come from above to us, and therefore all our holy duties muſt direct themſelves that way; and as our help cometh from thoſe hils, ſo our eyes muſt be ever to thoſe hils.

It is not bread that man doth live by, but by every word that proceedeth from the mouth of God: it is not the letter of the Word that quickeneth us, but the ſpirit.

Our whole help is in the name of the Lord who hath made heaven and earth; *Hallowed be that name*: we are his People and the Sheep of his Paſture.

Let us go into his gates with Thanksgiving, and into his Courts with praiſe; let us be thankful to him and ſpeak good of his name. Let us do this faithfully, and we ſhall ſee it is no thank to our own net, or drag, that our portion is fat and our meat plenteous.

For none but he filleth the hungry with good things; Peter and his company, though they had their nets, and fiſhed all night, yet they caught nothing: when at Chriſts word they let fall their net and made a great draught, they knew whom to thank for it. *A domino factum eſt hoc*, this is the Lords doing. Is the voice of the Church; therefore *non nobis, non nobis*, twice he putteth it from our ſelves, *ſed nomini tuo da gloriam.* Not unto us, but unto thy name give the glory.

5. *Grievance*, Ver. 17. *Shall they therefore empty their net, and not ſpare continually to ſlay the nations?*

He continueth his former figurative manner of ſpeech, and preſſeth his grievance, ſhall thoſe fiſhing Chaldæans when they have filled their net with fiſh, empty it, and return to another fiſhing? will it hold out, that they ſhall go from nation to nation, and make all theirs as they go?

The grievance is, that the Prophet doth not ſee any end of their cruel perſecutions as yet; for the lingring afflictions which gather increaſe of ſtrength by time, do threaten final ruine, whereas violent extremities ſpend themſelves into vanity and nothing.

2. Things are here feared.

1. The hurt that they may do, if they may fill and empty, and fill again their net as often as they will.

2. The pride of heart, that they may gather by the vain-glory of their Conqueſts. The point here conſiderable, is, that *Doct.*

The

The ungodly man hath no bowels.

Cain muſt kill *Abel* his own natural brother, and *Judas* muſt betray innocent blood.

They that be once fleſh't in the blood of men, can make no ſpare thereof: there is *oculus in ſceptro*, but not *oculus in gladio*, an eye in the Scepter, not in the ſword.

Agags ſword made many women childleſſe.

The growing Monarchies ruined all before them as they went, and overflowed all as a deluge; nations and kingdomes that prevented not ſacking and deſtruction with timely dedition, periſhed before them.

But it is a ſigne of an unеſtabliſh't ſtate, when the foundation thereof is laid in blood: and ſuch as muſt be watered in blood to make them grow, ſhall have an informer againſt them; *vox ſanguinis fratris tui clamat de terrâ*, the voice of thy brother cryeth from the earth.

This makes all that love the gates of *Sion*, and take pleaſure in the proſperity of our *Jeruſalem*, to give God no reſt in their earneſt devotions, praying him not to deliver our Church into the hands of Papiſts, becauſe it is a bloody Religion, ſuch as doth hazard Princes more then common men; which doth bear them out in murthers, and legitimateth Maſſacaes for the ſafety and increaſe of their Church.

2. It is wiſedome out of the preſent ſtate of things to forecaſt what may come hereafter, as the Prophet doth; the Chaldæans muſt come and invade the land, they ſhall fill their net with fiſh. God hath ſpoken it, it is like to be a merry time with them, they ſhall rejoyce and be glad.

They are like like to grow very proud upon it, *ſacrificabunt dagenæ ſuæ, &c.* They ſhall ſacrifice to their net.

But ſhall this conqueſt ſo fleſh them, that they ſhall empty their nets, and fiſh again amongſt the nations, and not ceaſe to ſhed bloud.

Ezechiah hath the name of a good King, he prayed to God, *Let there be Peace*, or as the Kings Bible reads; *is it not not good that there be Peace and Truth in my days?*

But careful Princes will look beyond their own days, and fit their deſignes to the good of Poſterity.

Preſent

Present evils being in their growth threaten future dangers, and we say of them as our Saviour doth, *These are but the beginnings of sorrows*, and there is fear that there will be *semper deterior posterior dies*, the latter times will be the worser. The best remedy is to awake the tender love of God to his Church, with an expostulation; *Shall they do this O Lord? Thy will be done.*

Shall they do it continually? wilt thou suffer it? when the time is come he will have mercy.

CHAP. II.

Vers. 1. *I will stand upon the watch, and set me upon the Tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.*

IN this Chapter God answereth all the Prophets grievances, and it containeth two parts.

1. The Prophets attendance upon God for his answer, vers. 1.
2. The Lords answer in the rest of the chapter.

In the first.

The Prophet having disputed with God, and as his name importeth, having wrastled with him, doth resolve,

I will stand upon the watch, and set me upon the tower; alluding to the military practice of souldiers, who appoint some in some eminent place to observe the enemie, and to give timely warning of their doings.

And seeing God hath declared himself an enemy to the Iews, by all those evils which he hath threatned to bring upon them, the Prophet watcheth him, and attendeth to receive further advertisement from himself, concerning his purpose toward them.

I will watch to see what he will say unto me; for the secrets of the Lord are revealed unto them that fear him: *And God spake*

in the mouth of all the Prophets, which have been ſince the world began.

Neither doth the Prophet attend God out of a curioſity, *ſcire ut ſciat*, to know only, as *Bern.* ſpeaks, but that he may know what to anſwer for God when he is reproved, or as the Margent ſaith much better, when he is argued with, and others come to diſpute with him upon thoſe grievances, as he hath done with God; for you muſt underſtand, that in all the former complaints this Prophet hath not argued as a particular man, but as undertaking the cauſe of the Church, and ſuſtaining the Perſons of all his afflicted brethren, for whoſe ſakes, that he may ſatisfie them, and for Gods ſake whoſe Miniſter he is, that he may know how to maintain to them the cauſe of Gods Wiſedome and Iuſtice, he doth now attend Gods anſwer.

By this ſtanding upon the watch and upon the tower, in this place is meant the Prophets attending upon a further Revelation of the Will of God concerning theſe grievances, becauſe in thoſe times God did ſpeak to his Prophets by viſions, and dreams, and ſecret inſpirations.

And holy men then had acceſſe to him immediatly, whereby they knew the mind of God, and yet did communicate to them his counſels.

Yet ſo as he put them to it to await his good leaſure, and to expect his anſwer. So *David* in his own caſe, *I will heare what the Lord God will ſay unto me.*

Theſe words do well expreſſe the whole duty of a faithful Prophet, and Miniſter of the Word, conſiſting of two parts.

1. His information of himſelf, *implet ciſternam* he fils the Ciſtern.
2. His inſtruction of others, for then he will turn the Cock.

In the firſt obſerve,

1. His wiſedome: he will borrow all his light from the Sun. *what he will ſay unto me.*
2. His vigilancy, *I will ſtand upon the watch:*
3. His patient expectation: *I will ſet me upon the tower.*
4. His holy care, to ſee what will be ſaid to him.

1. His Wiſedome.

He will take his information from the mouth of God; teaching us,

That the faithful Minister of God must speak only in the Lords message; he must see before he say; he must be first a Seer and then a Speaker, and he must not go from the instructions which God shal give him to speak more or lesse. *Doct.*

This is our wisedome and understanding, to take our light from the father of lights, to gather our wisedome from him that is wisest, *Whose foolishnesse is wiser then man*, as the Apostle telleth us.

1. Because of our nature which is corrupt, so our reason and judgement; subject to errours and mistakes; as we see in *Nathan* who encouraged *David* in his purpose of building a Temple, which in his humane reason seemed a good intention, and *David* a fit person to undertake it. *Reas.* 1.

But God directed him to repeal that Commission, and to assigne that work to *Salomon Davids* sonne.

2. Because we are Ambassadors from God; and Ambassadours go not of themselves, but are sent; and they must remember whose Persons they beare, and be careful to speak according to their instructions. *Reas.* 2.

1. This as it is a direction to us to limit our Ministry, that we may not do more or lesse then our erand; *Use.*

2. So it is a rule for you to whom we are sent, to receive or refuse our Ministry, accordingly as you shall justifie our Preachings by the Will of God, revealed in the sacred Canon of Scripture; searching the Scriptures as the men of *Berea* did, whether those things which we teach be so or not.

And if any shall in the name of God broach or vent the doctrines of men, you may say to him as *Nehemiah* did to *Sanballat*

There are no such things as thou sayst, but thou feinest them out of thine own heart. Nehem. 6. 8.

But take heed you exceed not this example of *Nehemiah*; for he did not charge *Sanballat* thus, till he perceived that God had not sent him, but that he pronounced this prophesy.

For many hearers are so seasoned with prejudice against their Teachers, that if any thing sound not to the just tune of their

own fancies, they will suddenly quarrel it. Yet as *Gamaliel* saith, *If the Counsel be of God, it will stand, whosoever oppose it.*

3. This reproveth those forward intruders into the Lords harvest, who come unsent, and bring not their Sickle with them, they will work without tools, and they will teach before they have learnt.

Like the foolish Virgins, they would spend of the wise Virgins oyle, they do *supere ex Commentario*, and take their Sermons upon trust, hearkning what God hath said to others, and not tarrying till God speak to them.

It is no wonder if these Merchants do break who set up without a stock: they be but broken Cisterns, though some water run through them, they hold none.

The faithful Minister must not only observe *quid dicit dominus* what the Lord saith, but *quid dicit mihi*, what he saith to me: he must have the warrant of his own mission from a special illumination of his own understanding, or else his Trumpet will never give a certain sound.

4. This bindeth the hearer to attention.

For if the spirit speaketh to the Churches, then *qui habet aures audiendi audiat*; he that hath ears let him hear: *Est Deus in nobis*, God is in us; they do not flatter us as they did *Herod*, and we shall never die of the wormes for receiving that testimony of our Ministry, if we deal faithfully, that say of our preaching, *The voice of God and not of man*; for Saint *Paul* testifieth of the Thessalonians,

1 Thes. 2. 13. *For this cause also thank we God, because when ye received the Word of God which yee heard of us, yee received it not as the Word of man, but as it is in truth the Word of God, which effectually worketh also on you that believe.*

Beloved, it is true that we that are now the witnesses of God, have not that open accesse to him, that the Prophet had to receive immediate instructions from his own mouth: But Christ saith, *Sicut misit me Pater vita & ego mitto vos*, as the Father sent me, so send I you.

And he telleth his Father howhe hath provided for his Church till his second coming.

I have given them the Word which thou gavest me, and they have received them; and having so done, he said unto them, *Ite & docete, Go and teach.* Iohn. 17. 8

When thou comest then to Church, and heatest *Moses* and the Prophets, and the Psalms, which was the Manna wherwith God fed the fathers before the incarnation of Christ, when the Veile of the Temple was up: remember what *Abraham* said to the rich man, *Habent Mosen & Prophetas, audiant eos*, They have *Moses* and the Prophets, let them hear them; that is the way to keep out of hell.

When thou heatest the voice of the Sonne of God in the Gospel, the Veile of the Temple being torn from the top to the bottome, Christ now reveiled to thee with open face,

Take heed thou despise not him that speaketh to thee in the Ministry of a mortal man: this is a treasure which is brought unto you in earthen vessels; value the vessels at their own worth in themselves, but yet regard them above their worth for their use, for they bring you the treasures of wisedome and knowledge.

Enough to make you wise unto salvation, sufficient to beget faith in you, by which you may overcome the world, enough to make you perfect, throughly perfect to all good works.

This is done by our Ministry, if you will hear God in us; and what would you desire more then to be taught how to become wise and honest? for such are not afraid of the Parliament: and say with Saint *Paul*,

With me it is a very small thing that I should be judged of you, or of mans judgement. 1 Cor. 4. 3.

2. The vigilancy of the Prophet, *I will stand upon the watch.*

Amongst the great titles of honour and service that are given to the Ministers of the Word in Scripture this is one; they are called *Watchmen*; It is Gods word to *Ezechiel*, *Ezek.* 3. 17. *Sonne of man, I have made thee a watchman unto the house of* Israel: *therefore hear the word at my mouth, and give them warning from me*, which is repeated in the same words, *chapt.* 33. 7. as the Margent of the Kings Bible directeth you.

This correspondence must be between God and his Minister; for if God do make us watchmen over the house of *Israel*, then with *Habakkuk* we must stand upon the watch.

Let

Let not us plead the truſt of God committed to us, except we can plead our faithfulneſſe in the diſcharge of that truſt.

This is indeed an honour done to the Prophets and Miniſters of the Church, to commit the Church of God to our care; but the burthen of this care to keep watch is exceeding great.

A neceſſity is laid upon me, and wo be to me if I preach not the Goſpel.

Here be two things in this office.

1. To watch, 2. To give warning.

1. Some can watch, but they can give no warning. Miniſters of good and preaching lives, but not apt to teach, which Saint *Paul* requires in his Miniſters. Of whom Saint *Hierome* ſaith, *Innocens ſine Sermone Converſatio, quantum prodeſt exemplo, tantum nocet ſilentio.*

2. Some will ſometimes give warning, but they cannot always watch. Preach learnedly when they preach, but they have not learnt out all their leſſon of the Apoſtle; *Cave tibi & doctrinæ: in his Perſta* [illegible] Continue in theſe things, it requires incumbency as the Law calleth it.

3. But if we will do our duties; we muſt do both; ſome would fain do both, and cannot get a watchmans place, there is none void. For be the People never ſo empty, yet *Eccleſia eſt plena*, the Church is full.

All is not well that way; the Church complains; and they that have laboured abundantly, to enable themſelves for this watch, are too much ſearched, and examined too narrowly for their gifts.

Others have a watch, but they do not with the Prophet ſtand upon it; either they ſit at eaſe, or they ſleep it out ſoundly: this Prophet promiſeth to ſtand in readineſſe for action and execution of his charge.

Beloved, many will not beleeve it, but we feel it, if we make conſcience of our duties in our calling, that our vocation is laborious; this watching in all weathers, and this robbing of our temples of their timely reſt, to attend the watch over your ſouls, of thoſe that muſt give an account to God for our ſelves and for you, is an honourable burthen, [illegible] Who is ſufficient?

1. *Vigilat hoſtis*, The enemy watcheth, he compaſſeth the earth

to and again, he goeth about like a roaring Lyon; he is ever either reaching out an Apple of temptation, as to *Eve*, or stretching out an arme of provocation, as to the blessed Virgin: *gladius pertransibit animam tuam.*

We must keep you waking, that he bring not upon you the spirit of slumber; we must awake you, if you sleep in sin, that he surpize you not.

Custos Israelis non dormit, the keeper of Israel slumbreth not. *Alexander* lies down to sleep without fear, because he leaves *Parmenio* his faithfull counsellor waking. *David* will lay him down in peace, and take his rest, seeing God doth make him dwell in safety.

Dominus dat dilectis suis somnum.

Yet let us observe two things concerning our sleep, for the Apostle saith, *Therefore let us not sleep as do others.* ὡς οἱ λοιποὶ, as unbeleevers. *Lyranus, qui sunt increduli;* λοιποὶ, such as are left out of the Church, and out of Gods fold to the world, let us not sleep so: how then? 1 Thes. 5. 6

1. Before our sleep let us take *Davids* example for our *Donec* untill. *I will not give sleep to mine eyes, nor slumber to mine eyelids, untill I finde out a place for the Lord*; that is, saith *Augustine Donec inveniam locum Deo meo in me*, till I finde a place for God in me; for God doth delight to dwell with the humble and such as are of a contrite heart. Ps. 132. 4, 5. Isa. 66.

And Christ saith, *Behold, I stand at the doore and knock; if any man open to me, I will come into him.*

In the letter, *David* sweareth to take no rest till he have found out a place for the building of the Temple; that was *Davids* care.

This is our *Donec*, untill; till we have done our especial service to God, which concernes us in our Calling; let us not think of sleep till we have consecrated our selves as temples for the Holy Ghost to dwell in.

2. Let us in sleep take the example of the Church, *I sleep, but my heart waketh, it is the voyce of my beloved, saying, open to me.* Canc. 5. 2.

That is, let our sleep be moderate, so sanctified by our prayer, that we may say with the Church, *By night on my bed I sought him whom my soul loveth.* Canc. 3. 1.

Thus

Thus doth the faithfull Watchman of *Israel* take heed to himselfand to his doctrine; to himself and to his flock, as the Shepherds to whom the Angel appeared, giving them notice of the birth of Christ: *They kept watch by night because of their flock.*

Blessed is that servant, whom the Master when he cometh, shall finde so doing.

His patient expectation. *I will set me upon the tower, and will watch to see.*

God doth not alwayes reveale himself and his will to his Minister, he must tarry Gods leasure and wait his times.

Sometimes God doth withdraw his light from the Minister, for the punishment of the people, and will not let him see a danger that is coming, that he may chasten the sins of his people with the rods of men.

Sometime he doth shut up the door of utterance, and will not let them give warning of the wrath to come to punish their sin.

Therefore Saint *Paul* willeth the Ephesians, *Praying alwayes,* Eph 6.18, 19. *with all manner of supplication for all men, and for me that utterance may be given me.*

Beloved, we watch for you, we pray for you, we preach to you; whilst we stand upon these towers to give you warning, pray you for us that God would be pleased to make us sufficient for this holy service.

Act 15.40 When *Paul* and *Silas* went to preach, *They were commended of the brethren to the grace of God; pray the Lord of the harvest, ut mittat operarios,* that he would send forth labourers.

We do not stand upon these Towers to keep watch for our selves only, but for you; and whensoever we come into a Pulpit, Act. 10.33 your thoughts must be ready to say to us as *Cornelius* did to *Peter, Now therefore we are all here present before God to hear all things that are commanded thee of God.*

The care imposed on us is greater then the care of the King and the Magistrate; *To which of them hath he said at any time feed my sheep, feed my lambs?*

Heb. 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch for your souls, as those that must give account.*

Wonder not at our infirmities, and do not make the worst of our weakness; for we stand upon the Tower, and suffer many a blast

a blast which cometh not neare you.

No sort of men lye so open to Satans force and fury as we do; he vexeth us with all his stormes.

When *Joshua* stood before the Angel of the Lord to receive his Commission, Satan stood at his right hand to resist him. Zech. 3. 1.

He desired to winnow *Peter*.

God sent the angel of Satan to buffet *Paul*: When Christ lived a private life, little is said of him: but so soone as he was baptized, and entred into the execution of his ministry, he was tempted of Satan in the wildernesse forty dayes together.

It was the policy of the King of *Aram* to bend all his forces against the Captains of the Lords Army. 1 Reg. 22. 31.

We are not able of our selves to think any thing as of our selves, all our sufficiency is of God who hath made us able Ministers. 2 Cor. 3. 5. 6.

Therefore whilst we attend the opening to us of the whole counsel of God, we have great need of your prayers, that we faint not in our expectation, that we shrink not in the execution of our duty.

For through God only we are mighty. 2 Cor. 10. 4

I conclude this point in the Apostles words of exhortation, seeing we stand upon the Tower and keep watch, till God will put a word into our mouths;

You also helping together by prayer for us, that for the gift bestowed upon us, by the means of many persons, thanks may be given by many on our behalf. 2 Cor. 1. 11.

The Apostle doth confesse that our gifts are bestowed on us by the means of many persons, by the prayers and supplications of many of Gods good servants.

Therefore that we may stand it out in all weathers, that we be not idle and drowsie in our watch, that we may be full of the strength of God to do the work of Evangelists, pray you to God without ceasing for us.

For we have many discouragements, and standing so high upon the Tower, we have many eyes upon us; and Satan on our right hand to resist us, and the world on the left hand to tempt us; and the great difficulty of our service and employment in the Church to dishearten us: yet *audiam quid loquatur Deus*, yet I will hear what God will say to me.

4, His holy care in his office,

It is not to ſtudy what his own brains will ſuggeſt, but to hear what God will ſay to him: for this is

Dignus vindice nodus, a knot worth the looſing. Many obſerving the ſtate of the Church, and ſeeing the beſt men on earth ſuffer moſt, and poſſeſſe leaſt; and beholding the wicked and ungodly gather all, live in peace of the world, in fulneſſe, heaping up riches, riſing to honours, and having the monopoly of this life preſent, have ſtaggered in the faith of Gods providence.

Davids feet upon this ſlippery ground had well-nigh ſlipt; and there were ſome that profeſſed it

Mal. 3. 14. *It is in vaine to ſerve God; and what profit is it that we have kept his Ordinance?*

15. *And now we call the proud happy, yea they that work wickedneſſe are ſet up, yea they that tempt God are delivered.*

Therefore it is high time for the Prophet to ſeek his information and light from God himſelf.

The light of humane reaſon cannot penetrate this thick cloud, *David* confeſſeth ſo much, the ſweet ſinger of *Iſrael* could not hit upon this tune, for he ſaw how proſperouſly every thing ſucceeded with the ungodly of the earth.

When I thought to know this, it was too painful for me,

Pſ. 73. 16. *Untill I went to the Sanctuary of God: then underſtood I their end.*

Verſ. 17. Which teacheth us in theſe great deeps of the wiſdom of God, not to reſolve any thing out of humane reaſon, but to conſult God himſelf, and to hearken what he will ſay to the matter, to ſpeak after him, and follow him.

Our experience telleth us that there hath been much oppoſition, much injuſtice here in our land, that the Common-wealth groaned under the burthen thereof.

The wayes of God are not like our wayes; did not God ſee this? did not the cry of the poor and the oppreſſed go up to him, even to his ears? is he not come down to viſit the tranſgreſſors, and to take the matter into his own audience; even now in the cool of the day he is come at laſt to keep a Seſſions, and to ſearch *Jeruſalem* with a candle and lanthorn; now his eye-lids do begin to try the ſons of men, and the joyful Church and Common-wealth cry to him, ſaying,

Gird

Gird thy sword upon thy thigh O most mighty, with thy glory and thy majesty, Psal. 45. 3.

And in thy Majesty ride prosperously, because of truth and meekenesse and righteousnesse, and thy right hand shall teach thee terrible things. Vers. 4.

2. His instruction of others.

He will not only hearken to satisfie himselfe, but he will furnish himself from the mouth of God with answers, to satisfie them that shall dispute and argue with him against the Providence of God.

That is the use of our study and labour in our Ministry.

§1. To teach the truth,

§2. To convince contradictors.

This second part of our duty the Prophet had now special use of; for the Church foreseeing the fearful judgements of God upon the Jews, did argue the matter with the Prophet, and all those former grievances they objected as arguments against Gods Government of his Church.

The Prophet holdeth the foundation, and seeketh to inform himself, how he may be able to maintain the same against opposition and strife of tongues.

Docemur, We are taught.

Doct. In the Church of God there will be ever some that will argue and dispute against God.

Reas. 1. 1. Because men are first taught by the wisedome of the world, and that is enmity with God.

This proceeds from our original pravity of nature, corrupt in the first derivance from our Parents, which albeit it hath the seasoning of the Law of God written in the heart, yet the law of the members, which is contrary to the law of God, doth prevaile against that law, and leadeth us captive unto sin.

Reas. 2. 2. Because as the Apostle saith, *for who hath known the mind of the Lord?* Rom. 11. 4. Ignorance of the ways of God doth breed in us many sinister opinions, as we find in *David* in this very case, for he confesseth *that the prosperity of the wicked troubled him, till he went into the house of God*; there he learned the mind of God, and then he was well satisfied.

Even this Prophet knew not how to answer them that would

argue with him against God, till he had called to account and disputed the matter with him.

Reason 3. 3. Because the Apostle saith of the Elect, *For we walk by faith,*
2 Cor. 5. 7 *and not by sight.*

Now in many of Gods chosen the sight and sense is full, the faith is weak and imperfect, and when we come to hear of the equal Justice of God in punishing sinners, and feel the smart of his rod upon the Church, it is an hard matter to assure the heart by believing against that which is suffered in feeling.

Reas. 4. 4. Because *Solomon* saith, *God hath made man upright, but they*
Eccl. 7. 29 *have sought many inventions:* for surely, the equal and constant ways of God, are suspected by the unequal and inconstant inventions of men, who in favour of themselves, spare not to cast the afflictions of the Church rather upon the will of God, of which they are not able to give the reason, then upon the evil deservings of their own sins.

Use 1. 1. The Minister must learn of the Prophet, to apply himself to the remedy of this inconvenience, to maintain the cause of God against all contradiction and strife of tongues; for as we are the Peoples Oratours to plead their cause with God, so are we Gods Oratours to defend him against the corrupt and perverse censures of men, by proclaiming his constant Justice, and Wisdome, and truth, and by teaching them; as the Psalmist saith, *He will not suffer his truth to faile.*

We need not strain our selues much for this; for wisedome will be justified of her children, and he whom we defend against the calumniations of prophane, or against the distrustfulnesse of the ignorant and weak, will fill our mouths with arguments in his own defence.

Iob. 13. 7. *Iob* saith to his friends, *Will ye speak wickedly of God, and talk deceitfully for him?* The Cause of God is an upright Cause; we shall not need to be put to our shifts, to defend him against the disputs and arguing of men.

Its enough that we rest in this principle of undeniable truth, *Surely God is just, & there is no unrighteousnes with him;* as *Abraham*
Gen. 18. 25. *That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be farre from thee? shall not the judge of all the earth do right?*

2. The People that are our hearers are taught to hearken to the voice of our message, and to learn this lesson of the Justice, wisdome and truth of God, that they may rightly know God, and sincerely love him, that if any thoughts of distast of Gods Government, or distrust of his Justice, shall arise in their hearts, they may presently call to remembrance our pleadings for him, and confesse that how admirable soever the ways of God are in our judgements, yet they are always equal; how secret soever they be, yet they are always just. *Use.* 2.

It is a malicious suggestion when Satan shall bely us to God, as he did *Job*, when he said *Job served not God for nothing*; but there is no great danger in it, for he knows Satan to be a liar and a murtherer; and *he needeth not that any should testifie of man: for he knoweth what is in man.* Ioh. 2. 25

It is a dangerous suggestion when he shall belie God to us, First, either flattering us with an overweening of his mercy to encourage sin, as when he told *Evah, Ye shall not dye at all.* Secondly, Or shall affright us with the terrour of his Justice, as if there were no hope of favour, as he did to *David*, setting some a work to tell him, *Non est tibi salus in deo tuo*, there is no help for thee in thy God. Thirdly, or shall taxe to us the Government of God, as if he were either negligent of the affairs of the sons of men, or ignorant altogether of the sufferings of his Church, or partial in administration of Justice, or directly unjust in suffering his own servants to be oppresst with the injuries of men. 1. 2.

The Minister must diligently preach, the hearer must reverently hear, and faithfully believe the truth concerning the Providence of God, or else all Religion will sink and want foundation.

Vers. 2. *And the Lord answered me, and said, Write the vision, and make it plaine upon Tables, that he may run that readeth it.*

3. *For the vision is yet for an appointed time, but at the end it shall speak and not lye: though it tarry, wait for it, because it will surely come, it will not tarry.*

HEre begins the second part of the chapt. which contains the Lords answer to the Prophets expostulation. Containing,

1. A Direction to the Prophet, *ver.* 2,3.

2. A Declaration of his holy will in the general adminiſtration of Juſtice.

1. Concerning the Direction given to the Prophet.

And the Lord anſwered me and ſaid] For the manner how God maintained intelligence with his holy Prophets, we are not very particularly informed; we find inſpiration, and revelation, and viſion mentioned; he that made the light that is in us, and gave us our underſtanding can beſt make his ways known to his holy ones; and as I do not think that *Habakkuks* conteſtation with God was verbal and vocal, but rather a wraſtling and ſtriving of his ſpirit and inward man: neither do I think this anſwer of God was audible, preſented to the eare, but by ſome ſecret divine illumination ſuggeſted.

And where he ſaith, *The Lord anſwered and ſaid.*

Theſe phraſes do expreſſe ſo plain an anſwer, as is made in conference between man and man.

Write the viſion] That is, ſet down in writing my anſwer. It is our manner for the better preſervation of ſuch things as we would not forget to ſet them down in writing.

But becauſe this requeſt of the Prophets doth concerne others that he may inform them, God addeth, *Make it plain upon Tables that he may run that readeth it.*

That is, write my anſwer in a Table in great Characters, that though a man be in haſte and run by, yet he may read as he runneth, ſhewing that he was deſirous to ſatisfie all ſuch as the Prophet ſpake of before, who ſhould argue againſt him.

As our manner is to fix publike Proclamations and Edicts on wals or on Poſts in ways of common paſſage, that any Paſſenger may take notice thereof ſeeing it concerneth every one: to that the Lord alludeth in this place, giving the Prophet great charge for the declaration of his holy will in this great matter; ſo to expreſſe it, that every one of his People may receive information thereof, *Vult aperta eſſe verba, & apertè ſcribi*, ſaith St. *Hierom.*

For the viſion is yet for an appointed time]

The time is not yet fulfilled for the execution of the Will of God; but it is in the holy wiſedome and purpoſe of God determined when it ſhall be fulfilled. *As*

At the end it ſhall ſpeak and not lie] That is, in the time prefixed by Almighty God it ſhall take effect, and the counſel and decree of God ſhall be executed: *For God that hath promiſed cannot lie.*

The anſwer of God is full as it after will appear, and doth not only clear the Iuſtice of God in the preſent cauſe of the oppreſſed Iews againſt the Chaldæans, but it maketh a further and more general overture of Gods decree, againſt all unrighteouſneſſe and ungodlineſſe of men, ſo that this Prophecy ſhall not only comfort that Church and thoſe times, but it is directed to the perpetual uſe of the Church in all the ages thereof. He therefore addeth, *Though it tarry wait for it*, do not think by any importunity to draw down the judgements of God upon the ungodly, or to haſten the deliverance of the Church; God doth all things *tempore ſuo* in his time, and the ſervants of God muſt tarry his leaſure.

Becauſe it ſhall ſurely come it will not tarry] He giveth aſſurance of the complement of his Will in the proper and preſtitute ſeaſon thereof, which nothing ſhall then hinder.

The parts of this text, containing Gods direction given to his holy Prophet, are three.

1. The care that God takes for the publiſhing of his Wil to the Church, *verſ.* 2,
2. The aſſurance that he gives of the performance thereof in the time by him appointed,
3. The patient expectation which he commands for the performance thereof.

1. The care that he takes for publiſhing it.

The Prophet muſt not only hear God ſpeak, the Seer muſt not only behold the viſion, but he muſt write the ſame: *litera ſcripta manet*, the written letter abideth.

I will not ſtand to ſearch how ancient writing is, wherein ſome have loſt time and labour.

I know that many do make God the firſt immediate Author of it, and do affirm that the firſt Scripture that ever was, was Gods writing of the law in two Tables, *Exod.* 32.

But becauſe I find in *Exod.* 24. that *Moſes* wrote all the word of the Lord, and *Joſephus* doth report a tradition of the Hebrews

brews for writing and graving before the flood; I hold it probable that both Scripture and Sculpture are as ancient as the old world.

'I will not question *Josephus* his Record of the two pillars, erected before the flood, engraven for the use of posterity, with some memorable things to continue in succeeding ages, whereof one remained in *Syria* in his own time.

It is frequent in Scripture to expresse a perpetuity of record by writing. In the case of *Amulek*,

Ex. 17. 14. *Write this for a memorial in a book.*

Iob. *O that my words were now written, that they were printed*
Iob. 19 23 *in a book.*

Vers. 24. *Graven with an iron pen, in lead and in the ink for ever!*

Isay the Prophet. *I heard a voice from heaven, saying to me write, all flesh is grasse.*

Ioh. *Audivi vocem dicentem, Beati mortui.* I heard a voice from heaven saying, Blessed are the dead.

Beloved thus have we the light that shineth upon the Church, and guideth our feet in the ways of peace by writing; for all Scripture is given by inspiration: holy men wrote as they were inspired.

It was given to them by inspiration to know the will of God, they impart it to the Church of God by writing, and that
2. Cor. 4. 26. boundeth and limiteth us, τὰ ῥήματα, τὰ γεγραμμένα φορτία. Thus hath God revealed himself to his Church, both sufficiently, that we need no more knowledge for eternal life, then what is contained in Scripture, & so clearly that the word giveth understanding to the simple.

And as this word from the immediate mouth of God, doth warrant this particular prophecy, so doth the Apostle say of all the body of Canonical Scripture, that all Scripture is given by inspiration: and Gods care is double.

1. That it be written to continue.
2. That it be written plain to be read.

1. Written 1. It must be written that it may remain. For in the old world, because of the long life of the fathers, the oracles of God were committed to them, without any mention of writing, because they were both wise and faithful in the custody and transmission of

of them; For *Adam* himself living nine hundred and thirty years to teach his children, had under his teaching

Seth, Enosh, Kenan, Mahalaleel, Iared, Henoch, Methuselah, and *Lamech* the father of *Noah.*

And *Noah* lived with *Abraham* 57 years.

But after the flood when the Church in the posterity of *Iacob* encreased, and no doubt had many corruptions by dwelling in *Ægypt*; then was *Moses* appointed both to be the deliverer of the People of *Israel* from *Ægypt*, and to be the Penman of God, to write those things which God would have to remain in the Church for all succeeding times, and after him successively holy men wrote as they were inspired.

And a better Argument we cannot give for the danger of unwritten traditions, which the Church of *Rome* doth so much commend even above Scripture, then this.

God saw that men had corrupted their ways, and he found the imaginations of mens hearts only evil continually, and that the Church was a very few: therefore he stirred up *Noah* to be a Preacher of righteousnesse in whom the light of truth was preserved; he destroyed the old sinful world, and by *Noah* and *Sem*; he began a new Church to the restored world.

Yet after *Noahs* death the worship of strange gods were brought in; so that to heal this grief, and to prevent the danger of traditions, God caused the Word to be written by holy men, for the perpetual use of his Church, whose books were faithfully preserved in all ages thereof.

Then came the Sonne of God, and he left his spirit in the Church, to lead the Church into all truth, by which spirit the New Testament was endited and written.

So that now all things necessary to salvation are so clearly revealed, that traditions of men have no necessary use in the Church, in the substance of true Religion: for that which is written is sufficient.

The Church of *Rome* denieth the sufficiency of Scripture. Many of their great learned men write both basely and blasphemously thereof.

But they are not agreed upon the point: for

Scotus, Gerson, Occam. Cameracensis, Waldensis, Vincentius

Lerinenſis, do all confeſſe what we teach of the ſufficiency of Scripture, as the learned Deane of *Gloceſter*, Dr. *Field l.* 3. *de Eccleſ, c.* 7. hath fairly cited them.

And Dr. *White* in his way of the Church, addeth *Tho. Aquinas*, *Antoninus* Arch-biſhop of *Florence*, *Durandus Alliaco* a Cardinal, *Conradus Clingius*.

Pereſius Divinity Reader at *Barcilena* in *Spain*, and *Cardinal Bellarmine*: Of whom *Poſſevinus* writeth, that he is one of the two that have won the Garland. *De verbo Dei l.* 1. *c.* 2.

Sacra Scriptura regula credendi certiſſima & tutiſſima eſt: Per corporales literas quas cerneremus & legeremus, erudire nos voluit Deus.

Writing againſt *Swenck field* and the Libertines; this is a legal witneſſe. *Pro Orthodoxo hæretici teſtimonium valeat.*

I know to whom I ſpeak, and therefore I forbear the Polemical bands of arguments to and fro upon this queſtion, which in print and in Engliſh is ſo fully and learnedly debated.

Our leſſon is, ſeeing Gods care of his Church, for the inſtruction thereof is here expreſt, in commanding his revealed will to be written, that

Doct. God would have his Church to be taught his ways in all the ages thereof.

Reaſ. 1. 1. Becauſe the ways of God, and the ſaving health of God cannot be parted; none can have the ſaving health of God without the knowledge of his ways, no ignorant man can be ſaved: it is ſaid of Chriſt,

Iſa. 53. 11. *By his knowledge ſhall my righteous ſervant juſtifie many, per ſcientiam, qua ſcitur.*

Therefore *Davids* Prayer is, *That thy way may be known upon earth, thy ſaving health among all nations.*

Reaſ. 2. 2. Becauſe the promiſe of God doth run in *ſemine*, in the ſeed; *I will be thy God, and the God of thy ſeed.* Our children are the Lords inheritance: his care extendeth ſo farre.

Deut. 5. 33 *That yee may live, and that it may be well with you, and that you may prolong your days.* But that is not all.

Verſ. 29. *That it may be well with them and their children for ever.*

Reaſ. 3. 3. For his own ſake, that his Wiſdome, Power and Juſtice may be known to men, that they may be able to plead the cauſe of God

God against such as either ignorantly through unbelief, or maliciously and blasphemously shall dispute and argue against God, for therefore God doth condescend to this Apology of himself, that he may instruct his Church how to plead the cause of his Iustice against all strife of tongues, that the name of God be not evil-spoken of.

To make profit of this point. *Use. 2.*

1. Herein let us consider what the Lord hath done for our souls; for he hath given us two means to communicate to us his holy will, hearing and reading; and he hath used to this purpose both the voice and the pen of holy men; for he spake by the mouth of all the holy Prophets since the world began, and holy men wrote as his spirit directed them.

Let him that hath ears to heare, heare quid Spiritus, *and seek yee out the book of the Lord and read*: but then adde this caution; *Who so readeth let him understand.* It was *Philips* question, *sed intelligis quod legis?* Es. 34. 16. Mat. 24. 15.

Seeing God hath written to us, and the whole body of holy Scripture may well be called Gods Epistle or Letter to his Church, let us bestow the reading of Gods letter. St. *Augustine* saith, *Use 2.*

Quæ de illa Civitate unde peregrinamur venerunt nobis literæ, ipsa sunt Scripturæ. In Ps. 90. 2

It was St. *Gregories* complaint of *Theodorus*, that he was so over-busied with secular cares, Regist. 4. 84.

Et quotidie legere negligit verba redemptoris sui; quid est autem Scriptura sacra, nisi quadam epistola Omnipotentis dei, ad venturam suam.

It is a question in our times whether printing hath done more hurt or good; for Satan finding this a means to keep things alive in the world, hath employed the Presse in all sorts of heresies, in all sorts of idle and lascivious, false and dicterious, slanderous and blasphemous books.

The remedy is to refrain such readings, and as Dr. *Reynold* tels *Hart* his adversary, that he hath no book allowed him to read but the Bible.

It is likely then that he is perfect in that book, and that Physitians do well when they find their Patient surfeited with too

much variety of meat: to confine him to ſome one wholeſome dyet.

So ſhall we do well to limit our ſelves to the reading of Gods letter, and know his mind; for he is wiſeſt, and the wiſedome that we ſhall gather from thence is wiſedome from above, *it is able to make us wiſe unto ſalvation*, as the Apoſtle ſaith.

Uſe. 3. 3. Seeing God teacheth us by Scripture, we muſt learne to carry a reverent opinion of Gods written Word, and to eſteem it as Gods great love to his Church, and as the means ordained by him to bring us all to him. Therefore *David* ſaith in one Pſalme,

Pſ. 56. 4. *In God will I praiſe his Word*, verſ. 10. twice. He had reaſon for it: *For thy Word hath quickened me.*

Pſ. 119. 50. This word is now written; and whatſoever things are written, they are written for our learning, that we through patience and Rom. 15. 4 comfort of the Scriptures, might have hope.

It was Chriſts ſhield by which he bore off the firy darts of Satan diſcharged againſt him in the wilderneſſe, *Scriptum eſt*, it is written; *they that know not the Scriptures know not the Power of God*: this is a ſure word, becauſe it is upon record from the Spirit of God, the charter of our heavenly inheritance.

2. It muſt be written plain, ſo that not only he that comes of purpoſe may read it, but even he that comes along by it may read it as he goes.

When we come to examine this writing, we ſhall finde it to contain the ſumme and abridgment of the whole Bible, and all that is written may be referred to it.

From this no man may be excluded, none forbidden to read it, it muſt be ſet forth to publike view, & put into the common eye.

Doct. This ſheweth us that are the Miniſters of the Word what our work is, to write the Word of God in a faire and legible hand, in great characters, that is, to open to the Church of God the whole counſel of God.

Reaſ. 1. 1. Becauſe this is the Lanthorne to mens feet, and faith cometh by hearing and underſtanding this; and this is the office of our miniſtry; none can be ſaved but by our Miniſtry; for this we have the great title of Saviours given us in holy Scripture.

And ſeeing the Apoſtle ſaith, *God would have all men to be ſa-*

ved, and come to the knowledge of his truth; that is, ſaved by coming to that knowledge: we muſt be faithful, we muſt hide none of this light from men.

Chriſt gave a full Commiſſion to his Apoſtles, go ye into all the world, preach ye to every creature.

Saint *Paul* ſaith, *woe is me if I preach not.*

Reaſ. 2. 2. Becauſe there is a natural blindneſſe in man, and the god of this world by outward temptations, & our own inward cotruptions do caſt ſo thick a miſt of darkneſſe before our underſtandings, that the natural man doth not well diſcerne thoſe things which are of God; therefore as decaied ſight is helped by a faire and great letter; ſo by our eaſie and familiar handling of the holy Scriptures, we muſt labour to help the weak underſtandings of the ignorant.

Reaſ. 3. 3. We muſt conſider the true end why God gave his word, both ſpoken and written in Scriptures.

Is. 55. 10. *The word was given to profit with all*, for ſo ſaith God; *as the raine cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, &c.*

Verſ. 11. *So ſhall my word be that goeth forth from my mouth, it ſhall not returne unto me void.*

It doth no good on ſtony ground, where it is not received in, nor where it is kept off from falling upon any ground.

It muſt be our care to ſee that the ſeed be good, and fit for the ground where it is ſown, that it may come up again in fruit.

And becauſe ſome have weak eyes, we muſt write very plaine characters; and becauſe ſome have runing and gadding wits, we muſt write ſo as they that run may read.

Uſe. 1. This teacheth the miniſter to have a ſpecial regard of his audience that they may profit by his miniſtry; for we are Embaſſadours from God to man, let us deliver our meſſage ſo as man may know *what the good and perfect will of God is.*

5 Words thus ſpoken do more good as the Apoſtle ſaith in the Church then 100 ſpoken in ſtrange tongues.

Saint *Bernard* ſaith, that it is better *apta* then *alta ſapere.* Chriſt our Maſter that ſet us a work, and whoſe *ouis* we are, told his Diſciples *Multa habeo vobis dicere, ſed nunc non poteſtis portare*, Ioh. 16. 12

Ezech. 47 3, 4. &c. *re*, I have many things to ſay, but you cannot bear them now. It muſt be our diſcretion to let our preachings run like the waters in *Ezekiel*, which were at firſt going into them up to the ancles, then to the knees, then they roſe up to the loynes, then they grew fit only for good ſwimmers.

And it muſt be your diſcretion that are hearers of our preachings, to remember your own meaſure, and Chriſts rule, *qui poteſt capere capiat*; let no man ὑπερφρονεῖν be over-wiſe, nor exerciſe himſelf in things too high for him; let not ſuch as be meer waders adventure to ſwim in deeps, but content themſelves in thoſe ſholes where they may have ſure footing, till God the giver of wiſdome do reveale more to them.

They preach moſt profitably to a mixt auditory conſiſting off ſeveral ſcantings of underſtanding, who ſerve them all as *Joſephs* brethren were ſerved in *Pharaohs* houſe,

Gen. 43. 33. *The eldeſt according to his age, and the youngeſt according to his youth.*

That the weakeſt underſtanding may gain ſome light, the weak underſtanding may gain more light; the good underſtanding may better it ſelf, and the beſt may not think the time loſt. To make rough things plaine, and to write in a full hand and a legible character.

Iſa. 48. 17. This is Gods own manner of teaching, as he ſaith, *I am the Lord thy God, which teacheth thee to profit, which leadeth thee by* 1 Cor. 7. 53. *the way that thou ſhouldeſt go.* And Saint *Paul* ſaith, *This I ſpeak unto you for your own profit.*

Uſe. 2. 2. Seeing God would have his word ſo fair written, that he that runneth might read, we are taught the power and efficacie of the word plainly delivered; they that run and have ſomething elſe to do and think on, yet cannot eſcape the power of this word, they ſhall read this writing although it be in *tranſitu*, in paſſing by.

Belſhazzar was a runner, for being amongſt his cups, and drinking in the veſſels of Gods houſe amongſt his Princes and Concubines, and praiſing his own Idol-gods, he ſaw an hand-writing upon the wall, it was ſo fairly written, that he could not but read it; and it was ſo full of terror, that though he had all Dan. 5. 6 the means to move delight before him, yet *The Kings countenance*,

nance was changed, and his thoughts troubled him, ſo that the joynts of his loynes were looſed, and his knees ſmote one againſt another.

The meſſengers whom the Chief Prieſts ſent to entangle Chriſt in his words, were runners; they came with purpoſe to do Chriſt wrong, but his preaching was like a table ſo fairly written, that they could not but read; and they returned, ſaying, *Never man ſpake like that man.*

If they that run from the word may be taken thus with a glance upon it, you may ſoone conceive what effect it may work in thoſe that run to it, that are ſwift to hear, that hunger and thirſt after righteouſneſſe; If they that hear or read the word immediately, *alind agentes*, may perceive the mind of the Lord by the plain opening thereof: much more they that come of purpoſe and run to it, that come with appetite and deſire after it, with delight in it, with purpoſe to profit by it, and with due Preparation of the heart by earneſt Prayer, for the holy bleſſing of God upon the Miniſtry, and hearing of it; therefore *quid Scriptum eſt? quomodo legis?* what is written? how readeſt thou?

2. The aſſurance that he gives of the performance of his purpoſe in due time.

The Viſion is yet for an appointed time, but at the end it ſhall ſpeak and not lie. Next verſe.

It will ſurely come, it will not tarry.

This is Rhetorically ſet down; For

1. Here is *veritas decreti*, the truth of the decree: *The Viſion is yet for an appointed time.*
2. Here is *veritas verbi*, the truth of the word: *it ſhall ſpeak, it ſhall not lye.*
3. Here is *veritas facti*, the truth of the deed: *It will ſurely come, it will not tarry.*

1. *Decretum*, the Decree.

The Viſion is here put for the thing ſeen, as you have heard, and that is the declaration of Gods juſt judgment in the cauſe of his Church againſt the *Chaldeans*; for he ſaith the time is appointed, meaning in his own holy and fixt decree which is unchangeable.

2. *Verbum*, the Word.

God

God will ſpeak his minde by this Viſion, and declare what he intendeth againſt the *Chaldeans*, and therein he will deal truely and faithfully; for he is truth, he cannot lye.

For theſe be two Premiſes or Antecedents to one concluſion, for we may conclude both wayes.

1. The Decree of God is paſt: *Ergo veniet, non tardabit*, he ſhall come, he will not tarrie.

2. The Word of God is paſt: *Ergo.*

Doctr. From thence we are taught,

That whatſoever God hath decreed or ſpoken, ſhall certainly take effect in the appointed time.

The holy word of Scripture confirmeth this: Indeed who ſhould alter Gods decrees? for he himſelf will not, I may ſay truly he cannot change them; for the Apoſtle ſaith, *he worketh*
Eph. 1.11. *all things after the counſell of his will.*

And the Will of God is himſelf.

2 Tim. 2.13 *And he cannot deny himſelf.*

Neither can he repent, as *Samuel* told *Saul*,

1 Sam. 15. 29. *The ſtrength of Iſrael will not lye nor repent, for he is not a man that he ſhould repent.*

And if God himſelf be without variableneſſe and ſhadow of change, his Will being eſtabliſhed by his counſell and wiſdom, we may be ſure that there is no power beneath him that can ſwerve him from his own ways: for the wiſe man ſaith;

Pro. 21.30 *There is no wiſdom nor underſtanding, nor counſell againſt the LORD.*

One reaſon may ſerve of this Doctrine.

God is equall, infinite in his wiſdom, juſtice and mercie; to conceive him infinite in power to do whatſoever he will, and not infinite in wiſdom to decree whatſoever he will do, were to make him a Tyrant, not a King; but *David* ſaith; *The Lord is King*, and we do aſcribe it to him, *Tuum eſt regnum & potentia*, thine is the Kingdom and power: for power without equall proportion of wiſdom, muſt needs degenerate into cruelty.

This wiſdom foreſeeth all things that ſhall be, this wiſdom decreeth all things that he will do, which his power after in the times appointed, doth performe, and bring to act.

Againſt

Against this Doctrine is Objected. *Object.*

1. Why then do so many texts of Scripture tell us that God repenteth.

Sometimes he repenteth of the good that he hath done: for to make man upon the earth was a good work, yet it is said

And it repented the Lord that he had made man on the earth, and it greived him at his heart. Gen. 6. 6.

So to make *Saul* King over *Israel* was a good work, for it was his own choise, yet himself saith, *I repenteth me that I have set up* Saul *to be King.* 1 Sam. 15. 11.

Sometime God is said to repent of the evil that he hath done; *malum pœnæ*, the evil of punishment is there to be understood. So after the great plague when *David* had made a fault in numbring the people,

When the Angel stretched out his hand upon *Jerusalem* to destroy it, the Lord repented him of the evil, and said to the Angel, It is enough, stay thy hand. 2 Sam. 24. 16.

And concerning his Word, we have frequent examples in Scripture of events contrary to the letter of his Word. For example,

His word was to *Hezekiah* by *Isaiah*, *set thy house in order, for thou shalt dye*, non vives.

Yet *Hezekiah* did live 15 years after that; his word was to *Nineveh* by *Jonah*, 40 days and *Nineveh* shall be destroyed; yet it fel not out so, and the story saith, God repented of the evil that he had said that he would do to them. Joh. 3. 10.

To all we answer. *Sol.*

1. That the Will of God, that is, his counsell decreeing what he will do, is constantly the same and unchangeable, as we have taught.

2. Where it is in Scripture charged upon God that he doth repent, we say with *Chrysost.* it is *verbum parvitati nostræ accommodatum*, a word accommodated to our weaknesse. Hom. 22. in Gen.

For we are said to repent when we change our mindes; now the God of wisdom and power never changeth his minde, but sometimes he doth change his operations, there is not *mutatio mentis*, but *mutatio dextræ Excelsi*, as S. *Aug.* *Hanc vocabulo divinorum immutabilis ratio*; by which he without changing of

his own decree, maketh alterations in the diſpoſition of things mutable.

This for want of underſtanding in us to comprehend the ways of God; is called repentance and greif in God: but as *Aug.* ſaith,

Non eſt perturbatio, ſed judicium quo irrogatur pœna; as Saint *Paul*, *I ſpeak after the manner of men, becauſe of the infirmity of your fleſh.*

3. I approve that received diſtinction of the Will of God.

1. *Voluntas ſigni*, of the Signe.
2. *Voluntas beneplaciti*, of his good Pleaſure.

1. God doth reveal his ways to the ſons of men, and ſheweth them what he would have them do, and openeth to them the knowledge, and tendereth to them the uſe of fit means to performe that which he would have them, and ſo it is ſaid he would have all men to be ſaved, and to come to the knowledge of his Tryth.

According to this revealed Will of God, he doth offer mercy to all, and he doth withall threaten judgment to ſuch as forſake their own mercy, as *Jonah* ſaith.

And when he ſeeth cauſe to call in either his mercy from them that abuſe it, or to ſtop the courſe of his juſtice to them whom correction doth amend; then we ſay he repenteth him of that which he hath either promiſed or threatned: for clearing whereof underſtand,

That God never changeth in promiſe, or in threatning, but only in things concerning this life; as in all the examples repeated, all thoſe promiſes and threatnings be uſed as motives to induce obedience, and therefore they are not abſolute but conditionall.

For it is no good argument to perſwade a man to be Religious, and to fear God, abſtaining from all the pleaſing delights of the world, to promiſe him his hearts deſire, if he know that that promiſe doth bind God, that whatſoever he do, he ſhall be partaker of the promiſe.

And it is no inducement to diſſwade ſin by the commination of judgment, if the judgment muſt of neceſſity be inflicted.

Therefore this revealed Will of God is conditionall, and hath

refe-

reference to our obedience, and faith, and good life, and uſe of the means ordained by God and tendered to us.

This is the rule of life, and by this Will is the Church of God governed; for by this he doth reveal himſelf, both in his word, and in his permiſſions, and in his operations.

1. God ſignifieth his Will by his Word; for that doth declare in precepts, prohibitions and examples, what God would have to be done, what not to be done; it revealeth both rewards and puniſhments; and it uſeth both promiſes, and threatnings.

2. God ſignifieth his Will by permiſſions, becauſe he declareth thereby, that what he ſuffereth to be done that he willeth to be effected.

3. By operations; for what God doth, he doth according to his Will.

2. *Voluntas beneplaciti*, is the ſecret Will of God reſerved in himſelf, in which

1. There is *conſilium*, the wiſdom of God foreſeeing what is to be done,

2. There is *decretum* determining it; and herein the counſell of God is not the rule of his Will; for there is nothing in God above his Will: but willing all things to be thus as he hath decreed, he foreſeeth in wiſdom what he willeth; and therefore the rule is not with God.

This is good, therefore I decree it, but this I decree, therefore it is good.

Now ſometimes there ſeems to be an oppoſition between theſe two Wils of God, which is thus reconciled.

The Will of God is revealed to man

1. Either for neceſſary and abſolute obedience, as in the whole morall Law of God.

2. For probation and tryall; as in the commandment given to *Abraham* to offer up *Iſaak*, wherein God concealed his ſecret Will which was to preſerve *Iſaak*: and concealed the purpoſe of his commandments which was to try the faith of *Abraham*.

So on the contrary; he ſent to *Pharaoh* commanding him to let *Iſrael* go, yet it was not his ſecret will that *Iſrael* ſhould go yet: but the commandment was given to convince *Pharaoh* of hardneſſe of heart; and as in *Abraham* the commandment did

cauſe him to declare his faith; ſo in *Pharaoh* did it convince him of rebellion to the Will of God.

So all our preaching, wherein we perſwade repentance and promiſe life eternal, it ſerveth to direct all that look for ſalvation in the way of life: and it ſerveth to convince the world of unrighteouſneſſe if they obey not.

The anſwer then is, that whatſoever God willeth and decreeth *voluntate beneplaciti*, by the will of good pleaſure, doth take effect: What God willeth *voluntate ſigni* by the Will ſignified, not always.

Reply. How then ſhall I know what to do, ſeeing the ſignifying Will of God is my rule, and that ſeemeth uncertain, and not agreeable to the ſecret Will of Gods good pleaſure?

Sol. Do as *Abraham* did; prepare to offer thy ſon; do as thou art commanded, leave the event and the diſpoſition of thy obedience to God, who will further reveale himſelfe unto thee.

Do as *Hezechiah* did, ſet thine houſe in order, yet uſe the means by repentance and Prayer to prolong thy life.

Do as the Ninivites did, faſt and repent, and call upon the name of the Lord, *and try him*, as the Prophet ſaith, *whether he will ſhew thee mercy or not.*

But to bring this home to my text, when God pronounceth the Decree of Judgement againſt the enemies of the Church, and promiſeth mercy to his Church, believe him in both; for neither can Gods enemies repent to change the courſe of his Iuſtice, neither can his Church ſinne unto death, that he ſhould take his mercy utterly from it.

So then the Argument holdeth ſtrong, God hath ſaid and decreed what he will do againſt theſe Chaldæans, what for his Church; therefore it ſhall come to paſſe.

Queſt. *Queſt.* But if this be true, what need then is there of Prayer? doth it not argue in us a kind of diſtruſt in the favour of God, when we do not take his word, but are ſtill importunate to ſollicite his favour?

To this our anſwer is, that this cannot diſcourage Prayer, becauſe the decree is paſt and unchangable; this is the proper foun-

1 John 5. 14. dation of Prayer; for the Apoſtle ſaith;

And this is the confidence that we have in him, that if we ask any

thing

thing according to his Will, he heareth us.

So that it is a neceſſary knowledge before we undertake to pray, to know what is that good, that acceptable and perfect Will of God.

For we not only loſe our labour, but we do alſo offend God, if we ask any thing againſt or beſide his Will: therefore that we might not run into the errour of the ſons of *Zebedee*, *Neſcitis quid petatis*, you know not what you ſhould ask, Our Saviour hath ſet down a forme of Prayer ſo abſolute, as that we cannot juſtifie the asking of any thing according to the Will of God that hath not reference to one of thoſe petitions.

Reply. If then we prevail in our Prayers, why do we commend Prayer, ſeeing all events do follow Gods will and decree, and not our Prayers? *Object.*

Our anſwer is, that though the ſupreme agent in all operations be the Will of God, yet the hand of operation in many things is prayer, which God hath ordained and commanded as a means to draw forth his Will to execution. *Anſw.*

So God giveth every good gift: yet we are without any wrong to God thankful to men, by whoſe means any good cometh to us.

So that the doctrine doth remain firm; Whatſoever God hath promiſed to his Church, or threatned the perverſe enemies thereof, that he will ſurely perform; for the decrees and the word of God are unchangable.

Queſt. But when God threatneth me puniſhment, and denounceth judgement againſt me; how ſhall I know whether it be *voluntas ſigni*, or *bene placiti*? is there not an hope left me, that God may repent him of the evil that he threatned?

It is a note of the evil conſcience to feare where no fear is, i.e. where there is no cauſe of fear; an elect man fearing judgement threatned which ſhall not come near him, feareth where no cauſe is of fear.

Sol. To this I anſwer; let not us diſpute the Will of God, or ſearch beyond that which is revealed; if God have revealed his Will to us, that muſt be our guide.

That revealed will hath threatned nothing in us but ſin, and ſin carrieth two rods about it, ſhame and feare.

There

There be two things in a regenerate Elect man.

1. A Conſcience of his ſin.
2. Faith in the promiſes of God through Chriſt.

So long as we do live, we do carry about us *Corpus peccati* the body of ſin; and as that doth ſhake and weaken faith, ſo doth it confirme and ſtrengthen fear.

Uſe 1. 1. We are taught from hence to believe the Word of God; the Apoſtle ſaith, *He is faithful that hath promiſed.*

The faithful ſervants of God have this promiſe, *I will not leave thee nor forſake thee*; David believes him, *in convalle umbræ mortis non timebo*, in the valley of the ſhadow of death I will not fear. Job believes him, *Though he kill me I will truſt in him.* David believes verily when he ſmarts, *I ſhall ſee the goodneſſe of God in the land of the living.*

It is a ſweet content of the inward man, when the conſcience pleads not guilty to the love of ſin, though our infirmities miſcarry us often, that we may ſay with *Nehemiah*, *Remember me O* Neh. 13. 14. *Lord concerning this, and blot not out the loving kindneſſe that I ſhewed to thy houſe and to the officers thereof*; and with *Ezekiah*, *Remember Lord now I beſeech thee how I have walked before thee* Iſ. 38. 3. *in truth, and with a perfect heart, and have done that which is good in thy ſight.* But it followeth,

And Hezekiah wept ſore. If he were ſo good a man why did he weep? if not ſo good, why did he boaſt?

Surely we carry all our good amongſt a multitude of infirmities and therfore we cannot rejoyce in our own integrity with a perfect and full joy; yet is it a ſweet repoſe to the heart, when God giveth us peace of conſcience from the dominion of ſin.

So on the other ſide believe God threatning impenitent ſinners with his judgments; for he is wiſe to ſee the ſins of the ungodly; he is holy to hate them, he is juſt to judge them, and he is Omnipotent to puniſh them.

Let me give one inſtance.

The third Commandment in the firſt Table of the law ſaith, *Thou ſhalt not take the name of the Lord thy God in vain*; what needs any more?

1. Put theſe two one againſt another { *Thou.* / *The Lord thy God.*

2. Conſider

2. Consider what the law concerns, Gods name, wherein standeth { His glory. / Our help.

3. What is forbidden, taking it in vaine, and we pray, *Sanctificetur, let it be hallowed.*

But where all this will not serve; yet this is *murus aheneus*, a brazen wall, one would think; God doth make yet another fence about his name, an hedge of thornes. *The Lord will not hold him guiltlesse that taketh his name in vaine.*

The Lawes of God be unreversible decrees; heaven and earth shall passe, ere one of these words shall sink or lose strength.

Yet the blasphemer feareth nothing; that is a crying sinne in this land; not the houses only, the streets and high wayes resound the dishonour of Gods name; this sin is grown incorrigible.

The Land mourneth because of oaths.

Hoc dicunt omnes ante Alpha & Beta puellæ. And beleeve God who cannot lye, *He will not hold him guiltlesse that taketh his name in vain.*

Thus we may make use of this doctrine, to restraine, if not overcome, and to destroy the dominion, if not the being of sinne in us.

2. For the better rectifying of our judgments and reformation of our lives, let us observe the consonancy of Gods practice in the world, with the truth of his word; he hath declared himself an hater of evill, and do we not see daily examples of his judgements upon wicked men, how ill they prosper in their estates, what shame and disgrace and losse of all that they have unrighteously gotten cometh upon them; how their posterity smarteth, according to that threatning in the second Commandment, God bringing the iniquity of the fathers upon the children, and visiting it to the third and fourth generation of them that hate him; that we may say, *Let him that thinketh he standeth, take heed lest he fall.* Whence cometh all this, but from the constant truth of Gods unreversible decrees, because the word is gone out of his mouth? and though the ungodly do not beleeve it though it be told them. *Use 2.*

Verily there is a reward for the righteous, doubtlesse there is a God that judgeth in the earth.

We

We may ſay of our times as *Hecuba* did of hers,

Non unquam tulit documenta ſors majora quàm fragili loco ſtarent ſuperbi: for

We live in the ſchoole of diſcipline, and the rod of correction is not only ſhewed, but uſed with a ſtrong hand, that all men may fear to be unrighteous; we have not only *Vigorem verborum*, the vigor of words, chiding ſin in our miniſtry of the word, but *rigorem verberum*, the rigor of ſtripes, in the adminiſtration of juſtice; never did any age bring both fuller examples of terror, then we have heard with our ears, and ſeen with our eyes; for the wiſdome of Gods decrees and the word of Gods truth is juſtified in our ſight; therefore ſeeing ſentence executed upon evil works, let not the hearts of the ſons of men be wholly ſet in them to do evil.

Uſe. 3. 3. Let us conſider the vaine confidence of the ungodly, and compare it with the conſtant truth of the decrees and word of God; *Iſay* expreſſeth it fully.

Iſa. 28. 15. *Ye have ſaid we have made a Covenant with death, and with hell are we at agreement; when the over-flowing ſcourge ſhall paſſe through, it ſhall not come to us; for we have made lyes our refuge, and under falſehood have we hid our ſelves.*

They are anſwered and confounded.

Verſ. 20. *The bed is ſhorter then a man can ſtretch himſelf on it, and the covering narrower then he can wrap himſelf in it.*

He that is to lodge ſo uneaſily, cannot ſay *I will lay me down in peace and take my reſt.*

The Chaldeans invade the Church, they kill, and take poſſeſſion, and divide the prey, they oppoſe better and more righteous men then themſelves; their truſt is in their ſtrength, and riches, and power, *Nec leves metuunt Deos.*

What care they who weeps, ſo they laugh; or who bleeds, ſo they ſleep in a whole skin; who dies, ſo they live. *They truſt in lying vanities.*

Eccl 8. 12. *Salomon* ſaith. *Though a ſinner do evill an hundred times, and*

Verſ. 13. *his dayes be prolonged, yet ſurely I know it ſhall be well with them that feare God, which feare before him: But it ſhall not be well with the wicked, neither ſhall he prolong his dayes which are a ſhadow, becauſe he feareth not before God.*

God

God hath made an Act against them, their judgment is sealed, they have nothing but vanity and lyes to support their staggering and reeling estate of temporal felicity; God is not in all their wayes, nor the direction of God to manage them, and therefore not the protection of God to defend them; he leads them into temptation, but he doth not deliver them from evill.

But God is a Rock for foundation, and a Castle for defence to all such as put their trust in him.

3. The patient expectation which he requireth in the Prophet for the performance of this promise;

Though it tarry, wait for it.

We must not not think long to tarry the Lords leasure; it is the Prophets rule, *He that beleeveth shall not make haste*; and it is *Davids* precept, *Wait on the Lord, and keep his way.* *Doctr.* Isa. 28. 16. Ps. 37. 34.

And we have *Jobs* example, *All the dayes of my appointed time will I wait.*

The promise of the Messiah was made in Paradise, *The seed of the woman shall bruise the head of the Serpent.*

This was the Gospel that God himself preached to the Serpent, and all the sacrifices of the old law, and all the Prophecies of former ages, and all the Types in the Old Testament, were Commentaries upon this text; the Fathers in all ages of the Church before Christ, rested on this; the Apostle saith of them, — *These all died in faith, not having received the promises, but having seen them a far off, and were perswaded of them, and embraced them.* Heb. 11. 13

1. Because this doth best fit the constant decree of God, that we do rest in it; for it were in vaine for us to serve a God whom we might not trust, and upon whose word we could not build assurance. It is the Apostles rest, *Scio cui credidi*, I know whom I have beleeved. Reas. 1.

2. Because this doth best declare our faith, *for faith being of things not seen in themselves*, the Apostle saith here, *we see in a glasse*; faith is a Christian mans Prospective, through which he beholdeth all things far off as if they were near at hand. Reas. 2.

3. Because this is an exercise of our patience; *for ye have need of patience, that after ye have done the will of God ye might receive the promise,* Reas. 3. Heb. 10. 36.

Verſ. 37. *For yet a little while, and he that ſhall come, will come and will not tarry.*

Reaſ. 4. 4. This alſo doth exerciſe our hope; for hope is nouriſhed and fed with future objects as ſenſe is with preſent; and hope hath that wiſe forecaſt, that as ſoon as the ſeed is caſt into the ground, hope is at work to gather in the harveſt.

Rejoyce in hope.

Uſe. Saint. *Bernard* doth teach us to make uſe of this doctrine, of awaiting Gods leaſure; for firſt he layeth a good foundation.

Tua conſidero in quibus tota ſpes mea conſiſtit;

1. *Charitatem adoptionis:*

2. *Veritatem promiſſionis.*

3. *Poteſtatem redditionis;* upon this he buildeth.

Dicit fides, parata ſunt magna inexcogitabilia bona à Deo fidelibus ſuis.

Dicit ſpes, mihi illa ſervantur.

Dicit charitas, curro ego ad illa.

We muſt be very tender how we do invade the royalties of God; Chriſt ſaith, that his Father hath kept the times and ſeaſons in his own power, he will have the alone managing of them.

They that cannot tarry the Lords leaſure, do commonly fall into one of theſe two evils.

1. Either they murmure impatiently at God, and quarrel his delay, as *Iſrael* did when they came out of *Egypt*.

2. Or elſe they ſeek unlawful means to accompliſh their deſires; ſo the woman of *Endor* gets cuſtomers.

Jam. 1. 4. Againſt theſe, *Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

This work is thus perfected.

1. Let us not be too buſie to ſearch into the wayes of God, to know things to come.

It pleaſed God before the coming of Chriſt in the fleſh, to reveale much of his purpoſe concerning the time to come by the miniſtry of his Prophets; and the Devill finding men taken with this deſire of the knowledg of future events, did erect his oracles, whoſe giddy and dubious predictions did ſo infatuate the world, that few did undertake any matter of moment, without conſulting the oracle; the Devill grew rich by the offerings and preſents

sents that were given him for divination, when the successe sorted, and he lost nothing of reputation or belief, when it failed, because all his oracles were of ambiguous sense, for to carry it need were, contrary constructions.

And it is a thing admirable which the wisdome of observation hath recorded to the honour of Christ, that at his coming into the world all oracles grew speechlesse, to shew that he that should dissolve the works of the Devill was come.

The head of this Serpent being now by his coming bruised, the way to establish our hearts, is to rest in the Lord, and not to be too busie with the Key of his Closet, and to content our selves with so much knowledge of things to come, as either

1. The wisdome of foresight may read in the volume of reasonable discourse.

2. Or the faith of *Gods* holy ones may read in the written word of holy Scripture.

3 Or the judgment of those Scholars of nature may finde by searching the great book of the creatures; for these open things are for us, and here, *qui potest capere capiat*, he that can let him receive it.

It hath been the fault of many, that they have so anxiously discrutiated themselves with the solicitous inquisition of the future, that they have too much neglected the present, and desiring to know what God would do for them hereafter, both themselves lose the sense, and God the thanks of that good that he was then doing.

God hath his wayes and his paths where his footsteps are not seen.

2. Let us take the word of God for his promise and threatnings, whatsoever appearances do put in to counterwade.

In the case of my text, The oppressed Church must tarry; they have two promises

One of their own deliverance and restauration.

Another of their enemies confusion and ruine. God hath promised both; yet against this promise, the Church which hears of comfort, feels smart, and their threatned enemies rejoyce and divide their spoyle; the assurance is, God cannot lye, and repentance is hid from his eyes.

Why ſhould man deſire better aſſurance then the word of God to fix and eſtabliſh his heart? ſeeing all things had their being from the word, and no man now in being *doth not live by bread only, but by every word that proceedeth from the mouth of God.*

3. To perfect our patience, that we may wait the Lords leaſure, we muſt beforehand conſider that the Viſion may tarry; the promiſes of God which ſhall be fulfilled in their fulneſſe of time may be foretold long before.

Chriſt was promiſed in Paradiſe, ſome do think the firſt day of the world to man, *i. e.* in the day of mans creation, the eve of the firſt Sabbath; but he was not borne till almoſt 4000 yeers after; yet the faithful in thoſe times waited for the coming of Chriſt, and tarried with patience till he came.

4. God himſelf waited 120 yeers for the repentance of the old world, all the while the Arke was preparing; it is the Apoſtles phraſe,

1 Pet. 3. 20 *The long-ſuffering of God waited.*

If God have the patience to wait on us for our good, this may perfect our patience in our waiting on him for our own good.

Rom. 2. 4. Saint *Paul* calleth this *The riches of his goodneſſe and forbearance and long-ſuffering*, and ſaith that *The goodneſſe of God leadeth to repentance.*

If we conſider his provocation, and how our daily ſins tempt him to repent that he either did make us, or do any thing for us, all which are in his ſight, and all which his ſoule abhorreth; and if we compare this his patience with our paſſionate bitterneſſe upon the leaſt provocation; and conſider how ready we are to call for fire from heaven to conſume them that anger us; we ſhall ſee that God doth wait for our repentance with much patience; and who would not wait upon ſuch a Lord?

5. Let us conſider how willingly we do attend and obſerve thoſe that can do us any good; how early we riſe to be ſure to prevent their hours; how well our hopes do ſupport us, and ſtay our ſtomacks, though many delays interpoſe their ſtop, and threaten failing: yet the ſucceſſe of expectation in things temporal depending on men is always uncertaine; for there are no bounds that can oblige humane favour, not merits, not rewards, not promiſes, not oaths, but the promiſes of God *are Yea and Amen*, as he ſaith

The

The vision is yet for an appointed time; at the end it shall speak and not lye: it will surely come.

This assurance that we have from the Word doth make expectation easie; it is no pain to tarry for that which shall not faile us.

Jacob thought the seven years a short time bestowed for *Rachel*, because he loved her, though he served and was not his own man till he had fulfilled the time.

Neither doth that of *Solomon* discourage our tarrying the Lords leasure, because he saith, *Hope deferred maketh the heart sick.* Pro. 13. 12

1. Because, if that hope be of some things temporal, depending upon the favour of the times, or persons of men, there may be a failing, therefore delay is a disease in such case, and maketh the heart sick.

2. But hope in the promises of God determined to their certain time, cannot be said to be delayed; for his hope is in vain, who hopeth any thing before the time.

3. And again, where hope resteth in the Word and Promise of God; neither the alterations of persons, nor the vicissitude of times, not the intercurrence of impediments can any way crosse the purpose, disable the means, or defeat the end of Gods decree.

Further, if we understand *Solomon* of hope rightly grounded on the promise, and construe the deferring it, not to any protraction beyond the time, but to the long expectation of it *in tempore suo*, which desire of fruition doth make long, that that hope maketh the heart sick, we must not understand this sickness as a disease of the heart: for when the Church saith,

Stay me with flagons, and comfort me with apples, for I am sick of love. Let no man think that this sickness was any disease in the Church; we may say of it as our Lord did of *Lazarus* his sickness, *This sickness is not to death.* Cant. 2. 5.

This is but fervour of the Spirit, and earnestness of desire, as *Bern.* saith; it is *tedium quoddam impatientis desideris*; he means and holy impatience, *quo nec esse est affici mentem amatoris absente eo quod amat, dum totus in expectatione quamlibet festinationem reputat tarditatem.*

This

This is an wholeſome ſickneſſe; it is the diſeaſe of the whole creation, and of all the Elect;

Rom. 8. 22 *For we know that the whole creation groaneth and traveleth in pain together untill now.*

Verſ. 23. *And not only they, but our ſelves alſo, which have the firſt fruits of the Spirit; even we our ſelves groan within our ſelves waiting for the adoption, to wit the redemption of our body.*

This *verſ.* 19. is called the earneſt expectation of the creature, waiting for the manifeſtation of the ſons of God: This is not weakneſſe of the fleſh in the Elect, but fervour and ſtrength of the Spirit.

So *David* longed as he profeſſeth,

Pſ. 84. 2. *My ſoul longeth, yea even fainteth for the courts of the Lord, my heart and my fleſh cryeth out for the living God.*

And this deſire goeth with us to heaven; for even there the ſouls muſt wait, and they are full of this holy deſire; which proves that their happineſſe is not conſummate till the reſurrection.

For the ſoules under the Altar cry with a loud voice, ſaying,

Rev. 6. 10. *How long O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?*

This deſire is *Cos orationis*, the whetſtone of prayer; for the more our hearts are eſtabliſhed in the aſſurance of the truth of Gods promiſes, the more is the fire of this deſire kindled and enflamed in us, and then it breaketh forth into prayer, and the prayers that are fired at the Altar of zeal, aſcend the next way to the throne of grace.

Chriſt himſelf kindled this heat in us when he taught us to pray to our father, *fiat voluntas tua*, thy Will be done: for we may tarry the leaſure of the *fiat* in faith, and yet deſire it with fervency; for in nothing do we more declare our concurrence with the will of God, then in our earneſtneſſe in prayer to him to fulfill his Will.

For Application of this point, let us look back to the Viſion; it is double. For God reveaketh,

1. The purpoſe of his fierce wrath againſt the enemies of his Church, whom he threatneth to conſume.

2. His promiſe of mercy to his Church, that he will reſtore it

to

to the joy of his countenance, and give it reſt from all her enemies.

This promiſe of God holdeth to the worlds end; even the whole Viſion is for appointed times.

Therefore the diſtreſſes of the Church muſt ever be comforted with thoſe comforts; for theſe the Apoſtle doth call *The comforts wherewith we are comforted of God.* All other comforts ſpend themſelves into breath, and vaniſh and leave the heart oppreſſed as it was; the Viſion of Gods revealed comfort eſtabliſheth the heart, for this telleth us where we may have reſt for our ſouls; namely in the decree and promiſe of God.

And needfull is this comfort now; for though our Church by the good favour of God do enjoy the liberty of the Word in peace, under the gracious government of our King, whom God hath annoynted defender of the Faith:

The Proteſtant and reformed Churches in other parts of the world do at this preſent ſmart for it; long have they lived under the rod of the Spaniſh inquiſition: long ſubject to the ſugillations of the Jeſuits their mortall enemies.

But now the ſword of maſſacre is drawn againſt them; before there were ſome attempts made upon the perſons of ſome few of the Religion, or ſome encroachment made upon their goods.

They thought it gain to loſe all for Chriſt, ſo that they might win him, and be found in him; but now the poor diſtreſſed Church heareth the voyce of the daughter of *Babel* crying out againſt her, *Nudate, Nudate.* Firſt diſcerning them, and then, but who can tell what then? the true Church lying at the mercy of *Rome* ſhall find her mercies cruel.

We cannot but take notice of it, that the Church of *Rome* is both a ſtrong and a bloody enemy; ſhe is not yet ſtupannated, nor paſt teeming; ſhe aboundeth in continuall ſucceſcence of new ſeed.

Cardinal *Bellarm.* under the name of *Torvus* doth wonder why our King ſhould fear the cruell dominion of the Pope, under whom all his Tributaries do ſo well.

And the humble Supplicants to his Majeſty for the liberty of conſcience as they call it, and for Toleration of the Romiſh Religion

ligion have urged the peaceable ſtate of our neighbours in *France*, where the Papiſt and Proteſtant do both exerciſe their Religion in Peace.

2 Reg. 9. 22 We now ſee they feele and ſmart for it, that there can be no peace with *Jezebel* of *Rome*, ſo long as her whoredomes and her witchcrafts are ſo many. She lieth lurking in the ſecret places, to murther the innocent; her patience is limited with no other bounds, but *Donec adſint vires*, till they have ſtrength. *Nunc proximus ardet Ucalegon*, They have declared themſelves here what they would have done; Our comfort is in this Viſion, and we muſt tarry and wait the Lords leaſure.

Haman the Jeſuit hath got a decree againſt the Reformed Church in *France* to root it out, and the ſword is now drawn againſt them: the Proteſtants in *Bohemia* have felt the edge of the Romiſh ſword, ſhe that cals her ſelfe mother of the Chriſtians, *oſtendit ubera, verbera producit*; ſhe pretendeth love. *Sævus amor docuit natorum ſanguine matrem commaculare manus.*

And the Church makes pitiful moan, ſaying,

Hab. 1. 17 *Shall they therefore empty their net, and not ſpare continually to ſlay the nations?*

But we know that God is good to *Iſrael*, to ſuch as be true of heart: God hath a ſword too, and he is whetting of it; he hath a quiver, and it is full of arrows; he is bending of his bowe, and preparing his inſtruments of death, and he hath a right hand, and that ſhall find out all his enemies.

How ſhall we wear out the weary houres of time, till God come and have mercy upon *Sion*? we have many ways to deceive the time.

1. The idle think the time long; whilſt we have therefore time let us do good, we have work enough *to work out our ſalvation with feare and trembling, to make our Calling and Election ſure*, ro ſeek the Lord whilſt he may be found, to waſh us and make us clean, to put away the evil of our works, to ceaſe to do evil, to learn to do well: to get and keep faith and a good conſcience, to walk with our God.

They that well conſider what they have to do, borrow time from their natural reſt, from their meats, from their recreations, to beſtow it on the ſervice of God.

There

There be that overcharge themſelves with the buſineſſes of the world, with the care of gathering riches, with ambitious thoughts of riſing higher, with wanton deſires of the fleſh, with ſenſual ſurfeits in gluttony and drunkenneſſe, and the day is not long enough for theſe children of this world, to whom I ſay with the ſhepheard,

Quin tu aliquid ſaltem potius quorum indiget uſus. Virg. Alexis.

Are theſe the things you look upon? *non relinquetur lapis ſuper lapidem*, There ſhal not be left a ſtone upon a ſtone *Walk circumſpectly, not as fools but as wiſe, redeeming the time becauſe the days are evill.*

Remember your Creation to good works that you ſhould walk in them, and whilſt you have the light walk in the light, Ambulate in luce, Ambulate digni luce.

2. To ſweeten the delay of the viſion, and to ſhorten the time of our expectation, let us heare our Saviour ſaying *Search the Scriptures*. There

1. We ſhall find the promiſes of God made to his Church in all ages thereof, beginning in Paradiſe at *ſemen mulieris* the ſeed of the woman, and ſo continuing to the fall of the great ſtrumpet, the ruine of *Babylon* in the Revelation; wherein we ſhall find *God to be yeſterday, and to day, and the ſame for ever.*

2. We ſhall read the examples of Gods mercy to his Church, and judgement of the enemies thereof all the Bible thro ugh.

It is a work for the Sabbath as appeareth in the proper Pſalm for the day, *To praiſe God for this, to ſing unto the name of the moſt high.* Pſal 92.

The Church profeſſeth it:

Thou Lord haſt made me glad through thy work, I will triumph in the works of thy hands. Verſ. 4.

The works of God are theſe.

When the wicked ſpring as graſſe, and when all the workers of wickedneſſe do flouriſh, it is that they ſhall be deſtroyed for ever. 7.

For lo thine enemies O Lord, for lo thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered. 9.

But my horne ſhall be exalted like the horne of an Unicorn; I ſhall be annointed with freſh oyl. 01.

11. *Mine eye shall see my desire upon mine enemies, mine eares shall heare my desire of the wicked that rise up against me.*
12. *The righteous shall flourish like a palme-tree, he shall grow like a Cedar in* Lebanon.
13. *Those that be planted in the house of the Lord, shall flourish in the Courts of our God.*
16 *They shall bring forth more fruit in their age, they shall be fat and flourishing.* The use of all,
17. *To shew that the Lord is upright; he is my rock, and there is no unrighteousnesse in him.*

These be meditations of a Sabbath of rest, and the word of God giveth full examples of this truth, and daily experience in our own times assureth it.

3. The Scripture doth put into our mouths *Psalms and Hymns, and spiritual Songs, teaching us to sing and to make melody to God in our hearts.*

Excellent to this purpose are the Psalms of the Bible, and if we sing merrily to the God of our salvation, this will passe away the time of our waiting for the promise of God cheerfully, we shall not think it long.

For this did *David* desire to live. *Oh let me live, and I will praise thy name.*

4. The Scripture is full of heavenly consolations to establish the heart; that it shall not sinke under the burthen of this expectation, for in the Scriptures, the Spirit of God speaketh, *Let him that hath eares to hear, hear what the Spirit speaks to the Churches:* this Spirit Christ hath left in his Church to be the comforter of his Church, to abide with it for ever: we have the earnest of this Spirit to bind the bargain of eternal salvation.

We have the first fruits of this Spirit.

We have the testimony of this Spirit witnessing with our Spirits, *that we are the Sons of God, and if Sons, then Heyrs, and Co-heyrs with Christ.*

3. To spend the time of our waiting here for the promise of God, we have the holy exercise of Prayer; this doth bring us to a familiar conference with God, and as in hearing and reading of holy Scripture, we say, *Audiam quid loquatur Deus;*

So in Prayer God saith, *He shall call upon me and I will hear him, I will be with him.*

In

In Prayer we may challenge God of his promiſe, as the Pſalmiſt, *Do well O Lord unto thy ſervant according to thy Word.*

Remember thy Word unto thy ſervant, upon which thou haſt cauſed me to hope. Pſ. 119. 49.

Faith and feeling are not always joyned together; therefore in the want and expectation of Gods promiſes we pray, building upon the Word of God, becauſe we know, *For ever O Lord thy Word is ſetled in heaven.* Verſ. 89.

Saint *Auguſtine* ſaith of Prayer, it is *oranti ſubſidium*, an help to him that prayeth; *deo ſacrificium*, a ſacrifice to God; *demonibus flagellum*, a ſcourge to the devils.

1. It helpeth us, for it ſetteth us in the face of God, and bringeth us into his conference; and the time can never ſeem long to us, that is ſpent in that company.

2. It is a ſacrifice to God; for it is the performance of a duty by him commanded.

3. It is a ſcourge to the devils, and to all his agents; for when we pray againſt the evil, our God heareth us and deliverеth us from evil.

Verſ. 4. *Behold his ſoule which is lifted up is not upright in him: But the juſt ſhall live by his faith.*

GOd having directed the Prophet concerning the Viſion in the two former verſes, 1. For the Publication, and then for the expectation thereof; He cometh now to the Viſion it ſelfe, which containeth *A Declaration of his holy Will in his general Adminiſtration of Juſtice*, and ſo doth not only ſerve thoſe times and perſons preſent, but may be extended to all times and perſons ſo long as the world endureth.

And Gods ſhewing hereof maketh it a Viſion to his Prophet, and ſo to his Church, and ſo it begins at *Behold*.

Now the anſwer of God doth firſt prevent an objection which might ariſe out of Gods former words; for when he ſaith of the viſion, *that the time is appointed for it, and though it tarry, the Church muſt wait*: as implying that it might be long before it were fullfilled; the Prophet might enquire; but what ſhall the

People do in the mean time? how ſhall the afflicted hold out till that time appointed?

Therefore in the reſt of the chapter,

1. He cleareth that objection, *verſ.* 4.
2. He revealeth the Proceedings of his Juſtice, againſt ſundry ſins in all the reſt of the chapter.

For the firſt let us examine the words.

Behold. Here he openeth the eyes and cleareth the ſight of the Prophet, and of the Church to ſee the Viſion, requiring us to take the matter into ſerious conſideration, as the Apoſtle ſaith, Conſider what I ſay. *Let him that hath ears to heare, hear what the Spirit ſpeaketh unto the Churches*; ſo is this word often uſed in Scripture to move attention.

His ſoule which is liſted up in him is not upright.

Interpreters do two ways underſtand theſe words, either thus, *He that is not upright, his ſoul is lifted up*; or by Converſion; *He that is lifted up is not upright.* This laſt we follow, and this I take to be *Gods* meaning.

It is true in the firſt ſenſe that the ungodly man ſeeketh truſt elſewhere then in *God*, and doth ſtrengthen himſelfe in the malice or pride of his heart.

But *God* would ſhew here that whoſoever is thus big-ſwoln in the pride of his heart, hath not *rectam animam*, ſome read *quietam* or *tranquillam animam*, a right or a quiet ſoule.

It agreeth well with the Prophets complaint of the inſolency of the Chaldæans, that they being now lifted up with the glory of their many victories, their ſouls are not upright; wherein he declareth them horrible offenders, and therefore obnoxious to his high diſpleaſure.

Mr. *Calv.* doth underſtand this place thus, that *God* declareth his juſt judgment againſt the Chaldæans, that becauſe they have truſted in themſelves, they ſhall have no peace in their ſouls, but ſome new ſuſpicions ſhall ſtill ariſe to diſquiet them, or new hopes to put them on upon freſh adventures, or ſome new fears to diſcruciate them, ſo that they ſhall never reſt in their ſouls.

diſcruciate

Arias Montanus and *Ribera* a Jeſuit do both follow a corrupt Tranſlation.

Ecce qui incredulus eſt non erit recta anima ejus. Whereas he ſpeak-

ſpeaketh not of unbelief, but of pride of heart which yet doth include infidelity, becauſe ſuch do tranſlate the truſt that they ought to place in God alone unto themſelves, and their owne means of accompliſhing their intendments: but our reading doth much better agree with our copy.

It followeth in the ſecond part of the Antitheſis, *But the juſt ſhall live by his faith.*

And here let me firſt tell you that this ſentence is cited in the New Teſtament often.

1. Rom. 2. 17. *As it is written, the juſt ſhall live by faith.*

2. Galat. 3. 11. *But that no man is juſtified by the law in the ſight of God, it is evident; for the juſt ſhall live by faith.*

3. Heb. 10. 37. *For yet a little while, and he yet ſhall come, will come and will not tarry.*

38. *Now the juſt ſhall live by faith, and if any man ſhall draw back, my ſoule ſhall have no pleaſure in him.*

In all theſe foure places the words have one and the ſame ſenſe.

The juſt man, that is, he who is juſtified by a ſaving faith, ſhall be ſupported by that faith; ſo as whatſoever either outward or inward calamities ſhall aſſault him, his faith ſhall carry him through all: becauſe putting his truſt only in God, in the confidence of the Mediation of Jeſus Chriſt, he ſhal have peace of conſcience, and ſhall take all that befals him in good part. So then, 1. By the juſt, we do underſtand not any legal righteouſneſſe, ſuch as ſtandeth in the performance of obedience to the whole law; which no man but Chriſt, God and man could perform: but an Evangelical righteouſneſſe, which doth conſiſt in a godly zeal, and holy endeavour of obedience to the law, according to the meaſure of that grace which God hath given to men, and whereunto is joyned both repentance of all ſins, and an holy ſorrow that we do come ſo ſhort of that full obedience, which in duty we do owe to God.

And where he ſaith *vivet* he ſhall live; he doth mean both a natural, a ſpiritual and an eternal life.

1. A natural life; for faith doth make that to be a life which elſe were a death; for the wicked are dead in treſpaſſes and ſins; ſo Chriſt ſaith, *let the dead bury their dead*, and the wanton widdows

dows are ſaid to be dead even whileſt they live. But by faith our natural life hath life put into it, as the Apoſtle ſaith,

Gal. 2. 10. *And the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me and gave himſelf for me.*

And ſurely this comfort muſt be applied in my text, ſo, though not ſo only, to cheer the natural life of the diſtreſſed Jews, againſt the many oppreſſions of the Chaldæans, that their faith in the promiſe of God muſt be their life, as *David* ſaith, *I had verily fainted, but that I believed to ſee the goodneſſe of God in the land of the living.*

There faith preſerved the natural life of *David.*

2. This includeth alſo a ſpiritual life, which is the conjunction of our ſoule with God by Jeſus Chriſt; for what doth quicken us but our faith? for by faith Chriſt dwelleth in us, and by faith

Eph. 3. 17 Col. 2. 7. we are rooted and grounded in him.

3. This includeth an eternal life: for how do we come to be where Chriſt is, but by faith? Chriſt firſt teſtifieth of the faith of his Church, then he prayeth: *Father, I will that they which thou haſt given me, may be with me, that they may behold the glory that I had with thee, &c.*

They that overcome this world do overcome it by faith, and ſuch as have this faith do grow boyſterous and violent, *They take the Kingdome of God perforce.*

And this perchance gave occaſion to the various lection, ſome reading in the preſent *vivit* doth live, ſome in the future *vivet*, ſhall live; ſome underſtanding the natural and ſpiritual only, others only the eternal life.

But I underſtand the promiſe extended as the Apoſtle ſaith, to both; for godlineſſe hath the promiſes of this life, and that which is to come.

This ſheweth what is meant here by faith, not the hiſtorical faith, by which we underſtand what the Will of God is.

Not a temporary faith, which truſteth in God for a time, and after falleth off from him.

Not the faith of miracles which even ſome wicked Perſons whom Chriſt will not know at the day of judgement had.

Not the faith of hypocrites which ſeemeth and is not; but a juſtifying and ſaving faith. For we muſt live by the ſame faith here

here by which we must be saved hereafter.

And this faith is called the ground of things hoped for.

Cicero defineth the Latine word *fides* of *fiat*; for it implieth performance.

Saint *Augustine* of the word *fides* saith, *Duæ syllabæ sonant: Fides, prima à facto, secunda à dicto*, which may have a double construction.

1. With reference to God: for his *dictum* doth assure *factum*; and that is our *fides*.

2. With reference to us; for as *Augustine* saith, *fac quod dicis & credis*, do what thou sayst and thou believest.

I will not conceal from you the dissection of this word *Fides*, as a witty Ancient hath anatomized it into five severall letters, by which he collecteth the ingredients which must meet in a saving faith.

1. *F* implyeth *facere*, to do, as the Apostle saith, *Not the hearers, but the doers of the law shall be justified* Rom. 2. And Christ saith,

Not every one that saith unto me Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the Will of my father which is in heaven. Mat. 7. For a man must not be of the number of them who confesse God with their mouths and deny him in their works.

2. *I*, this importeth *Integritatem*, Integrity, which doth expresse it selfe in believing all the Articles of Christian faith, for that faith which is not entire doth not hold fast, and there is no trusting to it.

3. *D*, that implyeth *Dilectionem*, love; *for our faith must work through love*; Gal. 5. And Saint *Bernard* saith, *Mors fidei est separatio charitatis*, faith without love is dead. And again he saith, *ut vivat fides tua, fidem tuam dilectio animet.*

And in the schoole, that faith which is not joyned with love, is called *fides informis*, an unformed faith.

It is St. *Augustines*, saying. *Cum dilectione fides est Christiani, sine dilectione fides est dæmonis.*

For we find that the devils confest Christ. *Confitebantur* (saith Saint *Augustine*) *Dæmones Christum credendo, non diligendo; fidem habebant, charitatem non habebant.*

4. *E*, implyeth *Expresse*, expressedly; for it is not sufficient to retain

retain faith in the heart, but we muſt alſo ſtrive to expreſſe it two wayes.

1. In the fruits of faith, good life.

2. In the outward profeſſion, as the Apoſtle doth joyne them together, *With the heart man beleeveth unto righteouſneſſe, and with the tongue he confeſſeth to ſalvation:* Rom. 10.

Againſt thoſe Nicodémites which come to Chriſt by night, and all thoſe who think it enough to reſerve the heart for God, though their outward deportment be faſhioned to the time and place and perſons, where, when, and with whom they do live.

5. S. which ſtandeth for *Semper*, alwayes, which doth expreſs perſeverance; for it is not true faith if it do not hold out to the end.

Let us now put all together; a true faith muſt be entire, working alwayes by love, *ſo that men may ſee our good works, and glorifie God which is in heaven.*

In a word, the faith here mentioned is an holy apprehenſion, and a bold application of the favour of God to his Church, in the mediation and merits of Jeſus Chriſt, by whom we do beleeve *that God is in Chriſt reconciling us to himſelf*, and the juſt man doth live by this faith. *De verbis hactenus.*

The words thus cleared, we come now to the diviſion of the text.

It containeth an Antitheſis, wherein two contraries are ſet in oppoſition one againſt the other.

1. The man that is lifted up;
2. The juſt man.

1. Of the firſt he ſaith, *non recta eſt anima ejus*, his ſoule is not upright.

2. Of the ſecond he ſaith, *ex fide vivet*, he ſhall live by faith.

In the firſt I note two things.

1. His notation, *Elevatus*, lifted up.
2. His cenſure, *Non recta eſt anima*, his ſoule is not upright.

1. His notation: *Elevatus.*

This is a thing that God loves not; for it it ſaid, *God reſiſteth the proud*; that is the point of doctrine in this place.

Doct. God taketh offence at ſuch as are lifted up.

It was the fall of the Angels that kept not their firſt eſtate, *ut ſimilis altiſſimo.*

It was the fall of man: *Behold man is become like one of us, knowing good and evill.*

Some think this part of the text meant of *Nebuchadnezzar*, the proud King, whose heart was so big swolne with his great victories, that in the ruffe of self opinion he ascribed all to himself, and therefore was turned to graze, as in the story of *Daniels* prophecie we read.

Remember the fearful quarrel of Christ with *Capernaum*, *And thou Capernaum, which art exalted to heaven, shalt be thrust downe to hell.* Luk. 10. 15

It is one of the works of the preaching of the Gospel, I may call it one of the miracles of the power of our ministry.

Every mountain and hill shall be brought low. Chrysost. Elatos & superbos nomine montis denunciat, he cals the proud by the name of a mountain; the early and the later rain that falleth on them doth slip off and fall into the under vallies, and the vallies (as the Psalmist saith) do abound with corne. Luk. 3. 5.

The power of the Word extendeth to the humiliation of many that are lifted up; for it revealeth unto us Christ, without whom we can do nothing, without whom no man cometh to the Father. And this leaves us nothing to lift us up.

I have spoken of this sin out of the former chapter, where the Chaldeans proud of their victories, do rejoyce and ascribe the glory thereof to themselves. And from the mouth of an heathen man, *Artabanus* the Uncle of King *Xerxes* I take it, *gaudet Deus eminentissima quaeque deprimere*, his reason, *Herodit. Polymnia*

Quia Deus neminem alium quam seipsum finit magnifice de se sentire.

Yea sometimes we finde when God doth owe a man a shrewd turn, he will lift him up himself, that he may throw him downe; as *David* complaineth, *Thou hast lifted me up, and cast me downe.* But the lifting up here understood, is the pride of heart which maketh men to esteem of themselves above all that is in them; such are their own Parasites; and the Wiseman saith, *there is more hope of a foole then one of these.*

In this Argument I went so farre in the former chapter, as to teach you two things,

1. To decline this as a disease.

2. To embrace the remedies againſt it.

8. Reaſons I gave againſt it to perſwade declining of it.

1. It treſpaſſeth *primum & magnum mandatum legis*, the firſt and great Commandment of the Law, &c.

2. *Connumerat nos filiis Sathanæ, patri fil. ſuperb.*

3. *Exterminat charitatem, voluntas Dominium exercet.*

4. *Subjicit nos oppoſitioni divinæ, Deus reſiſtit ſuperbis.*

5. *Tollit à nobis talentum dum noſtra quærimus.*

6. *Male nos decet*, poore and proud.

7. *Nullum vitium Sathanæ magis placet.*

8. *Superbus ingratus*, and ſo *omnia dixeris.*

The remedies, 1. Serious conſideration of our ſelves.

2. Studious ſearching in the word of God.

3. Putting our ſelves often in the ſight of God.

4. Frequent caſting up the favours of God to us.

5. Earneſt and devout prayer.

This is a ſlie and cunning inſinuation of Satan, to lift us up in our own opinion; there is a tang of our hereditary corruption that runnes in the ſame channel with our blood; we are all apt enough to value our ſelves above the lone price.

Few of the mind of *Agur* the ſon of *Jakeh, I am more brutiſh then any man.*

Few of the mind of Saint *Paul, Of whom I am cheif.*

It is a great victory that a man hath gotten of himſelf, if he be once able to keep himſelf under; for whether we do encreaſe in outward goods or ſpiritual graces, we ſhall have much ado to avoid this ſin.

2. The cenſure, *Non eſt recta anima ejus.*

This Phyſitian doth ſearch the diſeaſe to the bottome, he finds where the fault is; the ſoule is naught, the inward man is corrupt.

And if the light that is in us be darkneſſe, how great is that darkneſſe? It is the ſearcher of hearts and reines, that findeth this fault; who but he can examine and try the inward man?

We ſee what bodie, what complexion, what ſtature man hath; we may ſee what honours he attaineth in the world, how he encreaſeth goods, what delights a man uſeth for recreation, we cannot ſee what ſouls men have, *rectas an obliquas.*

But

But if we see and observe men proud and lifted up high in their own opinion, we see there is cause of fear, that they have not *rectas animas*, right souls.

And though the judgment of our brethren belong not to us, yet let us judge our selves by this; for if we do finde in our selves an elevation above our pitch, that either the opinion of our wisdome and strength, or riches, or honours, or friends do swell us, it is a certain Symptome of a diseased soul. *Doctr.*

1. Because this lifting up doth dislodge God from the soul, he will not dwell with a proud man, he hath so declared himself. Reas. 1.

For thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble: to revive the spirit of the contrite ones. Isa. 57. 15.

Now as *Augustine* saith, *Vita corporis anima, vita animæ Deus.* If he say to our soul, *I have no delight in thee*, we may complain *in pace mea amaritudo*, our soul is sick even to the death.

2. Because this pride of life which lifteth us up, is not able to keep us up; for the elevation of our souls is like the violent casting up of an heavy body into the aire, which will fall down againe with its own weight; it is a mans own lust that draweth and driveth and forceth him up. Reas. 2. Jam. 1. 14.

And if Satan do put his help to it to lift us up, he will be the first that will put hand to the casting of us down again.

When he had lifted up Christ to the pinnacle of the Temple, the next temptation was, *Cast thy self down.*

3. Because this pride of life filleth the soul so full of it self, that there is no roome for the spiritual graces of God to dwell there; Christ lodged in a stable, *quia non erat locus in diversorio.* Reas. 3.

4. Because as the eating of somethings doth put the mouth out of taste, that it cannot relish wholesome food; so the pleasing of the souls palate with the lushious sweetnesse of temporal vanities, doth make the soul out of taste with the bread of life, that wholesome dyet which should keep our souls in health. Reas. 4.

Let us make profit of this Doctrine. *Use.*

1. Let it be the main and cheif care and study and endevour of our whole life to get and keep *animam rectam*, an upright soule.

To keep your accompts ſtrait, to keep your eſtate upright; to keep your body in health by a regular obſervation thereof, to keep your intereſt in the love of your freinds: all thoſe be lawful cares of life, and this is an incumbent duty which obligeth and engageth all men; but let not theſe cares ſwallow us up, and devour our whole life.

Theſe things periſh in the very uſing of them.

The ſoul of every man, that, is the man; if that be not kept upright, *What profit will it be to a man to winne all the world, and looſe the ſoul?*

In the laſt day an upright ſoul will be able to ſtand it out before the judgment ſeat, when they that have kept all things upright but their ſouls, ſhal ſee that none but upright ſouls are happy.

Uſe. 2. 2. Let us therefore not ſtand wiſhing I would I had ſuch a ſoul; as *Balaam*, I would I might die the death of the righteous; but let us ſtudy and uſe the means to get ſuch a ſoul. Theſe are

1. The Word; for in that the Spirit ſpeaketh; there is a ſound of the voyce that commeth to the ear, that is not enough, there is the Spirit ſpeaking to the ſoul; that's the Sermon, the Spirit of God is the Preacher, the ſouls of men are the audience. So the Pſalmiſt,

I wait for the Lord, my ſoul doth wait, and in his Word do I hope.

2. The Sacrament of the Lords Supper; for that is ſpirituall meat and drink, the *Pabulum animæ*, it is both meat and medicine, worthily received; it is *Emanuel*, God with us.

I may ſay to you my brethren as Chriſt ſaid to the woman of Joh. 4. 10. Samaria; *If you knew the gift of God, and underſtood what grace is offered you in the Word and Sacrament*, and how beneficiall they are, how nouriſhing, how cordiall to the inward man; you would not come to the Word when your leaſure ſerved, but you would put by all buſineſſes, and make them attend that ſervice: you would not receive the Sacrament once a year, if ſo much; but your Word would be *Deſiderio deſideravi comedere hoc paſcha.* I only ſay with Chriſt,

If you know theſe things, happy are ye if ye do them.

3. Confeſſion to God is another good means; keep the ſoul upright

upright; we say even reckonings make long friends.

There is a threefold Confession.

1. *Confessio fraudis; quid omisi?*
2. *Confessio falti; quid feci?*
3. *Confessio laudis: quid retribuam?*

Here is work enough to take up the whole life of man, and this keeps our accompt with God even.

4. I must never leave out prayer; that must make one in all the exercises of Christian life; *pray continually.* And let our petition be that God would give us wisdom from above; to direct us in the ordering of our souls so as we may ever keep them upright: for it is not in man to order his ways, much lesse to govern his own soul; let us therefore pray to him who chalengeth interest in all souls, who is called *The Father of Spirits*; and who saith *All souls are mine.*

We have a good encouragement from Saint *James*;

If any of you want wisdom, let him aske of God who giveth to all men liberally. Jam. 1. 5.

And Christ hath promised that whatsoever he shal ask the Father in his Name, he wil do it.

5. It wil help to keep our sou'ls in integrity, to have regard of our conversation, of our calling, of our recreations, of our time, of our means.

1. That we keep good company, which may not corrupt our manners, either *consilio* or *exemplo*, by counsel or example.

2. That we live in a lawful calling, that we may have the testimony of a good conscience; that the means of our maintenance are honest and lawful, and that we do not spend the wages of unrighteousnesse, that defileth the soul with an indelible pollution, all your prayers and almes wil not purge you.

3. That your recreations be both lawful and moderate, such as may make you more fit for the service of God, not such as may make you suspend the time wherein God should be served, not such as may provoke you to impatience, or to blasphemy, and abusing the name of God.

4. That your time be spent by weight and measure, as those that are to be accomptants to God for it.

5. That our means that we enjoy in this life be so gained, and

managed that they may seem as faculties of well-doing; and may by no means stoop the soul to any departure from God for love of them, or by abuse of them.

3. *Use.* 3. Let us learn humility; decline pride, for that doth corrupt the soul; to such God giveth grace, he that is *humillimus*, should be *humillimus*.

But the just shall live by his faith.

This is the second part of the Antithesis, that contains in it the whole sum of the Gospel, there be three words in it that carrie the contents thereof.

1. *Righteousnesse.* 2. *Faith.* 3. *Life.*

Righteousnesse and Faith are the way of life: they are two special pieces of that spiritual armour which the Apostle doth advise all the children of God to use against their enemies: *The* Eph. 6.14. *breast-plate of Righteousnesse*, and the *Sheild of Faith*.

1. Of Righteousnesse

This is that vertue which denominateth a man just and righteous, and it is a vertue which doth give *suum cuique*; to God in the obedience of the first table of the law; to man in the obedience of the second table.

This is given { 1. Legally. 2. Evangelically.

For the first which is Legal righteousnesse; it is the fulfilling of the whole Law in every part of it, by the whole man in body and Eccles. 7.31 soul, the whole time of his life; and *Adam* who was created in Eph. 4.24. the image of God, was cloathed with this righteousnesse as the Apostle saith; created in the image of God, and in righteousnesse and true holynesse.

And this righteousnesse was lost by *Adams* fal, and was never found in any man since, but in the Man Jesus Christ, who is called ὁ Δίκαιος that just one.

Act. 22.14. And of him it is said, that He *put on Righteousnesse as a* Isa. 59.17. *breast-plate*.

And this Righteousnesse the Saints in glory have; so the Apo- Heb. 12.23 stle calleth them, *The spirits of just men made perfect*.

Rom. 3.10 But on earth, *There is none righteous, no not one*.

The

The Church of *Rome* doth directly contradict the Spirit of God speaking in Scripture concerning this righteousnesse. For the counsel of *Trent* hath set it down for a Canon, *Sess.* 6. *Can.* 18.

Si quis dixerit dei precepta homini justificato, & sub gratia constituto, esse ad observandum impossibilia, anathema sit.

Let me then clear the Church tenent concerning this point, that Legal Righteousnesse is altogether impossible to man in the present state of defertion from our creation.

Our Argument is this, Whosoever sinneth breaketh the Law of God, but every one that liveth sinneth. *Ergo* every one that liveth breaketh the law.

The first proposition is proved by the definition of sinne given by the Apostle. ἁμαρτία is ἀνομία. 1. Joh. 3. 4.

But every man that liveth sinneth; Saint *James* will make that good, *In multis offendimus omnes*, in many things we offend all.

The conclusion followeth; *ergo omnis prævaricatur legem.*

Andradius answereth with a distinction to the *minor*, every man sinneth; sins are of two sorts.

1. Mortall, so every man sinneth not; for he that is borne of God sinneth not, nor can sin.

2. Veniall, so every man sinneth; but this kind of sinning saith he, doth not break the law of God, because they deserve not the wrath of God and condemnation. *Lyndanus. Levicula vitiola lapsuum quotidianorum aspergines & naevuli sunt qui per se non maculant & contaminant, sed quasi pulvisculo leviter aspergunt vitam humanam.*

Yet as light as they make of this pollution; it is no way to be purged but by the blood of Christ; and Christ is answerable to the Father and to the justice of his Law, even for the least of these. Therefore the Prophet saith, *God laid upon him the iniquity of us all, and all our sins met in him*; this cannot but include veniall sins, for the elect have no mortal sins.

Yet our tenet is, that all, even the least obliquity of thought, *primi motus ad peccata sunt peccata*, the first motions to sinne are sins, and directly against the tenth Commandment; and he that breaketh the least of the ten is guilty of all, for he breaketh the Law.

So then the veniality of sin is not in the nature and merit of sin.

Pſ.32.1.2. ſinne, but in the favour of God by Chriſt, he ſuffering and ſatisfying for it, and we by faith applying this to our ſelves, and it will follow; for in its own nature every ſin is mortal, deſerving death: and the juſt are not ſaid to be bleſſed becauſe they have no ſinne, but becauſe their iniquities are forgiven, and their ſin is covered; and becauſe God imputeth not their ſinne to them; as ſome are quit by Proclamation, becauſe no evidence is given in againſt the m.

2. We muſt then fly to Evangelical righteouſneſſe, which hath two parts.

The one is called the righteouſneſſe of faith, the other of a
Rom. 10.6 good conſcience.

Pray for us; for we truſt we have a good conſcience in all things,
Heb 13.18 *willing to live honeſtly.*

1. The righteouſneſſe of faith.

This is Chriſts righteouſneſſe by faith received of us, by grace imputed to us, as the Apoſtle ſaith,

Chriſt is the end of the law for righteauſneſſe to every one that be-
Rom. 10.4 *leeveth.*

The end of the law is to ſave thoſe that fulfill it; this by reaſon of the body of ſinne that we do bear about us, none of us can perform; but Chriſt hath fulfilled the law for us, and his obedience is by the favour of God imputed to us, and by our faith applyed, and we juſtified and ſaved thereby.

For what the law exacted of us, is accepted for us, as if we in our owne perſons had done it, becauſe we believe it done by Chriſt for us.

2. The righteouſneſſe of a good conſcience.

This is a work of the Holy Ghoſt in us, by which we do approve our ſelves to God and man, by our indeavour to do that which the law commandeth. And ſuch a righteous perſon *David* deſcribeth,

Pſ. 119. 3. *Surely he doth no iniquity, but walketh in the Way of God.*

Object. If any man object, Then is he no tranſgreſſour of the law, becauſe he doth none iniquity; then is his obedience full, becauſe he walketh in the way of the Lord.

Sol. St. *Paul* doth anſwer for himſelfe, and therein for all the elect of God, and ſheweth wherin his innocency conſiſteth, and ſaith,

For

For that which I do I allow not; for what I would do, that I do not; but what I hate, that do I. Rom. 7. 15

If then I do that which I would not, I consent unto the law that it is good. Vers. 16.

Now then it is no more I that do it, but sin that dwelleth in me. 17.

I delight in the law of God in the inward man. 22.

Here γνῶθι σεαυτον, know, if thou be an elect child of God, thou consistest of a double man so long as thou livest here on earth.

1. There is in thee an outward man, that is, the unregenerate part of thee.

2. There is an inward man, that is, the regenerate part. For we must know and confesse, that we are not capable in this life of a total and full regeneration, which is an utter abolition of the body of sin.

There is *Corpus peccati*, the body of sin: there is *lex membrorum* a law of the members, there is Concupiscence which doth carry us into the evil which we know in our understandings to be against the law of God, and our conscience trembleth at it; this is an inward man, which in *Peter* is called κρυπτὸς τῆς καρδίας ἄνθρωπος. 1 Pet. 3. 4

So that the inward man which keepeth the law, is the understanding and conscience; and the outward man that breaketh the law, is the will and the appetite, and the instruments thereof in the act of sin.

So then I shall now describe to you whom the Prophet here meaneth by the just man, even him who in his understanding apprehendeth the good and perfect Will of God, and maketh conscience of obeying it according to the measure of grace given to him; for this is an Evangelical righteousnesse.

The use of it is great; for the Prophet saith of Christ Jesus, *that he put on righteousnesse as a Brest-plate.* He that came to loose the works of Satan, and therefore to bid him battel, did not come into this life, which is *militia super terram*, a warfare upon earth unarmed; he is the General of Gods forces, against the Kingdome of darknesse, against the Prince that ruleth in the ayr, against the god of this world, against Principalities and Powers, and no sooner was he baptized and began to appear to his Is. 59. 17.

employment, but the ſpirit led him into the field to a duel with Satan for fourty days together, where this Breſt-plate of proofe was a ſufficient wall about his vital parts, and did preſerve him againſt Satans fury and force.

And we that are his ſouldiers, who muſt *ambulare ſicut ille*, walk as he, we are taught by the Apoſtle, *both to get and put on the righteouſneſſe as a Breſt plate.*

The benefits that this righteouſneſſe doth bring with it, are many.

1. Benefit. 1. It is a proofe againſt temptations; for howſoever our affections do receive ſome titillations from the outward ſenſes to affect them with evil, our underſtanding like *Goſhen* will always ſee the Sunne, although the reſt of our *Ægypt* be benighted.

Howſoever our Will may be corrupted for a time, our conſcience will continue zealous of good works.

In our minds we ſhall ſerve the law of God, and this will keep our heads always above water, that though we be put to it to ſtrive and labour hard for life in the deep waters, both of temptations and afflictions, yet through many dangers and painful ſtruglings, we ſhall at length recover the ſhore.

The diſtreſt conſcience troubled with the terrour of ſin, though it cannot eſcape Satans ſifting, and buffeting, and wounding, yet can it not fall into final deſpair, becauſe this righteouſneſſe cannot be loſt.

2. Benefit. 2. This maketh our calling and election ſure; for if we be truly regenerate, we ſhall be ſaved certainly; and this righteouſneſſe is a full aſſurance of our regeneration as the Apoſtle ſaith,

1 Joh. 2. 29 *Ye know that every one which doth righteouſneſſe is born of him.*

So that righteouſneſſe is the earneſt of our ſalvation, it is *ſalus in ſemine*, ſalvation in the ſeed here; it is *ſalus in Meſſe*, in the harveſt, hereafter; for St. *James* ſaith,

The fruit of righteouſneſſe is ſown in peace.

Iam. 3. 18. For where righteouſneſſe is once rooted, there is peace and aſſurance both of grace and glory.

3. Benefit. 3. This righteouſneſſe doth honour God in this world; for when men live in the conſcience of their ways and in the holy fear of God, abſtaining from evil all they can, doing all the good they can, rather ſuffering and forgiving then doing and revenging inju-

injuries, ſtriving to bear themſelves uprightly before God and men, our Saviour ſaith, *Others ſeeing their good works will glorifie their father that is in heaven.*

4. This righteouſneſſe is the only witneſſe of our ſincerity in the love and ſervice of our God; for let no unrighteous man ſay he loveth God or ſerveth God; the proud, the covetous, the wanton, the breaker of the Sabbath, the drunkard, let them come to Church, & hear and receive the Sacrament now and then, let them not deceive themſelves; without this righteouſnes no man ſhall pleaſe God. 4. Benefit.

Neither ſhall the Church eſteem ſuch as members of the body of Chriſt; for we are taught, that no adulterers, fornicators, covetous perſons, &c. ſhall inherit the Kingdome of heaven.

But ſanctifie the Lord God in your hearts, and be ready always to give an anſwer to every man that asketh you a reaſon of the hope that is in you with meekneſſe and fear. 1 Pet. 3. 15

Having a good conſcience, that whereas they ſpeak evill of you as of evil doers, they may be aſhamed that falſly accuſe your good Converſation in Chriſt. Verſ. 16.

Let men hunt for fame and reputation in the way of honour and high place, in the way of great dependance, or of riches: if they be ungodly and want this righteouſneſſe, they want the ſalt that ſhould pickle them to keep; the juſt ſhall be in everlaſting remembrance, their candle doth not go out by night: their name ſhall be like to precious unguent: But let the ungodly do what they can, *the name of the wicked ſhall rot.*

5. This righteouſnes upon a death-bed wil comfort, when neither meat nor medicine will down with us; for there follows after righteouſneſſe a gracious traine, a comfortable ſequence. 5. Benefit.

The Kingdome of God is righteouſneſſe and Peace, and joy in the Holy Ghoſt. Rom. 14. 17.

Mark the upright man, and obſerve the juſt, for the end of that man is Peace. Pſ. 37. 37.

What a joy of heart was it to *Hezekiah*? he did not ſay, I have reigned a King over thine inheritance ſo many years: I have gotten ſo much riches and treaſure, I have ſubdued ſo many enemies, but, *Remember Lord I beſeech thee now how I have walked before thee in truth, and with a perfect heart, &c.* Iſ. 38. 3.

Thus having learnt what this righteousnesse is, and having surveyed the benefits that attend it, let us take a few necessary cautions to order and regulate both our judgement and our life.

1 Caution. 1. Let us not take that for righteousnesse which is no such matter; for all that glistereth is not gold; Satan hath good skill in varnishing, and guilding, and painting, to make things that are not seem as though they were.

I do not think but the Pharisees thought themselves just men, and that opinion was held of them abroad; and that Christ seemed a strange Preacher, that told the People,

Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees &c. for Saint *Paul* doth call their sect ἀκριβεστάτην αἵρεσιν.

Acts 26. 5

We must exceed that, or else no salvation; yet if that righteousnesse which consisted in great chastisement of the flesh, in great austerity of life, in so many real acts of devotion, would not serve:

Beloved, that cheap, and soft, and tender Religion, that eats and drinks of the best, and wears soft garments, and lies easily: and consisteth only in hearing much, and knowing something, and talking of good things, and an outward formal representation of goodnesse, will never passe for righteousnesse before God. This doth not come near the righteousnesse of the Scribes and Pharisees.

Their Doctors were never out of *Moses* chair, they were faithful and painful in teaching the law. Alas, many of our labourers loyter.

Their auditors were frequent and attentive; when they knew of the sitting of their Rabbies, they would tell one another, and call one another to it, as *Jerom* saith, saying,

Οἱ σοφοὶ δευτεροῦσι. *The Wise repeat;*

And they would hasten thither.

They compasse sea and land to make Proselytes to their sect; We by our evill Conversation lose many from our Congregations.

It is the complaint of them of the separation, that our evill life is one great cause of their forsaking of us; and though that do not excuse them, yet it doth accuse us, and we cannot plead not guilty to that enditement.

They

They gave God a quarter of their life in prayer. Let every mans own conſcience ſpeak within him how farre he out-goeth them in this. They read, they ſtudied, they repeated, they carried about them alwayes ſome part of the Law, and were expert in the underſtanding of it.

And do not Pamphlets of newes, vaine Poems, and ſuch like froth of human brains devour much of the time the holy Bible ſhould have beſtowed upon it.

Beloved, the righteouſneſſe that ſhould be in us to fill us with true love of God and our neighbour, is wanting in moſt, it is imperfect in the beſt, in too many it is but ſeeming.

In Religion zeale is gone; ſome falſe fires there are yet in the Church, that boaſt themſelves to be zeal, and are good for nothing but to finde faults and pick quarrels; true devotion which had uſe to ſhew it ſelf in all outward holineſſe and reverence, is ſo retired, that many are more homely at Church in preſence of God and the holy congregation, then they dare to be in the private houſes of many that are here preſent.

Our heads are grown ſo tender, that even boyes muſt be covered at Church; In prayer our knees are too ſtiffe to bend; we grow drouſie in hearing; the very face of Religion hath loſt the complexion that it had, when knowledge was yet but coming out, as if we would revive that Romiſh fancy, that ignorance is the mother of devotion.

In civil converſation how is righteouſneſſe turned into a cry? the words once paſt, of our forefathers, though ignorant, were faſter tyes then bonds, recognizances, ſtatutes, oaths now are: It was once the imputation of one Nation, as *Tully* chargeth the Greeks, *Da mihi manum teſtimonium*; It was once *Romes* ſhame, *omnia Romæ venalia*: *Templa, ſacerdotes altaria.* It was once the Grecians infamy,

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. Titus 1. 12.

There have been many National ſins which one Country hath upbraided another withal.

But how is it that ſince the light of the Goſpel in our Land, we have made prize of the ſins of all Nations, and made them free Deniſons amongſt us? Schiſme in the Church, corruption of juſtice, bribes, gluttony, drunkenneſſe, contention, pride, outlandiſh

landiſh manners, oppreſſion, that *Tyrus* and *Sidon* will appeare more innocent then *Chorazin* and *Bethſaida:* and *Sodom* and *Gomorra* are like to make a better reckoning in the day of audit then *Capernaum.*

Therfore try your wayes, and make your paths even and ſtrait, before he come *qui juſtitias judicabit.* If your righteouſneſſe be not right, the light that in them is darkneſſe, and then *quanta tenebræ?* how great is that darkneſſe?

Caution. 2. 2. When you have examined your righteouſneſſe, and finde it to be a ſincere reddition of due to God and man, take heed that you truſt not in it.

When *Jacob* came to a new Covenant with *Laban* for wages, he ſaid to him, do this,

Gen. 30. 33. *So ſhall my righteouſneſſe anſwer for me in time to come, for my hire before thy face.*

Our upright dealing with men may juſtifie us to the face of man; but our righteouſneſſe in the court of heaven is a poor plea; let no man reteine it for an Advocate to anſwer there for him, it will be ſpeechleſſe in that preſence.

So much of it as is ours is foul, and immerent, deſerving no favour at the hand of God.

We have two things to do.

1. A debt to pay to God.
2. A Kingdom to be purchaſed in heaven.

We are broken for the debt; our righteouſneſſe cometh nothing near the clearing of the debt; and can we hope of doing any thing toward the purchaſe?

Nature it ſelf cannot wiſh them more unhappy then they are, that truſt in their own righteouſneſſe; for the reed they lean upon will firſt wound them, and then break under them.

Caution. 3. 3. Yet let it go for a caution too, do not ſo under-value thy righteouſneſſe, as to think there is neither need nor uſe of it, becauſe it meriteth nothing at the hands of God; for God is gracious to accept from us that which deſerveth no ſuch good liking from him.

Thus he accepted the humiliation of *Ahab*, and he rewarded it; thus he accepted the repentance of *Niniveh*; and the thiefe upon the croſſe that confeſſed Chriſt, and ſhortly after died, received

ceived a promiſe to be with Chriſt in Paradiſe.

Chriſt ſpeaketh comfortably; *Him that cometh to me, I will in no wiſe caſt out.* Joh 6. 37.

Righteouſneſſe is the way to him:

This is the ſong and Jubilation of the Church, *We have a ſtrong City, ſalvation will God appoint for wals and bulwarks.* Iſa. 26. 1. Verſ. 2.

Open ye the gates that the righteous nation which keepeth the truth may enter in.

For God keepeth a book of remembrance, ſuch as *Malacy* ſaith, *A book of remembrance was written before him, for them that feared the Lord, and that thought upon his name; for the Lord loveth the righteous;* and *verily there is a reward for the righteous.* Mal. 3. 16. Pſ. 58. 11.

Yea beloved, I dare go ſo farre, and I am ſure that I tread on ground that will carry me through, it is not faith, it is ſin, it is preſumption to truſt in the righteouſneſſe of Jeſus Chriſt onely, without a care and conſcience, and practiſe of righteouſneſſe in our ſelves.

For Chriſt redeemeth us, not to idleneſſe, but to work out our ſalvation, we are delivered from the hands of our enemies, *ut ſerviamus ei*; that we might ſerve him; redemption doth not deſtroy, but renew our creation; and *we were created to good works*, and we are called to holineſſe.

Let no man think that Chriſt needeth the help of our righteouſneſſe to ſatisfie his Father; but we do need our righteouſneſſe to declare our faith in Chriſt, and to make application of the righteouſneſſe of God to our ſelves.

Though the full ſtrength of Scripture be bent againſt merit of righteouſneſſe, there is no ground there for idleneſſe to ſtand upon; we muſt not caſt all upon Chriſt, and make him who came to redeeme us from the puniſhment of our evil works, a redeemer of us from the neceſſity of good works:

Our very union with him is enough to neceſſitate operative righteouſnes for he ſaith, *My Father worketh as yet, & ego operor*, and I work; and it is his word, *thus muſt we fulfil all righteouſnes.*

Therefore that Chriſt may ſee he paid the debt for ſuch as would have paid it if they could, and did their beſt to pay all, let us not neglect our own righteouſneſſe in our queſt of ſalvation; but being only by Jeſus Chriſt delivered from the hands of

our

our enemies, let us ſerve him in righteouſneſſe and holyneſſe before him all the dayes of our life.

4. *Caution.* Let it go alſo for a caution; that ſeeing the neceſſity of righteouſneſſe, we do look well to the integrity thereof, as the Apoſtle admoniſheth us in his teſtimony of the *Corinthians*,

1 Cor. 1. 5, 7. *That in every thing ye are enriched by him, ſo that ye come behind in nogiſt.*

It is noted of the Saints of God in glory that they do weare long white robs; theſe be the garments of righteouſneſſe: there is our *ſicut in Cœlo*, we muſt not wear our righteouſneſſe like a ſhort garment; it muſt be entire, covering the whole body to the foot, that is the integrity of the whole man. For, whoſoever maketh conſcience of his righteouſneſſe in ſome things, and not in all, is but a hypocrite: that man makes conſcience of nothing at all.

That profeſſor that for his profit will do any thing contrary to the revealed Will of God, or if for pleaſure, or for revenge he will go out of the way of *Gods* Law, that mans righteouſneſſe is but vain. For S^t. *James* ſaith,

Jam. 2. 10. *Whoſoever ſhall keep the whole Law, and yet faileth in one point, is guilty of all.*

Sinne is like leaven, a little of it ſowreth the whole lump of righteouſneſſe.

5. *Caution.* Knowing the neceſſity of this righteonſneſſe, and the continual uſe of it, and that our whole life is a perpetual warfare here on earth, we muſt know that this righteouſneſſe muſt never be put off or laid aſide all our life long; it muſt not be worne in our colours *ad pompam*, but in our armour *ad pugnam*, to the fight.

This righteouſneſſe is not for ſhew, but for ſervice.

There be ſome temptations that take their aime at us, and come forth to aſſault us; there be others that are ſhot at random, and yet may hit us. As he that killed *Ahab*, directed not his aim at him; ſo a man ſometime by occaſion falleth into temptation. If a man at thoſe times have not his righteouſneſſe to ſeek, but that he wear it as a breſt-plate, it may preſerve him. Had *David* received two ſuch mortal wounds in the body of his Religion, and fear of God, if he had kept on his righteouſneſſe? *Urias* wife was not more naked.

Theſe be Sathans advantages, for keeping watch as he doth; no ſooner

ſooner are we diſarmed, but *fulmina mittit.* But as *Elihu* told *Job*,

If there be a meſſenger with him, an interpreter, one among a thouſand to ſhew unto man his uprightneſſe: Job 33. 23.

Then he is gracious unto him, and ſaith, Deliver him from going down into the pit, I have found a ranſome. Verſ. 24.

That is then the uſe of our Miniſtery, to be as *Noah* was to the world, *præcones juſtitiæ*, Preachers of righteouſneſſe, to ſhew men which way they ſhall walk uprightly; he that is fit for this ſervice, muſt have the warrant of a Miniſter, *A Meſſenger*: and he muſt have the learning of an *Interpreter*, and ſuch a man is a rare man, one of a thouſand; and his lecture is, *Diſcite juſtitiam moniti.*

Loſe no time from it, for only righteouſneſſe hath the bleſſing of this promiſe: *juſtus ex fide vivit*, the juſt doth live by his faith, ſee what rate you will ſet upon life, ſo much it concerneth you to be righteous.

2. Faith, when the Apoſtle doth come to this point concerning Faith; he ſaith ἀναλάβετε. Eph. 6 16.

Above all things take the ſheild of Faith,

As *Solomon* ſaith, *keep thy heart above all keepings*: for indeed there is no Doctrine ſo neceſſary to ſalvation as the Doctrine of Faith.

You remember in the Acts of the Apoſtles, when S^t. *Paul* came to Epheſus, and continued there three moneths, both diſputing and perſwading the things that concerne the Kingdom of God, but after many oppoſitions, yet he abode there two years: Act. 19. 8 Verſ. 10.

His preaching had ſo put the gods of the Heathen out of countenance, and had ſo advanced the glory of the true God; that *Demetrius* a ſilverſmith which made ſilver ſhrines for *Diana*, called the workmen of his trade, together and ſaid: *Sirs, ye know that by this craft we have our wealth*; and Verſ. 25.

So that our craft is in danger to be ſet at naught. Verſ. 27.

And preſently upon it there was a great cry, *Magna Diana*, great is *Diana*.

Beloved, look well about you, and you ſhall ſee that by faith we have our welfare, we get our being by it, both here and in

heaven; therefore let us joyn in the cry, to cry up Faith, *Magna eſt fidei Chriſtianorum*, great is the faith of Chriſtians.

{ 1. Great is the good that it is,
{ 2. Great is the good that it does.

1. In that it is.

Faith is a certain perſwaſion wrought in the heart of man of the truth of all Gods promiſes; and a confident application of them is made to the beleiver, both which are wrought in the beleiver by the Spirit of God.

1. So it is great in reſpect of the Author of it in us; for it is not αὐτόφυτον, growing of it ſelf. This is a ſeed which the Lord hath ſowen, a plant which Gods own right hand hath planted; for Faith is the gift of God.

2. Great is the Object; for it aimeth at the promiſes of God, which are Yea, and Amen.

3. Great in the Extent, for it ſpreadeth to all the promiſes of God, and all the benefits that do ariſe to us from him as Wiſdom, Righteouſneſſe, Sanctification, Redemption, Salvation.

4. Great in the Operation, becauſe it layeth hand upon all thoſe and chalengeth a right to them, ſaying, *Hæc meaſunt*, theſe are mine.

5. We may adde alſo this to the excellency of Faith; that it is a mother grace, the root of all other graces; for from Faith they do derive themſelves.

Act. 15. 9. 1. Repentance, *For by Faith God purifieth the heart.*

2. Love, *For Faith worketh by love.*

3. Fear, *that feare which is the beginning of Wiſdome*; for if we did not beleive the truth of Gods Word and Promiſes, and comminations, we would not ſo much ſtand in awe of God, or fear and diſtruſt our ſelves.

4. Obedience; for knowing that we have no ſubſiſtence in the favour of God, but by Chriſt, that ſwayeth all our obſervance that way, and biddeth us hear him.

Heb. 11. 6 *And without Faith it is impoſſible to pleaſe God.*

2. For that it doth, it is great.

1. No grace of God in us doth more honour to God then our Faith doth; for none but the beleever doth confeſſe God aright: for as the Apoſtle ſaith, He

He that beleeveth not God, hath made God a lyar; make that breach in the holy chain or knot of Gods attributes and all fail; for truth is the girdle of them all; so make him a lyar, and make him unwise, impotent, cruel, profane, all evil. 1 Joh. 5. 10.

Abraham *strengthened in the Faith, gave glory to God.*

2. No grace to us more profitable; for it is not said of any of all the other vertues & graces that we do live by any, by all of them; but only by faith, because faith doth unite us with Christ, in whom we are knit to God; *for all fulnesse dwelleth in him, and of his fulnesse we receive grace and grace.* Rom. 4. 10. Joh. 1. 16.

And by faith only Christ dwelleth in our hearts. Eph. 3. 17.

By faith we are reconciled to God in Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousnesse for the remission of sins that are past, through the forbearance of God; by faith we are justified. Therefore we conclude that a man is justified by faith without the deeds of the law. By faith we are sanctified. For God doth purifie our hearts by faith. Rom. 3. 25. Vers. 28. Acts 15. 9.

By faith we are saved, for by grace ye are saved through faith, and that not of your selves, it is the gift of God. Eph. 2. 8.

Faith bringeth peace of conscience in the assurance of all this. *For being justified by faith, we have Peace With God through our Lord Jesus Christ.* Rom. 5. 1.

By faith we have accesse to God into the grace wherein we stand, and rejoyce in hope of the glory of God. Vers. 2.

By faith we glory in tribulations, knowing that tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us. Vers. 3.

And thus the Church of the Jews is comforted against the oppressions of the Chaldæans by faith.

Lastly faith is commended to us for a shield, by which we defend our selves against the fiery darts of Satan. Eph. 6. 16.

Therefore to make the necessary doctrine of faith profitable for us, let us consider,

1. How faith may be gotten.
2. How it may be proved.
3. How it may be preserved.
4. How it may be used.

1. How faith may be gotten.

Herein we must needs observe two things, { 1. The Author. 2. The Means.

1. The Author.

We must go to him from whom every good and perfect gift doth proceed, to seek faith.

Here I must admonish you that faith is given without seeking at first; for it is a free gift, and it is the glory of God; *I am found of them that sought me not.*

Do not think that the gift of faith is acquired; that is freely given; but the encrease of our faith is acquired by means. I prove it thus.

The spirit of God is given in the wombe, it is given to infants; therefore faith is also given; for the spirit is never unfruitful, and faith is one of the fruits of the spirit.

And the Apostles said unto the Lord, encrease our faith. The grace of God which moveth in the generation of them that fear the Lord, is the seed of all vertues, and first of faith the mother vertue which issueth all the rest; that is given early. And the gift of faith doth so lie hid in the Elect of God, that themselves know not of it, till God be pleased not to put his sonne into them, but to reveal his Sonne in them.

This magnifieth the free grace of God, and teacheth us to say, *It is so father because thy good pleasure is such.*

And this excludeth all boasting on our part, seeing we have it of meer and free gift. And it ascribeth the glory of all to God.

2. The means to get faith.

These as I have said do not lay the foundation of faith in us, that is the free gift of God: but these means do advance the building, they do help to encrease our faith.

I will referre you to one place to declare to you the acquisition of more faith.

Act. 16. 14. *And a certain woman named* Lydia, *a Seller of Purple of the city of* Thyatyra, *which worshipped God, heard us, whose heart God opened that she attended unto the things that were spoken of* Paul.

Vers. 15. *And when she was baptized and her houshold she besought us, saying, if ye have judged me faithful to the Lord, &c.*

Observe the whole passage.

1. Here

1. Here was a woman living in an honeſt and lawful vocation. *She was a ſeller of Purple.*
2. Here were ſome beginnings of faith in her; *For ſhe worſhipped God.*
3. The outward means to increaſe her faith. *She heard us.*
4. The inward means: *The Lord opened her heart,* after which followeth.
   1. More attention to *Paul.*
   2. Baptiſm.
   3. A Deſire to be eſteemed faithful.
   4. Hoſpitality: ſhe welcomed her teachers.

So that for the encreaſing of faith ſhe heard the word; and the more ſhe believed, the more attentively ſhe heard, and for confirming of faith ſhe was baptized. *Faith cometh by hearing; for how ſhall they believe on him of whom they have not heard?* Here let me admoniſh you;

1. But when I ſay by the word with the Apoſtle, I do underſtand, and would be underſtood to ſpeak of the Word, not as it is the voice of a mortal man, nor as it is a dead letter, but as the ſpirit doth ſpeak to us in the Word.

For this the Apoſtle biddeth us, *Be ſwift to hear* it concerns us much: but that you may ſee that faith is not begotten in us by hearing; hearing doth us no good without faith, and we muſt have a grain of faith to ſeaſon our hearing, or elſe our hearing will adde nothing to our faith.

The word preached did not profit them, not being mixed with faith in them that heard it. Hebr. 4. 2.

So do we ſee ſome at firſt poure water into a Pumpe, to ſet it a work, that it may yield water plenteouſly; for faith poured into our hearing doth make our hearing bring forth more faith.

And ſo in Prayer. *Fulgentius* ſaith of faith,

Incipit infundi ut incipiat poſci.

A man cannot have faith without asking, neither can he aske it without faith.

2. When I name the word for a means to beget an increaſe of faith, I mean the written word, to exclude all unwritten traditions and all written legends which the tel-tale Church of *Rome*, hath coyned to gull the ſwallowing credulity of the miſled.

led ignorants; that is, the books of Canonical Scriptures of the Old and New Teſtament, of which the Apoſtle ſaith, *They are able to make a man wiſe to ſalvation, and perfect, throughly perfect to every good work.*

3. When I name the word a means of faith, I muſt mean the Word underſtood by us; for the Eunuch learns nothing of *Iſaiah* the Prophet by reading him without underſtanding.

And I wonder that ever the Church of *Rome* could ſo befool and infatuate the judgements of men, to believe that either hearing a forme of ſervice, or praying in a ſtrange tongue, could carry any validity in them, except they did conceive, or do believe that ſuch hearing and praying have power of incantation.

Therefore there is required

A tranſlation of the word into our natural language, or ſome other that we underſtand, if we underſtand not the original.

And herein I muſt ſtirre you up to a thankful conſideration of their profitable labours, who have taken pains to tranſlate the Bible to Engliſh for the common benefit of you all, that you may read the Scriptures, and exerciſe your ſelves in the ſtudy of them, and examine the doctrines that you hear by them.

Bleſſed be the Lord God of our fathers, who put ſuch a thing as this into the heart of our Kings Majeſty, to ſet this work afoot and to ſee it finiſhed.

Herein alſo I muſt commend unto you the eaſineſſe and perſpicuity of Scripture; for if God had not left the way of ſalvation open, but had ſhut it up in ſuch clouds of obſcurity, that we muſt needs have a guide to light us the way to the lanthorn, why would *David* have called the Word it ſelfe *A Lanthorne to our feet?*

Therefore let no man be diſcouraged from his own private ſtudying of Scriptures, for feare of their hardneſſe. It is no better then idleneſſe and ſhuffling to ſay the Scriptures are too deep for me, I will not meddle with them.

Chriſt commandeth, *Search the Scriptures*: is he not Antichriſt that ſaith, do not, thou ſhalt not ſearch?

I ſay and believe that the Word only read over by us or to us, without the help of any Comment, or Sermon, or Expoſition of it

it is a Lanthorne, and giveth light to the ſimple.

Much more the Word with good Commentaries and written Expoſitions.

Much more the Word preached by learned and judicious Preachers, which know how to divide the ſame aright; thoſe be called fellow-labourers with God, Angels of God, the ſalt of the earth, the light of the world, and even Saviours of men, and becauſe of their labour in the Word, and overſight of the People, honour, double honour is allowed to them by the Apoſtle Saint *Paul*.

This point is of great uſe.

1. To us that are Miniſters of the Word; for it layeth a neceſſity upon us, and wo be to us if we preach not the Goſpel.

I am ſure the Apoſtle putteth it home to *Timothy*;

I charge thee before God and the Lord Jeſus Chriſt, who ſhall judge the quick and dead at his appearing and his kingdome: 2 Tim. 4. 1.

Preach the Word, be inſtant in ſeaſon and out of ſeaſon, reprove, rebuke, exhort, with all long-ſuffering and doctrines.

God hath given and committed to us the Miniſtry of the Word of faith, by which we muſt live; and if we be not found faithful in the diſpenſation thereof, our ſouls ſhall anſwer for the ſins of the People, which are committed by our negligence, and for want of our giving warning.

2. To you it is a provocation of you to be ſwift to hear, to take heed how you heare, to heare with meekneſſe, to hear willingly, to hear attentively, to meditate in the Word that you hear, to ſearch the Scriptures, to believe the word ſpoken, to be obedient to the forme of doctrine delivered, not to deſpiſe him that ſpeaketh in our miniſtry; it is ſaid of *Lydia that ſhe heard us*.

This was the outward means of her faith. This had never done good alone; for he that planteth is nothing, and he that watereth is nothing, but God that giveth the increaſe.

He is nothing, ſaith the Apoſtle, *that planteth*, that is, the Miniſter of the Word is nothing.

There were two things much amiſſe amongſt the Corinthians at that time.

1. One was, they did too much depend upon their Miniſters, and

and aſcribe too much to them, wherein he that ſent them ha
wrong.

2. They were partial in their eſtimation of their Miniſter
ſome affecting and preferring one, ſome another, that it came t
a ſchiſme.

To remove which double diſeaſe in the Church, the Apoſt
telleth them, that the Miniſter is not any thing: his meaning
not to diſgrace the Ordinance of God, to defile his own neſt, t
diſhonour his own high-calling, but to bring them to true jud
ment of it, and to let them underſtand that the Miniſtry of me
is outward, that God hath no need of it, he can convert and eſt
bliſh ſouls without it.

And further, whatſoever the Miniſter doth, it is by the ſugg
ſtion and help and efficacy of the Holy Ghoſt.

The purpoſe of the Apoſtle is to withdraw us from depe
dance on outward means, he doth not ſeek to diſcourage t
uſe or to diſparage the honour of them, or to queſtion their n
ceſſity: but to ſhew that as planting and watering of a tree
to the bearing of fruit, ſo is our preaching to your good life:
cept God do give the encreaſe, the means in it ſelfe is not
thing.

Therefore let us ſearch deeper for the power of God in
increaſe of our faith, and we ſhall find it a ſpecial work of
2 Cor. 4. 31. Holy Ghoſt: and ſo Saint *Paul* ſpeaking of the ſpirit of faith, d
give us to underſtand, that faith is wrought in us by that Spirit
God which bloweth where he liſteth.

So it is ſaid of *Lydia, that the Lord opened her heart.*

The manner of the operation of this Spirit in the work of fai
is thus.

1. It worketh upon the ſupreme part of the ſoul, that is, the u
derſtanding.

2. Vpon the inferior part, that is, the Will and affections.

1. Upon the underſtanding, and there it openeth to us thre
things.

1. The Excellency of our Creation.
2. The miſery of our fall.
3. The remedy thereof.

1. The Excellency of our Creation.

For man was made in the image of the Trinity, that is in holineſſe and righteouſneſſe, he had Free-will to have continued that happy eſtate, and he had the tree of life whereof he might have eaten and have lived for ever in the ſtate of his creation.

It is neceſſary that we be inſtructed in the ſtory of mans creation that we may underſtand the power, wiſdome, and goodneſs of God ſhewed in man, who out of ſo baſe a matter, compoſed ſo excellent a frame as this of mans body, and inſpired it with a reaſonable ſoule, endowing it with heavenly light, and giving to man the lordſhip of the works of his hands, leaving it in his own free-will to perpetuate the tenure of his happineſſe.

This is called mans ſtate of innocency, wherein

1. His knowledge } was full and perfect.
2. His holineſſe }

3. His knowledge was full { 1. Of God. 2. Of himſelf. 2. Of the creatures.

1. *Of God*; knowing him ſo farre forth as a fraile creature was capable of the knowledge of an infinite nature; and therein man was no whit inferiour to the Angels of God; for God created men and Angels in his own image; and this knowledge is the image of God; ſo ſaith the Apoſtle, Coloſſ. 3. 10.

Created in knowledge after the image of him which created him.

2 *Of himſelf*; for he was then ſenſible of all that God had done for him, and I cannot doubt but that light which God ſet up in this excellent creature, did ſhew him the τὸ γνῶθι of himſelf, ſo that he knew the ſecret of his own compoſition, the admirable faculties of the intellectual & animal part the Symmetrie, the Anatomy, the uſe of every part of the body, the end & uſe of his creation.

3. *Of the creatures*; for as all the creatures were brought before him to declare to him his dominion over them, ſo for more expreſſure of his lordſhip, he gave to every creature a name; ſurely the light of his underſtanding penetrating ſo deep as to the ſecret nature of all things ſublunary, as alſo well read in the great volume of the celeſtial bodies, and furniſhed with all ſcience whereby either the content of the minde, the honour of his high place, being lord of all, or the uſe of his life, or the glory of his Maker, might be maintained or procured.

Such was man in the ſtate of innocency in reſpect of his knowledge; and though his fall eclipſed that light very much, and much of that particular knowledge which *Adam* had, periſhed in him; yet ſure that which remained after the fall, which was the ſtock wherewith he ſet up in the world, did give the firſt rules, and lay down the grounds of all arts and ſciences, which being perfected by obſervation, ſtudy and experience in the long life of the fathers, deſcended upon ſucceeding times, like rivers which gather in ſome brooks to mend their ſtreame as they haſten to the ſea, and ſo improve their ſtrength in current, and dilate their banks.

Much of this maketh much againſt man; for in this exellence of his knowledge extending it ſelf ſo to the creature, no doubt but he knew the Angels alſo, and knew of their fall. I cannot ſuppoſe that ſo excellent a creature as man bearing the image of God that made him, and of the Angels that ſtood and kept their firſt eſtate, could be ignorant, or that God would conceale from him ſuch an example of weakneſſe in ſo excellent a creature, of juſtice in him.

I cannot ſuppoſe but that he knew into what condition the fall of Angels had dejected them, and how farre their ſinne had corrupted them; he could not but know them, hating of, and hurtful to God, and therefore no friend to man.

He might have ſuſpected the forbidden fruit to have had ſome poyſonous quality, when God ſaid, *quâ die comederis morte moreris*; but he knew by that full knowledge that he had of the creatures, that it was good and wholſome for meat.

But the more we honour God in the perfection of his creation, the more we diſhonour man in the precipitation of his fall; ſurely he ſtumbled not, he fell not for want of light, he fell in the day, as it will after follow.

But much of this knowledge ſurvived his innocency, and no doubt but the Angels that fell had and have much more knowledge then men now have.

2. His holineſſe was alſo compleat; for that Maker is not author *imperfecti operis*, of an imperfect work; he did nothing but it was *bonum valde*, very good; ſurely I doubt not to affirme that there was as full and as great perfection of holineſſe and

and righteousnesse in *Adam* in the state of his innocencie as was in Jesus Christ, for God was well pleased in them both.

The difference was this, *Adam* was a meer creature, and his height of honour was the image of his Maker; but Christ was man not united by way of similitude with the image of God, but by way of personal union with the nature of the Godhead, so that *Adams* holinesse was changable, but Christs holinesse was not.

This holinesse and righteousnesse consisted in a sincere purity of the creature within himself, and in a totall conformity to the will of God.

The exaltation of Gods favour to him went no higher; so high it did go; *Adam* might have kept him so to this day and for ever if he would.

The reason of this mutabilitie in the state of man, was, because he was made of earth, which was made of nothing, and therefore could not participate of the immutability of God as it did of his goodnesse and holinesse.

Considering man thus in his state of innocency, we shall finde that all *Adams* posterity was then in him, and in his person was the whole nature of mankinde; so that the whole nature either stood or fell in him, and was either in his standing to hold the innocency of creation, or in his fall to lose the same.

By this light we see the goodnesse, and love, and wisdome of God in the creation of man, and here is the ground laid of his justice also; for there is no necessity laid upon man that he must fall, and being thus set up, he cannot break but by his own ill husbandry of the talent of grace that is given to him; for what would he have more? God may say of this Vide, *what could I have done more to it then I did?* he may be eternally and unchangably happy if he will.

2. The misery of our fall, and therein

1. How we may know it.
2. What it is.

1. *How we may know it.*

It is properly the work of the Law to declare to man how miserable he is; so saith the Apostle, *I knew not sin but by the Law;* Rom. 7. 7. *for I had not known lust, except the Law had said, non concupiscees,* Thou shalt not covet.

Therefore to work faith in us, the spirit of God doth preach the Law to the conscience, and teacheth us to examine and try our wayes by the Law, not literally as they of old did, whom Christ reproveth, but according to the full scope of the Law, which aimeth not at the boughs and exuberant branches of sin, but is an axe laid to the root thereof, and telleth us how miserable we are, declaring

2. What this misery is { 1. In the infection. 2. In the wages.

1. In the infection.

Thus the Law declareth us guilty

1. In original sinne.
2. In sinnes of omission.
3. In sinnes of evil motion.
4. In sinnes of evil affection.
5. In sinnes of evil action.

1. *In original sin.*

The Law declareth *Adam* a transgressour, and therein a corrupter, not only of his own person, but of the whole nature of mankind, because having Free-will to have kept the good estate in which he was created, by prevarication of the Law, he fell from the chief good, and thereby infected, and polluted his posterity, so that ever since, no clean thing could derive it self from that which is unclean. This sin hath produced these effects in man.

1. The image of God is much blemished in him, for instead of that full knowledge which he had, he receiveth only some principles, which be called *the law of God written in the heart*, which do serve to make a man without excuse in the day of his judgment, because he cannot deny but that he knew a Godhead, and knew good and evill in some measure. *Video meliora proboque.*

For the invisible things of God, his eternal power and God-
Rom. 1. 19 head are seen by the creation of the world, being considered in his works.

And that law, *Do as thou wouldest be done to*, serveth us to distinguish between good and evill in many things.

So though there be a totall privation of our light, yet is there a dark cloud overshadowing us. *For*

For now the naturall man perceiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned. 1 Cor. 2.14

Not that we are sufficient of our selves to think any thing as of our selves. 2 Cor. 3.5

2. And from hence it cometh, that we mistake our way often, and that is not always the neatest and best way that is the fairest and broadest, and most trodden; *There is a way that seemeth good in the eyes of men; but the end thereof is death.* Pro. 14.12

For the wisdom of the flesh is enmity to God, for it is not subject to the law of God, neither indeed can be. Rom. 8.7

2. The image of God in the Will.

1. There followeth a natural inclination rather to evil then to good, and men naturally do bestow their wits rather to project evil then good; for the minde and conscience is defiled. Tit. 1.15. For there is naturally *a vanity in the understanding.* So it may Eph. 4.17 be said,

They are wise to do evill, but to do well they have no knowledge. Jer. 4.22.

2. In the Will, the image of God is blemished.

For we shall find in our selves a reluctation against God; all the service of God naturally doth bring a weariness upon us, and nothing doth terrify so much with fear of difficulty as good works.

This is called Originall sin; because it runneth in the same stream with our bloud, and we derive it from our faulty progenitours; which the Apostle calleth, *The sin that hangeth so fast on;* Heb. 12.1. Saint *Paul* calleth it *peccatum habitans in me,* sinne dwelling Rom. 7.17 in me,

Corpus peccati. Lex membrorum. Concupiscentia.

And the whole corruption of man deriveth it self from this head, so that we are born by nature children of wrath; for who can draw that which is clean from that which is unclean.

Therefore the Spirit of God working faith in us, doth set our eyes upon the quarry out of which we were digged, and poincteth us to this first corruption.

1. There is great use of this looking back, that we who think our selves brave creatures, to whom God hath put so many of our fellow witnesses into service, may know that *we are but*

men,

men; ſo it ſerveth to humble us under the mighty hand of God. It is *Auguſtines* ſaying, *Magna pars humilitatis tuæ, eſt notitia tui.*

2. I find it alſo urged by the Prophet *Iſay*,

Iſa. 51. 1. *Hearken to me ye that follow righteouſneſſe, ye that ſeek the Lord, look to the rock whence you were hewen, and to the pit whence ye are digged.*

This, to conſider the ſmall beginnings of the Church; for God called *Abraham* being one, and from him is the houſe of *Iſrael.*

3. I find it urged, to remember our unworthineſſe, and to eſtabliſh the Faith of Gods free grace.

Ezch. 16. 3 *Thus ſaith the Lord unto* Jeruſalem, *thy birth and thy nativity is of the land of* Canaan: *thy father was an* Amorite, *and thy mother was an* Hittite &c.

To chide the rebellion of *Iſrael*, to whom God had ſhewed mercy, being ſo unworthy;

Three good uſes of this point, if theſe vertues do follow.

1. Humility: 2. Thankfulneſſe: 3. Repentance.

This Doctrine of Originall ſin hath found ſome hæretical oppoſition, though the voice of Scripture and Reaſon doth ſpeak out loud and clear for it.

The Pelagians long agoe denied propagation of ſin, and aſcribed all to imitation.

The Romaniſts deny it to be *peccatum mortale*, a mortal ſinne.

But the Anabaptiſts of our times have revived both the Pelagian, and the Popiſh hæreſie.

For in their laſt book printed 1620. they do deny that Infants traduce ſin from their parents, and therefore are not borne in ſinne.

I only admoniſh you, if any ſuch corrupt ſuggeſtions ſhall obtrude themſelves to your judgments, that you wave them as contrary to the expreſſe word of holy Scripture, that you never forget the pit out of which you were digged.

2. Sinnes of omiſſion.

This is another corruption of nature; for our originall imperfection doth ſo incline us to evil, that we are ready to leave the duties

duties undone, which the law of God requireth to be done.

The Spirit of God working faith in us, doth shew us that whatsoever holy duty we omit, we transgresse the Law which in every precept doth bind the conscience to obedience, and leaveth them guilty before *God*, who do not those things which the Law commandeth.

Note it, that in the processe of the last judgment it is said, *non pavistis me, non amiciviſtis me, non visitastis*, ye fed me not, &c. And in the parabolical example of the rich man and *Lazarus*, it is declared that the rich man went to hell for not feeding *Lazarus*. *Consider this ye that forget God.*

How often have you neglected publike prayers when you have had no just occasion to detaine you? how often have you neglected to heare, to come to the Sacrament? when the Table of the Lord hath been prepared for you, you have turned your back and gone away.

To such the Master of the feast saith, *Non sunt digni, & non gustabunt cœnam meam*, they are not worthy, they shall not taste of my supper.

God doth offer occasions every moment to praise him, or to pray to him; it is part of mans misery that he is negligent, and taketh not the benefit of these occasions to serve God.

He was adjudged to utter darknesse who hid the talent of his master in the ground. Take that unprofitable servant and cast him into utter darknesse: yet was this but a sin of omission.

The Law saith; *Hoc fac & vives*, do this and live; and not only they that do *Contrarium hnic*, contrary to this; but they that do not *Hoc facere*, are prevaricatours of the Law.

To do good, and to distribute forget not; he doth not say, forbear to do evill, or omit not to do good, but forget not; it is a sin to forget our duty, more to omit it willingly, but most horrible to do the contrary.

3 Sins of evil motion.

These are against the tenth Commandement, *non concupiscet* thou shalt not covet; for there is a conception of sinne, a vegetation, and a putting forth. The Conception of sin is the first motion thereof, the first titillation of the sense, as *Gulasius*,

Quamvis non plane assentiamur desiderio, si tamen nos titillat, sufficit ad nos reos peragendos.

So

So *Chryſoſt. Aliud eſt concupiſcere, aliud velle.*

Saint *Bern.* doth diſtinguiſh our Cogitations thus.

1. *Sunt Cogitationes otioſæ*, idle thoughts, *& ad rem non pertinentes*: theſe he calleth *Lutum ſimplex*, that is, a thinne clay which cleaveth not, yet it coloureth.

2. *Sunt Cogitationes violentæ & fortius adhærentes*, violent and faſter cleaving thoughts. Theſe he calleth *Lutum viſcoſum*, a viſcous clay, ſtick-faſt;

3. *Sunt Cogitationes fœtidæ*, Filthy thoughts, *quæ ad luxuriam, invidiam avaritiam &c. pertinet*, which belong to luxury, &c. *Cœlum immundum*, foul mud.

The firſt of theſe *cogitationes & motus primi*, may be either in phantaſie only, ſo they defile not: or *in voluntate*, in the will; a little infecting that, ſo they break the law.

St. *Chryſoſt. Si concupiſcentiæ non conſentit voluntas, ſola concupiſcentia non condemnat*, if the Will conſenteth not, the Concupiſcence condemns not.

I dare not embrace his judgement Saint *Paul* found by the law, and he could find it by no law but this of the tenth Commandement that *Concupiſcentia eſt peccatum*, Concupiſcence is ſin.

This is part of the miſery of our fall from God, we cannot think a good thought of our ſelves.

4. Sins of evil-affection.

The ſpirit doth detect this further miſery, when the conſent of the will, and the bent of deſire doth affect evil; in which kind our Saviour the beſt interpreter of the Law, doth call anger murther, and unchaſt deſires adultery, and deſires of our neighbours goods theft;

Theſe are not only ſins in *proventu ex corde*, but *in corde*, as Chriſt ſaith, out of the heart cometh murther, adultery, theft.

5. Sins of evil action.

Theſe are evil prævarications, and actual tranſgreſſions of the law, ſuch as the erecting of another God againſt the true God, worſhipping of idols, Swearing and blaſphemy, Breach of the Sabbath in the firſt table of the law.

Diſobedience to authority, murther, adultery, theft, falſe witneſſe in the ſecond Table.

They that do theſe things have not God in their ways: *Hæc ſunt quæ polluunt hominem*, ſaith Jeſus Chriſt. It is

It is a principal work of the Spirit of God in man, to make him ſenſible of the pollution of ſin: it is a thing natural to fear puniſhment; and to decline it; but the perfect hatred of ſin is in reſpect of the pollution; ſo that if there were no further danger, yet becauſe it fouls my ſoule, and defiles my body, I abhorre it.

This is an high degree of holineſſe.

Saint *Paul* who had an inward aſſurance, and certain perſwaſion of the ſalvation of his ſoule, as he declareth, *repoſita eſt mihi corona.* And he knew whom he had truſted; yet how doth he complain!

To will is preſent with me, but I can do, &c. Of ſinners I am chiefe.

But I am carnall, ſold under ſinne, wretched man that I am!

Thoſe ſorrowful bewailings of himſelf, thoſe confeſſions and deplorings of his ſinne, do not proceed from fear of puniſhment: he knew that he was paſt the rod: they proceed from the horrour of the infection of ſinne: it grieved him that he was ſo foul and unclean in the ſight of him that hath ſo pure eyes.

2. This miſery appeareth further in the puniſhment of ſinne, which in the juſtice of God is *Ite maledicti.* The curſe of God, as it is written.

Curſed is he that confirmeth not all the words of this law to do them. Deut. 27. 26.

To live under the curſe of God, containeth all the croſſes and tribulations of this life, outward, in our bodies, our eſtates, our liberty, our friends: inward, in the ſurges of our own vexations, in the windes of temptation without us, and death it ſelfe.

It containeth alſo the ſecond death, *Pœnam damni*, depriving us of all comfort, and *pœnam ſenſus*, poſſeſſing us of all fulneſſe of woe.

Two things make weight in this woe.

1. That the Judge hath book't the full evidence againſt us; nothing can be either ſuppreſſed or excuſed by us, nothing can be defended.

2. That there is no power in us as of our ſelves to ſatisfie the Juſtice of God; ſo that we are at Saint *Pauls* paſſe, *Quis me*

liberabit? Who ſhall deliver me?

And herein the law doth us a favour; for it is our Schoolmaſter to bring us to Chriſt, which is the next point which the ſpirit revealeth.

3. The Remedy; wherein conſider,
1. How the law doth ſhew us the remedy.
2. How the Goſpel doth declare it.

1. The Law is our Schoolmaſter,

Gal. 3. 24. So ſaith the Apoſtle, Wherefore the law was our Schoolmaſter to Chriſt. In the ſchoole of God there are three formes. 1. *Incipientes*, beginners, in the loweſt forme, for the moſt part taught by their fellows; ſuch were they before the law, taught by their fellow creatures, reading and learning both the glory of God in the ſpeculation of the works of God, and finding the uſe of their life in the conſtant obedience of the creatures to the Ordinance of God.

2. *Proficientes*, Profcients, taught by the Uſher of the ſchool, that is *Moſes* and the Prophets.

3. *Perfecti*, Perfect, taught by the chief Schoolmaſter, that is Chriſt.

The Law is our Uſher, and makes us come fit to come into the uppermoſt forme; and that two ways.

1. By repreſenting Chriſt in figures and types, in ſacrifices and ceremonies. This is the Ceremonial.

2. By ſhewing us our miſery, that in our ſelves there is nothing but matter and merit of condemnation: ſo the law is a ſharp ſchoolmaſter, and doth ſeverely correct us. And no man cometh to Chriſt that hath not lived under the rod of the law, and been truly humbled in his ſoule with the conſideration of his ſins, in ſuch meaſure that he deſpaireth of his ſalvation in himſelf, and findeth himſelf in his own ways hateful to God; as *Job*, *Therefore I abhorre my ſelf.* This done;

2. The Goſpel revealeth to us the full remedy of our miſery in Chriſt, ſaying,

Gal. 4. 4. 5. *Unto you is borne a Saviour, which is Chriſt the Lord. God ſent his Sonne made of a woman, and made ſubject to the law, that he might redeem them that were under the law, that we might receive the adoption of ſons.*

Againſt

Against our ignorance, Christ is made our Wisedom.
Against our guiltinesse, he is made our righteousnesse.
Against the infection of sinne, our Sanctification.
Against the punishment of sin, our redemption.
The remedy thus sufficient, Christ, God and man, is a person able to satisfie the law.
And being without sinne, able to recover us the favour of God.
And being victor of all our enemies, able to open Paradise to us.
Thus farre in the work of faith the spirit of God worketh upon our understanding; and there can be no faith in us except we be rightly informed in these three things;
Our excellent Creation, our miserable Fall, and the comfortable remedy.
2. To settle us in the faith, the spirit of God must also work upon our will: that is, Vid. divis. sup.
1. In respect of the glorious Creation of man, to move us to three duties;
{1. Of thanksgiving to God for it;
2. Of sorrow for our fall from it.
3. Of holy desire again to recover it.
2. In respect of our misery, it moveth us,
{1. To know it by searching and trying our ways.
2. To deplore it with godly sorow; the effects of which sorrow are named by the Apostle.
{1. Carefulnesse, 2. Clearing our selves. 2 Cor. 7. 11.
3. Indignation, 4. Fear, 5. Desire.
6. Zeal, 7. Revenge.
3. In respect of the Remedy, it moveth us,
{1. To know it.
2. Hunger and thirst after it.
3. To endeavour both all our time, and with all our strength to attain it.
4. To use all the means to procure it.
And howsoever we find our selves most miserable in our selves; yet must we not so farre undervalue as to think our selves unworthy of eternal life.

Act. 7. 51 The Jews are charged that they resisted the Holy Ghost, and would not admit the gracious suggestions thereof, they would not hear the voice behind them whispering in their eare a return from their evil ways.

Act. 13. 46 Paul and Barnabas tels them, *It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of life everlasting, Lo we turne to the Gentiles.*

Quest. But are we not all unworthy of eternal life?

Answ. True; but it is one thing by our evil deeds to give sentence against our selves that we are unworthy;

Another thing it is, out of the conscience of sinne to confesse our selves unworthy.

Yet in this Confession and Contrition there is hope, that though in our selves we be both unworthy and uncapable of heavenly life, yet having an eye to the remedy of our misery, we despair not in him, because we hold upon sure and precious promises; which are precious.

1. In regard of the promiser, whose power and love doth make him able and willing to perform all good to us.

2. In regard of the motive that moved God to promise, expresst by the Apostle to be his own goodnesse, the good pleasure of his will so free.

3. In regard of the fulnesse of his favour, *For God who is rich* Eph. 2. 4. *in mercy*, hath promised. *Abundant in goodnesse.* Ex. 34. 6.

4. In regard of the extent, *gaudium quod erit omni populo*, joy Luke 2. 10. unto all People; for this brazen serpent is lifted up, that whosoever looketh thereon may have help.

What then should keep thee from this remedy?

1. Consider that there is no man in better case then thou by nature: for all have sinned and are deprived of the glory of God.

2. Consider that this remedy is without thy self; if it were of thy self, thou hadst cause to distaste it; but it is the free offer of Gods grace to thee.

3. Consider that the giver of the Remedy, is the giver of faith also, by which the remedy is apprehended and applyed; and if thou do not feel this faith in thy self, do not judge thy self void

of it; for there may be and is faith often, where is no feeling thereof.

4. Tarry the Lords leasure, as before, wait; for the vision will not lye. How long lay the poore man at the Poole of *Bethesda*? and though still hindered, yet was he not without hope.

We must not part the truth of God and his justice and mercy: for the truth of God bindeth both the threatnings of his judgement, and the truth of his mercy.

Thus is the faith of the Elect given and nourished in us.

2. How our faith may be proved.

Because there may be a shew and seeming of faith, where the true substance thereof is wanting, the best way to try our faith, is by the true touchstone: for as gold is tried by the touch, so faith which is much more precious then gold that perisheth, hath a proper touchstone to try it; 1 Pet. 1. 7.

1. That is the conscience of man within; for that doth declare to himself his faith.

2. That is good conversation and godly life; for that doth declare our faith to men.

1. A good Conscience.

For being justified by faith we have peace toward God. This peace a wicked man cannot have; *Non est pax impio*, saith God, No peace to the wicked. Rom. 5.

Against this is a double objection.

1. Many wicked men have quiet hearts and aile nothing, they are not humbled like other men, they are not poured from vessel to vessel: therefore their sent remaineth in them. *Object.*

The effect of true peace is joy in the Holy Ghost. The wicked mans joy is not such; it is but a flash; it is neither sound, for when any tryal cometh it faileth; neither is it lasting, for it perisheth in time; neither is it growing and increasing, neither is it excusing. *Sol.*

2. Many of the best of Gods servants have their minds troubled, and suffer great distresses in their conscience for sinne; yea such a winter there is upon their souls, that they feel not any life of grace at all in them. *Object. 2.*

True; but observe from whence this ariseth, even from the warre of the spirit against the flesh, the world, and the devil, in which con- *Sol.*

conflict often times the spirit is daunted and dismayed for a season; but there is ever joy in tribulations, and joy arising and growing out of sorrowes; whereas the hearts of them that have not Faith, dye in them.

And this fire is from heaven, the covering of it with oppressions doth make it burn to much the hotter; and the stirring of it up with temptations, doth make it shine the clearer; so that peace of conscience is a sure signe of a good Faith.

2. Another touch-stone for this gold, this Faith is an evidence of godly conversation, to approve our selves to God and man, both by doing all the duties of a godly life, and avoyding the contrary.

This is the only work of Faith in us.

1. The pit whence we draw this water of life, is deep; the bucket by which we fetch it up, is Faith; for whatsoever desire or strength we have, or endeavour to live godly, it is an extraction drawn by our Faith from Jesus Christ.

I live by Faith in the same God.

2. Faith only doth assure to us the loving kindnesse of God; *God so loved the world, that he gave his only begotten son, &c.*

Ecce quantam charitatem, what eye shall behold this, but the eye of Faith?

3. Faith worketh love, that is, it breedeth a correspondence between Christ and us; for the beleeving soul assured of Christs love to it, doth cast about within it self, *quid rependam?* and finding nothing to recompence that love, it seeketh how God may be pleased, and walketh in that way so neer as he can.

So it is said of the faithful, that they walk with God, and they answer every temptation to evill, as *Joseph* did; *How shall I do this and sin against God?*

Or if by infirmity they fall, they cry God mercy, and they groan and grieve within themselves that they cannot performe better service to God.

1 Joh. 4. 19 *Thus we love God, because he loved us first.*

Luk. 7 47. And Christ said, *Many sins are forgiven her, quia dilexit multum.* This is a fruit of the Holy Ghost shed abroad in our hearts by faith.

Observe it, when faith doth lie concealed in us, that our selves cannot

cannot discern it, yet may we discern in our selves our love of God and of such as love God; and this proves Gods love to us; for we could not love him, except he loved us first.

4. Faith maketh us sincere; for it is the notation of our faith, it is called faith unfained, and Christ saith, *Blessed be the pure in heart; faith purifieth the heart*, as the Apostle saith.

5. These are not the generation of them that are pure in their own eyes, of which *Solomon* spake, but the other of which *David* his father spake, *Hæc est generatio quærentium faciem tuam.*

Seeing there cannot be *perfectio operis*, the perfection of works, God is pleased if there be *puritas cordis*, purity of heart, which the Apostle calleth *Simplicitie*, and godly pureneſſe. 2 Cor. 1. 12.

And that is known by these signes.

1. If a man be humbled in true contrition for sins which he knoweth himself guilty of, and hath no peace in his heart till he hath comfort in his conscience that God hath forgiven them.

2. If he consider his own weakneſſe so farre as to acknowledge that he committeth many sins that he knoweth not, and prayeth earnestly, and often with *David*, *à secretis meis munda me*, cleanse me from my secret sins.

3. If he finde in his heart a present strife of his spirit against the flesh, wrastling with his own corruptions, and not suffering sin to reign in his mortal body, *leading him captive to the Law of sinne.*

4. If he finde him watchful to prayer and fasting, and watching, and all exercises of mortification, striving to bring his body in subjection to the law of God.

5. If he be willing to hide the word of God in his heart, to arme him against Satans temptations, as Christ did with *scriptum est*, it is written.

6. If he finde a desire of perseverance therein to the end, which is discerned by his spiritual growth from grace to grace, bringing forth more fruit even in age, as Christ testifieth of the Church of *Thyatira*, more at the last then at the first, *For he that believeth in me, out of his belly shall flow rivers of the water of life.* Rev. 2 19. John 7. 38.

These be sure proofs of sincere faith, which though it be weak, yet it will gather strength; and being able to fight, will in the end be made able to overcome all our enemies.

3. How

3. How faith may be preserved.

This seemeth a needlesse question, because we have cleare evidence of Scripture, that sincere faith cannot be lost.

True; it cannot finally be lost, it is assured to God; but we must preserve it, so as that in temptations and afflictions we may not be cast down with fear that it is lost.

Neither that we do bear our selves too bold upon it so farre as to presume.

Therefore we are bound to the use of all those means ordained by God to preserve faith.

If it be an hypocritical or a temporary Faith, it may be lost; if it be a true Faith, this is one certain sign of it.

The same means that breede Faith in us, the same means do nourish it: therefore

Rom. 11. 20. *If thou standest by Faith, be not high minded, but fear.*

It is a Tenet of the Church of *Rome*, and it is now revived of late by the Anabaptists in a book of the last yeer, that a man may finally fall away from saving grace;

And many false shewes are made out of Scriptures not rightly understood, to maintain this heresie.

I say no more, but as the Apostle doth,

Let him that thinketh he standeth, take heed lest he fall.

1 Cor. 10. 12. He that is once assured of his standing, cannot fall, *because the same Spirit which witnesseth to our spirits that we are the sonnes of God, doth also teach us all things, and bring all things to our remembrance*, which Christ hath taught us.

The means are

The Word, the Sacraments, Prayer.

1. The *Word*; for as we are born anew by the immortal seed of the Word, *so we must as new-born babes desire the sincere milk of the Word, that we may grow thereby.*

2. The *Sacraments* of Baptisme and the Lords Supper; for these also serve to strengthen Faith.

1. By visible representations to the sense of the inward graces of Gods spirit, that walking here by Faith and not by sight, we may have something to fasten our eye upon, which may be to us as the brazen serpent lifted up.

2. By the vertue of consignation, because these Sacraments are

the

the Seals of Gods Covenant of grace, obliging God the giver to continue his love to us, and reciprocally binding us to return duty and love and obedience to him.

3. By the efficacy of mediation, becauſe they be the means in the Ordinance of God, whereby he doth convey his ſpiritual graces to us, ſo that Baptiſm is called the cover of regeneration, and by Baptiſm Chriſt is put on.

The Supper of Chriſt preſenteth Chriſt to us our ſpiritual food, and therein we do eat and drink his body and blood.

This admoniſheth us to be ſwift to hear, and to neglect no opportunity for the ſame.

To renew our Baptiſm by often repentance, to frequent the Table of the Lord, as the feaſt of our ſouls.

This advanceth our miniſtry of theſe by which this Serpent is lifted up on high, and ſet on a pole for all that deſire health to look upon it.

They that are careleſſe and negligent in theſe things, will ſoon make ſhipwrack of that temporary faith that they ſeem to have; for they that live in the neglect of theſe things, do forſake their own mercy, and declare plainly that their Faith is not ſound and ſincere, but their whole righteouſneſſe is like the morning dew, ſoon dried up.

3. *Prayer*, 1. for that ſhewes of whom we hold, not of our ſelves, but of God.

2. That bringeth us into Gods acquaintance and familiar converſation whereby we do more perceive Gods love to us and declare our love to God.

4. How Faith muſt be uſed.

The handling of this point draweth in the third word of my text, which is *life*.

The juſt ſhall live by Faith.

The right uſe of Faith is to live by it, as I have ſhewed in the expoſition of the words.

1. There is uſe of it in the natural life.
2. In the ſpiritual life.
3. For the eternal life.

1. In the natural life; for

{1. In prosperity. 2. In adversity.} there is use of it.

1. In prosperity.

1. Faith is a shield to bear off all the flattering temptations of the flesh, the world, the Devil; so it is said of *Moses*, *By Faith Moses when he was come to yeers, refused to be called the sonne of* Pharaohs *daughter*. Heb. 11. 24.

And by Faith *Joseph* when he was tempted by his unchaste mistris, whose offer tendered him all sensual delight, refused her, and would not sin against God.

2. Faith is the contentment of the righteous in those things that they possesse; they beleeve them to be the gifts of God, and they are satisfied with his allowance; so by Faith *Daniel* was content with his pulse, and refused the Kings meat; they that do beleeve that God knows better then they what is good and sufficient for them, are content with what they have.

3. Faith is the acknowledgment of all our good from God, for thanksgiving is a work of Faith, and giveth God his due.

Psal. 16. 5. 4. Faith dependeth upon God for the time to come, as *David* saith, *thou maintaineſt my lot.*

Psal. 16. 8. *I have set the Lord alwayes before me, he is at my right hand, I shall not be moved.*

Upon which ground the faithful do build things hoped for, and commit their wayes to the Lord.

They cast all their care upon God, *for he careth for them.* And surely it is for want of Faith that the *filii saeculi hujus* the men of this world do rise so early, and go so late to bed, and eate the bread of carefulnesse, robbing God of his service, and breaking the Sabbath, and often doing wrong to their brother to build up themselves, it is a signe that they dare not trust God.

A strange inference.

1. For we beought nothing with us into the world.

2. We cannot deny but that whatsoever we have or possesse in the world, it is the gift of God; for *aperiente manum de implet omnia*; we have no interest in any thing, being born in sin, the right is in him, the gift from him.

3. We must confesse that very little will serve our necessities whilest we do live in the world.

4. We

4. We ſhall carry nothing away with us, and why ſhould we diſcruciate our ſelves with cares for others, ſeeing that is the care of God? our children alſo are his inheritance.

I know and beleeve that our children are under the Covenant and Promiſe of grace, *Ero Deus tuus & ſeminis tui.* Let us ſtudy to breed them to the love and ſervice of God, let us not waſte unthriftly, what we may ſpare from our own neceſſities, and for the charge of their education; Let us uſe all honeſt and lawfull means to provide for them.

Thus are we diſcharged of our duty, *permitte Deo Cætera,* leave the reſt to God; Faith now doth all that remains to be done.

By Faith Iſaak *bleſſed* Jacob, *and* Eſau *concerning things to come.* Heb. 11. 20, 21.

By Faith Jacob *when hee was dying bleſſed both the ſonnes of* Joſeph.

2. In adverſity.

Thus it ſerveth to furniſh us with { 1. Patience. 2. Hope.

1. With Patience, to bear the preſent diſtreſſe without murmuring at God.

David is a notable and a full example of this Faith. I ſhall ſhew you him in diſtreſſe.

For when the *Amalekites* had burnt *Ziklag*, and had carried away captives all the people therein, and amongſt them *Davids* two wives, *Abinoam*, and *Abigael*, 1 Sam. 30.

David was greatly diſtreſt, ſo were all the people.

They lift up their voice and wept, untill they had no more power to weep.

David beſide this ſorrow of his loſſe; and compaſſion of the loſſe of his people, *&c.* Feared.

For *the people ſpeak of ſtoning him, becauſe the ſouls of all the people were greived, every man for his ſons and his daughters.*

No remedy againſt all this ſorrow but Faith. 1 Sam. 30. 6.

But David encouraged himſelf in the Lord his God. 2 Chor. 20.

The like example of *Jehoſhaphat*;

When ſome came and told the King of an army coming againſt him to invade him; inſtead of muſtering his men, ſurvey-

ing his armour, ſending out for exciliaries to reſiſt this armie.

Or inſtead of ſending a meſſenger to treat of peace to divert the enemy, and to prevent war.

Verſ. 3. *Jehoſhaphat* lets the enemy come on;

Jehoſhaphat feared, and ſet himſelf to ſeek the Lord, and proclaimed a faſt throughout all *Juda*, he goes to Church and prayes;

Verſ. 12. *O our God wilt thou not judge them? for we have no might againſt this great company that cometh againſt us; neither know we what to do: but our eyes are upon thee.*

In the very diſtreſſe to which this remedy is applied, God had threatned the Jews with an invaſion by the *Chaldeans*; he hath declared the enemy inſolent, and violent, what ſhall the Jews do in the miſery? Obſerve,

God takes no care of the wicked, let him ſin, let the *Chaldeans* do his worſt to him, but *The juſt man ſhall live by his Faith.*

For he ſhall poſſeſſe his ſoul in patience.

Beloved, we hear of diſtreſſes abroad; if we do but croſſe the water, the ſword is drawen againſt the profeſſours of the Goſpel of Jeſus Chriſt, and they that have armes put them on to ſave their lives, and ſtand upon their guard.

The bloody Ieſuits cry to the *French* King of our Religion, Raſe it, Raſe it.

We know not how God may viſit us hereafter, when the light of *Iſrael* ſhall be quenched; although there go over neither men nor mony to relieve the diſtreſſes of our own mothers children, *filios eccleſiæ*, children of the Church; ſuch conſultations are far above us; yet let us pray for them to God, that God would give them *Faith to depend upon him: and the juſt amongſt them ſhall live by that Faith.*

There is an example nearer kinne to this land, the daughter of great Britaine and her root and branches; for whom many a loyall heart in this Kingdom aketh, in whoſe quarrel the honourable houſe of Parliament have in the name of the Commons offered to unlock all the treaſures, to put on armes, and to adventure the lives of all faithful Patriots in the juſt cauſe of reſtoring them to their rightful inheritance, and all ſuch honours as

their

their just claime shall challenge. In their distresse I know no other comfort but my Text, *The just shall live by Faith.*

In a word, where these three great and crying sins do raigne, which in this Prophecy are threatned;

That is corruption of conversation, when there is no honesty nor truth left amongst men, but that every man studyeth the building of his own house, he cares not where he hath the brick and the morter.

Corruption of Religion, that schisme and heresie do carrie it from peace and truth.

Corruption of justice, that honours, places of service in the Common wealth, and justice it self are sold for mony; good men punished, evil men rewarded. Comfort: *Justus ex fide sua vivet*, the just shall live by his Faith.

2. Faith furnisheth us with Hope.

That also { 1. In Prosperity. 2. In Adversity.

We have hope through Faith that God will continue his loving kindnesse to us, and not take away from us the light of his countenance.

So *David*; *Surely goodnesse and mercy shall follow me all the dayes of my life, and I will dwell in the house of the Lord for ever.* Psal. 23. 6.

Observe in *David* hope two things.

1. The ground of it, Faith in Gods protection, for that is the part of the whole Psalme. *The Lord is my shepheard, he shall feed me, he restoreth my soul: In the valley of the shadow of death thou art with me; Thou preparest my table, thou anoyntest my head with oyle, my cup runneth over.*

2. The means by him used to continue the assurance thereof, even by dwelling in the house of God continually; that is by consecrating his whole life to Gods service and worship.

2. In adversities.

We have hope that either God will strengthen us to bear it, or give issue out of it.

This is grounded upon that promise of God to his Church. *I will*

will not leave thee nor forſake thee,

Rom. 8. 25 *And if we hope for that we ſee not, we do with patience waite for it.*

There is no ſuch comfort in the ſorrows and diſtreſſes of life, as reading the holy Scriptures for the ſupport of our hope. For, *They are written for our learning, that we through patience and*

Rom. 15. 4 *comfort of the Scriptures might have hope.* This hope keeps the heart from breaking; for building upon the truth of God it cannot be ſhaken.

2. *How Faith muſt be uſed in the Spirituall life,*

1. For this the Apoſtle doth call it the *ſheild of Faith*; and it ſerveth for defence againſt the fiery darts of Sathan, to keepoff the evil that is yet without us, either in temptation or provocation.

2. It ſerveth alſo to purify our hearts from that evil which we do bear about us in the infection thereof.

3. It ſerveth for a provocation to ſtirre us up, to reſiſt the

1. Pet. 5. 8 power of the enemy; For ſo Saint *Peter* ſaith, *Though Sathan go about like a roaring lyon, ſeeking whom he may devour,*

Verſ. 9. *Whom reſiſt ſtedfaſt in the faith.*

4. It ſerveth for victory. *This is the victory by which we overcome the world, even our Faith.*

5. Many that returne out of the field victorious, yet may bring home ſome dangerous wound that they have received in the battaile; and there is another good uſe of Faith, to cure and heal all the wounds. For our Faith maketh us whole

6. It ſerveth for the effectuating the means.
1. Hearing.
2. Sacraments.
3. Prayer.

3. For our eternall life.

1 Tim. 4. 8 *Faith is profitable unto all things which hath the Promiſe of the life preſent, and of that which is to come.*

The manner how it worketh this aſſurance, is,

1. It aſſureth us that there is a life eternal, for that is an article of Chriſtian Faith, the cloſe and ſweet concluſion of our Creed.

2. It aſſureth us, that we are they who ſhall by the free gift of

of God, be made heirs of this heavenly Kingdom: *reposita est mihi corona justitiæ.*

3. It applieth all the promises of God to those several graces in us. Thus, I mourne, therefore I shall be comforted: I am pure in heart being washed in the blood of Christ, Therefore I shall see God: I hunger after righteousnesse *ergo* satisfied: I love God; *ergo*, all things work together for my good: I beleive, *ergo*, I shall be saved.

4. It assureth our perseverance to the end in our love and obedience; yea Faith assureth our faith to us; For beleiving in the Author, is beleiving in the finisher of our Faith.

5. It stayeth us in expectation of the fruit of our Faith, that though the Vision do tarry, yet we think it not long to waite for the performance of it.

Having heard of the excellent use of Faith, you cannot but observe the reason why Sathan doth aime all his fiery darts at our Faith, because all our obedience, and righteousnesse, and holinesse, is quickened and strengthened by Faith, without which it is impossible to please God.

There is nothing in a Christian man that so much provoketh Sathan against him, as his Faith.

For Faith keepeth us from being devoured of this roaring Lyon.

Therefore two assaultswe must provide for:

1. Sathans labour to keep us from getting this sheild of Faith.
2. His sound care when we have gotten it, to rob and spoil us of it.

1. Assault.

Sathan knowing that our Faith makes us too strong for him, and quencheth all his fiery darts. doth therefore all he can to keep us from the means by which Faith is increased in us.

That is, from hearing the Word and receiving the Sacrament, from meditation, from prayer; and as often as you find your selves tempted to neglect these, know it to be Sathans malice against you to keep you from Faith.

The brest-plate of righteousnesse without a sheild of Faith, is not sufficient to keep off the fiery darts of Sathan from wounding us, but Faith quencheth them.

They

They therefore that live in the love and in the use of those means, may comfort themselves that Sathan shall not be able to hinder them from obtaining a comfortable vegetation and growing up in Faith.

2. Assault.

And whereas he laboureth to wrest our Faith from us, we shall find that both his cunning and strength will fail him, for saving Faith cannot be lost.

To establish our Faith, let us know that imperfect Faith may be a sound and true Faith; for we cannot attain to perfection in this life, but if we have a good conscience in all things, willing to live honestly, we may have boldnesse with God. For as Christ prayed for *Peter* that his Faith might not fail; so he prayeth for his whole Church, even for all that shall beleive in him through his Word, that the love wherewith the Father hath loved him, may be in them and he in them: Which love will keep us that we fall not off quite from him.

Heb. 13. 18

Joh 17. 26

We are not denyed the use of riches, honours or lawful pleasures; these be ornaments and comforts of life, but we cannot live by them, they perish in the using of them.

Our obedience and good works are the fruits of Faith, we live by Faith, Faith lives in obedience, for without works Faith is dead: Did we but know the unvaluable price of Faith, we would seek it more then all other things, and like the Merchant in the Parable, we would part with all we have to purchase Faith. I conclude with S^t. *Bern.*

Mat. 13 44

Dicamus fidem vitem, virtutes palmites, Botrum opus, devotionem vinum.

Our vineyarder hath bestowed much digging and planting, and composing, and fensing upon this Vine, let it put forth, and let the clusters call it fruitful, and let the Vine please both God and men.

Now that we have searched this gracious mine of comfort, and found the rich vein which maketh us able to live both here and hereafter.

Let me admonish you what is objected against the Doctrine delivered out of this place.

Ribera a learned Iesuite, when he cometh to this Text in his full

full commentary upon this Prophet, saith. *Incidimus in locum qui est lapis offensionis duabus domibus* Israelis, *hoc est orthodoxis, & hæreticis qui recesserunt à domo* David.

It greives the Church of *Rome* that we have so clear a Text in this Prophet, and that so much urged in the Epistles of the Apostles for our justification by Faith alone; and *Ribera* is much deceived if he mean us under the tittle of hæretiques; for this place is no offence to us. It is the most comfortable doctrine that we can embrace, nothing doth more set forth the excellency of Faith, nothing doth more assure to us our eternal life.

Fain would *Ribera* have shifted off the clear evidence of this place with this illusion, that the Prophets meaning is this,

The just man, that is, the man that desireth to be just, shall live the life of grace by the Faith whith he hath in Christ Jesus.

We understand that a man is justified only by Faith, and that without the Law as the Apostle doth also teach.

And it were a poor comfort to the Church in their distresse to tell them, that the just man should live by his Faith, except the Lord in that promise did assure them the comforts, not only of the naturall, but of the spirituall and eternal life.

Neither would the Apostle urge this Text, but with these contents. For exeamine the places where these words are urged, and it will appear.

The Apostle professeth. *I am not ashamed of the Gospel of Christ, &c.* Rom. 1.17

For therein is the righteousnesse of God revealed from faith to faith, as it is written, *Justus ex fide vivet*, the just shall live by his faith.

The Gospel is said to reveal the righteousnesse of God, he cannot mean the essential righteousnesse by which God is justice it self in his divine nature; but he doth understand that righteousnesse of which the Apostle speaketh, *who is made unto us wisdom, Righteousnesse, &c.* that is, *Christ our Righteousnesse*: and this is called the grace of God which bringeth salvation.

This is revealed now in the clear light of the Gospel in real performance, which was before exhibited in visions and dreams, and types and ceremonies whilst the veyle was up.

It is revealed from faith to faith.

As *Origen* and *Chrysostome* truly enough, but not enough fully, *Ex fide veteris testimonii in fidem novi*; as *Ambrose*, *Ex fide Dei promittentis in fidem hominis credentis*.

But most fully, *Ex fide incipiente, in fidem proficientem.* For as *Clemens* saith,

Apostolus unicam tantum fidem annunciat, quæ crescendo proficit,

Heb. 10, 22 Till it grow up to be πληροφορία τῆς πίστεως a fulnesse of faith.

And so this text is well cited; for the just man who is made just by faith, doth live in it and by it.

For how can the Gospel be the power of God to salvation, except it revealeth to us the life of faith, seeing it is so only to such as do believe?

This first place cleareth the point, that the Apostle doth understand Gods word in my text so, as that the means of life is faith, and faith only; for so it is further urged by Saint *Paul*, who saith,

Gal. 3, 11. *But that no man is justified by the works of the law in the sight of God, is evident; for the just shall live by faith.*

Here these words are brought in to prove, that faith only doth justifie in the sight of God, which is thus proved.

Life eternal comes only by faith; therefore righteousnesse comes only by faith.

The antecedent is Gods own word in my text.

The consequence is thus proved, for

Righteousnesse is the foundation of life eternall.

Rom. 5. 17 *They which receive the abundance of grace, and of the gift of righteousnesse, shall reign in life.*

Vers. 18. And in the next verse it is called *Justification of life.*

And this sequence doth the Apostle make in his own comfortable perswasion of himself,

2 Tim. 4. 8 *I have fought a good fight*, this is the great fight with Principalities and Powers: *And I have kept the faith*, this is the shield which beareth off the fiery darts discharged against him in this fight: his comfort is,

From henceforth is laid up for me a Crown of righteousnesse.

This righteousnesse is not of the law, which he hath fulfilled, but the righteousnesse of the faith which he hath kept.

It is not the breſt-plate of righteouſneſſe, but it is the ſhield of faith that beareth off all the fiery darts of Satan, and therefore the juſt man doth not live and come out of this battail victorious by righteouſneſſe, but by faith.

This place thus applied by our Apoſtle, is the ground of our Church tenet, againſt which the gates of hell cannot prevaile, namely that *ſola fides juſtificat*, faith alone doth juſtifie.

That which the Romaniſts do lay to our charge, is, that we exclude good works, and upon that ſlanderous imputation, both Dr. *Stapleton*, *Harding*, *Bellarmine*, *Campiane*, *Biſhop*, and indeed generally all Popiſh writers do proclaim us Hereticks, and they will not hear us, ſaying, that the juſtifying faith which we preach, muſt be ſuch as worketh by love.

They like the Phariſee truſt in themſelves that they are perfect; we with the Publican, cry out in faith of Chriſt's ſufficient ſatisfaction, *Domine miſerere*, Lord have mercy; upon whoſe example Saint *Auguſtine* ſaith;

Videte fratres, magis placuit humilitas in malis factis, quam ſuperbia in bonis factis.

The cauſe is in ſight; the humility of the one was with faith, the pride of the other was in preſumption: *And Godreſiſteth the proud, but giveth grace to the humble.*

I conclude this point, wherein I have held you long; I know with how much comfort and profit to my ſelf, I hope without your loſſe of time. What man is he that deſireth life, who would live as a man, as a good man, and as an happy man? I anſwer in the words of the Sonne of God; *As thou believeſt, ſo ſhall it be unto thee.* Or in the Words of the Father of that Son in my text.

The juſt man ſhall live by his faith.

Verſ. 5. *Yea alſo becauſe he tranſgreſſeth by wine, he is a proud man, neither keepeth at home: who enlargeth his deſire as hell, and is as death, and cannot be ſatisfied, but gathereth unto him all Nations, and heapeth unto him all People.*

NOw that God hath declared what reſt and comfort his Church hath in the manifold oppreſſions of the enemies

thereof, they shall live by their faith;

In all the rest of this chapter, he declareth his own just Providence in the Government of the world, and in the severe execution of his judgments upon impenitent offenders, that the Prophet may inform himself and others, that God hath not forgotten to be just.

The last verse of the chapter is the total of the chapter.

The Lord is in his holy Temple, let all the earth keep silence before him.

That he sitteth not there idle, but is awake, that his eyes do see, and his eye-lids do try the sonnes of men, that we shall hear from his own mouth.

Concerning the words of this fifth verse,

Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home.

These words are read diversly both by Translators and by Expositors.

Our first English Church-bibles read thus.

Like as the wine deceiveth the drunkard, even so the proud shal faile and not endure.

The *Geneva* followeth the same sense.

Yea indeed the proud man is as he that transgresseth by wine, therefore shall he not endure.

Arias Montanus: *Et quo modo vinum potantem decipit, sic erit superbus, & non decorabitur.*

In his Interlineary he followeth the text in the original, but in his Commentary he followeth the vulgar Latin authorized for the Canon by the Councel of *Trent*.

Pagnine, *Quanto magis potator vini qui prævaricatr, qui est vir superbus, non permanebit?* So Mr. *Calvin*, *Etiam certè vino transgrediens, vir superbus non habitabit.*

The 70 have no mention of wine.

Ὁ δὲ κατοικῶν, καὶ καταφρονητὴς ἀνὴρ [illegible]ον. οὗτος μὴ πλουτήσῃ.

Here be three words to expresse pride fully:

1. To think too well of our selves.
2. To think contemptibly of others.
3. To boast and glory in vain ostentation.

It seemeth to me that the purpose of this place, is to expresse the

the insolency and pride of the king of *Babel*, proud *Nebuchadnezzar*, and generally of the enemy of the Jew, the Chaldæan; and that the scope of the place is to resemble them big swoln in their own self-opinion, to a man that is drunk with wine.

This hath good coherence with the former words, for shewing how the just man and the proud man do stand in opposition.

His soule which is lifted up is not upright in him: but the just shall live by faith; faith shall establish the just man.

But the proud man who is drunk with the vain over-weening of himself, he shall not continue, *non habitabit*, he shall not be established.

And here I forsake the Kings Bible, for I cannot find either sense or coherence in it.

The words following are plain enough; for God therein doth expresse that he taketh notice of the insatiable desire of the Chaldæan, who incouraged by his victories, doth covet to be Monarch of all the world.

And this is now the partition of the rest of this chapter.

1. Faults.
2. Punishments.

The first fault here named, insatiableness
The punishment, *v.* 6, 7, 8.

1. The ground and note of this disease of insatiableness, is pride of heart.

2. The disease it self, is insatiableness.

1. Of the ground: it is pride.

This is resembled to drunkenness, it is a spiritual giddiness, wherein men lose themselves, and as the drunkard doth both think and speak, and do those things which betoken madness, his reason, and understanding, and judgment, and memory failing, and is wholly governed by his fancy: so the proud man made drunk with the wine of his over weening, as a man beside himself, is transported with his own self-opinion, to do things unseemly as the drunkard doth. Isa. 28. 1.

The Prophet reproving the pride of *Ephraim*, doth use this resemblance,

Wo to the Crowne of Pride, the drunkards of Ephraim. And again,

Vers. 3.

Ver. 3. *The Crown of Pride, the drunkards of* Ephraim *ſhall be troden underfoot.* And after,

Iſa. 29. 9. *They are drunken, but not with wine; they ſtagger, but not with ſtrong drink.*

Thus doth pride rob us of our wits, and we ſay of the proud man; that he doth not know himſelf.

Wine and ſtrong drink moderately taken do comfort the heart of man, but when we over-drink, we ceaſe to be our ſelves; ſo is it with ſelf-love: for every man by the law of charity is bound to love himſelf, and to love himſelf firſt; when this love doth not o-overflow the banks, it is charity; when it exuberateth, it is pride.

All ſober men do eſteem drunkards vile, and account drunkenneſſe a loathſome ſin; let the proud man ſee himſelf in that glaſſe, for the drunkard is the picture of the proud man.

1. Drunkenneſſe makes men think themſelves very wiſe, and ſuch as flie the conference of their betters when they are ſober, in their drink care not with whom they do conteſt, and regard no mans preſence.

So the proud man is wiſe in his own opinion; *Salomon* ſaith, *There is more hope of a foole then of him.*

2. Drunkenneſſe maketh many apt to quarrel.

Who hath contentions? the anſwer next verſe.

Pro. 23. 29 *They that tarry long at the wine.*

Verſ. 30. And ſo is it with the proud man: *for he that is of a proud heart*

Pro. 28. 25 *ſtirreth up ſtrife.*

3. The drunkard whilſt he is in his Cups, is not to be admoniſhed. *Abigail* durſt ſay nothing to *Nabal*, whilſt the wine was in his head.

And the proud man is too full of himſelf to hear any good counſel.

4. *David* hath two complaints.

The drunkards made ſongs of me.

The proud have had me exceedingly in deriſion, ſo both of them ſit

Pſ. 69. 12. *in the chair of the ſcornful.*

5. They are alike in their puniſhment in this world; for,

The drunkard and the proud man are both rewarded with contempt; all that walk in good ways are aſhamed of them, and avoid their company.

A mans pride shall bring him low. Pro. 29.23
He that loveth wine and oyle shall not be rich. Pro. 21.17.
6. They are alike in the last judgment; for Pro. 15.25
The Lord will destroy the house of the proud. 1 Cor. 8.10

And the Apostle saith of drunkards, that none such shall inherit the Kingdome of God. You see how like they be both *in culpa, & in pœna*, fault and punishment.

Therefore humility is our lesson, and we shall find it an hard lesson to take out now in the over-grown pride of our times, wherein contrary examples do grow so thick.

It is a great part of the study of many to out-shine their neighbours in glorious buildings, gay apparel, rich furnitures of their houses: this kind of pride hath done much hurt, especially in the ruine of

1. Charity, which had wont to cloath the naked, feed the hungry, refresh the thirsty, and minister to the necessities of the poor brother.

2. The ruine of Justice which gives every one his own: I fear if many proud and gay persons that flant it in bravery of rich shew, should do so, their feathers restored, they would be found naked.

3. The ruine of Temperance which prays, give me not poverty, give me not riches, give me things convenient for me, for they be fools in the judgment of the wise men, that die of prosperity.

4. The ruine of Religion, for godlinesse is not it self without contentednesse.

You have heard how deceitful a vanity pride is.

The pride of thy heart hath deceived thee.

I hasten to the second point, the disease: Insatiableness. 2.

It is set forth in two resemblances.

1. The proud man is resembled to hell.

2. He is resembled to death.

These are two things that cry Give, Give, and are never satisfied.

Observe whereinsoever any man or woman is proud, if they do know any bounds;

Is it pride in apparel; who was ever fine enough? do we not see the richest stuffe laid and overlaid, almost hidden, with rich adorn-

adornment of triming; and when the ſtuffe may call the wearer proud, the trimme and faſhion may reſemble them to the grave and hell, and ſhall teſtifie againſt them that nothing can ſatiſfie them; and yet to this they adde often change.

I do not ſay much change of rich apparel, but changing often in the wearing; I have heard of two or three ſhifts in a day.

Theſe be they that entertain every forrain faſhion, and naturalize out-landiſh formes amongſt us: Chriſt will one day tell ſome body, *I was ſtark naked, and you clothed not me.*

The ambition, that all ſorts and degrees of men and women are ſick of, is, a deſire to exceed their own rank in ſhew.

The Country ſtriveth with the City, as farre as their markets will bear it out, the City with the Court; theſe encroachments put pride to ſhifts; for when Mechanicals come ſo faſt upon the ancient Gentry of the Land, uſurping both their ſhew and title, almoſt aſhamed of the name of their trades and occupations that have made them ſo fine,

The Gentry are put to it to ſtreine their tenant one note higher to enable them to the ſtart; and their riſing and growth muſt put on the Nobility, and make them mend their pace.

Thus unſatiablydo we ſtrive to out-go our ſelves, that goodly inheritances are worne out, and vanity doth end in miſery in many, in them it continueth with ſcorn and diſdain.

And when you have made your ſelfe as fine as you can, you will come a great many degrees behind *Solomon* in his royalty; yet *Solomon* was not clothed like one of the Lilies of the field.

Thus inſatiable is the pride in buildings, a vanity which lades the earth here and there with ſpecious, ſpacious piles of brick and ſtone, wherof the owners have ſcarce the pleaſure of beholding the ſame with their eyes, being afraid of the hoſpitality that ſhould correſpond that great ſhew of room.

The proud in beauty, declare themſelves inſatiable in ſtriving to mend Gods work by art.

In pretio quondam ruga ſenilis erat, the aged wrinkles were wont to be held in honour.

But if there be any help for it now, time ſhall be ſpent in ſtudy how to hide and conceale the ruines of time.

The pride mentioned in my text is of power, which every one deſireth

desireth, and few do know how to manage. The Chaldæans having obtained some victories, are now ambitious to be lords of all the earth.

It is said of *Pyrrhus* King of the Epirotes, he sits studying how he may get the next Kingdom to him, to make himself strong enough to bid the next King battel, and to get the conquest of him, that the fear of his power may make the next King yeeld himself.

And *Alexander* when he had conquered the world, sate down and wept, that there were no more worlds left for him to conquer.

The Bishop of *Rome* from a Diocesan Jurisdiction, hath swelled by degrees, partly by his own ambition, partly by the connivence of Princes, to an universal Hierarchy, and his Parasites make him the man to whom belongs

Omnia subjecisti pedibus ejus, thou hast put all things under his feet.

His eldest son hath fairly dilated his empire; we know that in 88. he had not enough, he would have faine been dividing of *Shechem*, and meating out the valley of *Succoth*.

In inferiour places, how are men transported with desire of power and command, and how unsatiable in that desire? witnesse the many offices, the various employments, which some have desired and obtained to be congested on them.

I say no more of this unsatiable gulf of desire, then my text saith, it is like two things that they love not, Hell and Death.

Death is not satisfied but with all; it is named last in my text, as the greediest of the two; hell desires all the ungodly of the earth, it is a pit digged for the ungodly.

But death swalloweth all; *Statutum est omnibus semel mori*, what man liveth and shall not see death? So insatiable is the desire of power.

This resemblance doth shake the strength of that desire much, if we think upon it well, I labour and strive to get many under my command, and death is labouring together with me to bring me to the grave; and if I do not use my power to the glory of God, and the good of my brethren, hell is as busie and as greedy to devour me.

This is one of the crying sins of our Land, insatiable pride;

this makes dear rents, and great fines, this takes away the whole cloathing of many poore; to adde one Lace more in the ſuits of the rich; this ſhortens the labourers wages, and addes much to the burthen of his labour. This greedineſſe makes the market of ſpiritual and temporal offices and dignities, and puts well-deſerving vertue out of countenance.

This corrupts Religion with opinions, juſtice with bribes, charity with cruelty; it turns peace into ſchiſme and contention, love into complement, friendſhip into treaſon, and ſets the mouth of hell yet more open, and gives it a new appetite for more ſouls.

The uſe of all, is the doctrine of contentation, as we profeſſe, that we have our being, not of our ſelves, but of God; *In him we live, move, and have our being; He made us, and not We our ſelves*; ſo let us be content with his proviſion for us.

It was Satans firſt ſuggeſtion to *Adam*; for ſo he had formerly corrupted himſelf, and loſt his firſt eſtate; to ſuggeſt pride he would ſhew man a way how to be like God, and then all the fruits in the garden would not content him, he muſt taſte alſo of the forbidden fruit.

Heſt. 5.13. *Haman* was as high as the favour of the King could advance him, and yet he confeſt,

All this doth me no good.

Pope *Julius* the third, was forbidden to eat Pork by his Phyſitian, and no other diſh would pleaſe him, he commanded it to be ſet before him in deſpight of God.

Therefore hear the Apoſtle

Heb. 13.9. *Is is good to have the heart ſtayed or eſtabliſhed with grace, and not with meats which have not profited them &c.*

The grace of contentment is like the ballaſt of the ſhip, which gives herher trimme, and makes her ſtrong and jocund upon the great waters.

Faith doth bring us to God, it ſtoopeth us to him, it faſtneth us upon him.

Pride maketh us ſhift for our ſelves, and divideth us from God: he offereth his wings to ſuch, and they will not be gathered together.

Let us know that we are never paſt the wings of Gods pro-

tecti-

tection here, and therefore let us reſort humbly to them; for there is ſafety, and reſt, and ſufficiency of all good things.

Let us remember we call him our Father, and therefore we may caſt our care upon him.

Let us know and remember that nothing but God can fil us; we are like broken veſſels that can hold nothing without he faſhion us behind and before: we are like fuſty veſſels that corrupt all things we receive, without he purify our hearts by Faith: we are leaking veſſels that let go all things, without he calce us and make us teight.

We are bottomleſſe bagges, wide-mouthed to take in, but unbottomed to retain any thing, except he do give us contentment to ſtay our ſtomaks and to remove from us

1. An inordinate love of that which we have:
2. An inordinate deſire of more:
3. An inordinate uſe of all.

The puniſhment will be *terror domini*, the terrour of the Lord.

Verſ. 6. *Shall not all theſe take up a Parable againſt him, and a taunting Proverb againſt him and ſay: Woe to him that increaſeth that which is not his, how long? and to him that ladeth himſelf with thick clay.*

7. *Shall they not riſe up ſuddenly that ſhall bite thee? and awake that ſhall vexe thee? and thou ſhalt be for booties unto them?*

8. *Becauſe thou haſt ſpoyled many nations, all the remnant of the people ſhall ſpoyl thee, becauſe of mens blood, and for the violence of the land, of the city, and all that dwell therein.*

2. The puniſhment of pride now followeth.

Concerning the Words.

SHall not all theſe take up a Parable againſt them?

By all theſe he meaneth, all thoſe whom the King of *Babylon* and his *Chaldeans* have troubled and perſecuted, and all lookers on alſo.

By taking up of a Parable, which word is rendered by Apophthegma, a grave and wiſe ſpeech is here meant, declaring that

the wiſdom of men ſhall check the pride of the Babylonians, and proclaime them vain.

The taunting Proverb which the ſeventy render here, προβλῆμα: ſignifieth *Dicterium*: a bitter quip uttered in an ænigmaticall manner of ſpeech, a ſecret gird full of ſalt and ſharpneſſe, where under ſome obſcurity of words is ſecretly couched ſome galling and cutting tartneſſe of meaning.

We muſt ſearch this ſpeech for two things, for here muſt be ἀποφθέγμα, a wiſe ſaying, and here muſt be a taunt and ſalt taxation in ſome obſcure and ænigmatical ſpeech.

The firſt is in the former words, wherein he denounceth a woe to him that makes up his heap wich other mens goods, and he cryeth to him, *how long*? taxing his inſatiableneſſe.

The ſharp and ſalt reproof is in theſe words,

And to him that ladeth himſelf with thick clay,

For firſt wherein he thinketh to gather an happineſſe, he reapeth nothing but woe.

2. Wherein he hopeth for eaſe and relaxation of his cares, he getteth a burthen, which the word of *loading* implyeth.

3. He is charged that he is author to himſelf of that burthen: he loadeth himſelf; as *David, he diſquieteth himſelf.*

4. That for which he doth himſelf ſo much hurt, bringeth on himſelf ſo much danger, it is no better then *thick clay.*

The gold and ſilver of the earth is ſharply and ſcornfully mentioned as no better then *thick clay.* And indeed as it cometh from the melting to the eye, gold ſeemeth ſuch, even like to a thick and maſly clay, it hath no beauty in it to affect the eye.

And ſeeing the world prizeth this rich metall at ſo high a rate, that the Babylonian doth make no conſcience of cutting the Jews throat, & breaking all laws of nations to get their gold, God doth in this ſmart quip ſhew how the *Chaldean* ſhall be cenſured, and taxed abroad for his ſcraping, when all that he hath gotten is but *thick clay.*

If we go to our *principia naturæ*, principles of nature, we ſhall find that God made the earth, and whatſoever after that, either mineral growing within the earth, graſſe or pearle, flower, tree or fruit growing on the earth, beaſt or bird, fiſh or fowle, worme or fly living on the earth, or in the water, and

and man the lord of all, all are made of earth.

Earth the chiefeſt material in their building, there fore to *Adam*, ſaid God, *Terra es.*

If man the moſt excellent of creatures in the compoſition of his body, be but thick clay:

The ſtile is high enough to give that title to any, either mineral, or vegetable whatſoever.

7. *Shall they not riſe up ſuddainly that ſhall bite thee? and awake that ſhall vexe thee? and thou ſhalt be for booties unto them?* Some Interpreters think this verſe alſo a part of that taunting ſpeech which many ſhall uſe againſt *Babylon* and the Chaldæans, wherein they ſhall declare that they do look Pride ſhould have a fall.

The manner of ſpeech frequent to the Hebrews by interrogation, *Shall they not riſe up, &c.* hath more weight in it, and implyeth both vehemency in the Commination, and aſſurance of the judgment threatned, more then if he had ſaid, *They ſhall ariſe that ſhall bite thee.*

Read *Iſay* 13. and ſee the burthen of *Babylon*, and paſſe to the 14. for this v. is but a ſhort abridgment of that full prophecie,

And expoundeth theſe words of my text, that the Medes and Perſians ſhall very ſhortly ariſe to deſtroy *Aſſyria*, and all the Chaldæans.

The ſame judgement is threatned by the Prophet *Jeremiah*, *cap.* 50. *cap.* 51.

A Nation coming out of the North, to make their land deſolate; For *Media* is a city north from *Babylon*, whence *Cyrus* came againſt it.

And for the manner of the taking of *Babylon*, it is here ſet down to be ſudden. *They ſhall riſe up ſuddenly that ſhall bite thee.*

Herodotus reports that upon one of their great Holy-days, Chro. 35. when all the city were in their dancing and diſports,

Ex inopinato eis Perſæ aſtiterunt, on a ſudden the Perſians came upon them, they came into the city, and took a part of it, when the other part ſung out their ſong, and danced on, and knew not that the enemy had ſurprized them.

So they were bitten, and vexed, and taken, and the mighty and glorious great city of *Babylon*, was made a booty and prey to the Perſians.

The

The greatneſſe and riches of this city of *Babylon*, is by *Herodotus* thus expreſt.

The whole dominion of the Chaldæans being laid and aſſeſſed to maintain the Kings wars for defence of his ſtate, for the twelve moneths in the year, the charge of four moneths was impoſed on *Babylon*, and all the reſt of *Aſia* bore the charge of the 8 months ſo that one third of the impoſition lay upon *Babylon*.

Verſ. 8. *Becauſe thou haſt ſpoiled many nations.*

The firſt Monarchy that we read of in holy Scripture is that of the Aſſyrians, began by *Ninus*, of whom *Niniveh* took name, and by *Nimrod*, whom hiſtories call *Belus*, and after him ſucceeded by *Semiramis* his wife.

This Monarchy grew by continual wars and violations of their neighbours, to an exceeding height and ſtrength.

So that the exaltation of that Monarchy was the ruine of many nations in power, and their ſubjection to the Aſſyrians, and this Monarchy laſted as ſome write, *an.* 1300.

Saint *Auguſtine de Civ. dei lib. 16. cap.* 17. ſpeaking of this Monarchy, ſaith, *In Aſſyria prævaluerat dominatus impiæ Civitatis; hujus caput erat illa Babylon*: He calleth it *nomen aptiſſimum. Confuſio*, Confuſion,

Actively; for it confounded all the parts of *Aſia*, bringing them under one Regiment, and it came it ſelf after to a ſhameful confuſion.

This victorious graſſation of the Aſſyrians over-running all like to a deluge of waters, did ſo ſwell them with the pride above reproved, and here threatned, that the Prophet *Iſaiah* doth call this Monarchy *Lucifer*.

Iſa. 14. 12 *How art thou fallen from Heaven O* Lucifer *Son of the morning.*

As in the judgement of the ancient learned fathers, alluding to the fall of the Angels that kept not their firſt eſtate.

Gen. 10. 9 *Nimrod* their founder, is called *A mighty hunter before the Lord*, That is, a mighty tyrant and a great Oppreſſour of men.

The blood of men was not precious; the Land, the City, and the Inhabitants, all bent to ſpoil and to violence. Therefore it is ſaid,

The remnant of the People ſhall ſpoil thee.

There was not ſuch an univerſal ſubjection to the Monarchy of the Aſſyrians, but that there were a remnant left to come upon them, and to overcome them.

Theſe

These as hath been said, were the Medes and Persians, whom God calleth his sanctified ones, his mighty ones for his angery. Isa. 13 3.

Because he hath called them, and set them apart from others, to be Ministers of his vengeance for the destruction of this proud nation.

For he will make inquisition for blood; and they that have smitten with the sword shall now perish by the sword.

De verbis hactenus.

In these words, which are the Declaration of Gods just judgment against the Chaldæans, before we proceed to the full handling of them,

We must first take notice of the just proces of God against this pride of the Chaldæans. For it pleaseth God to give us here an account of his provocation, and he giveth in evidence against them, that their pride went not alone, but was accompanied with many sins.

1. Their gripple covetousnesse in seeking to increase their own heap; and covetousnesse is a sinne that God abhorreth. St. *Paul* doth call it *the root of all evil.*

2. Their violent invasion of the goods of others by injury, oppression and extortion; for he increaseth that which is not his. Not to be content with our own is ungodlines: but to spoil and rob others, and to be our own Carvers to take what we can get, is wrong to our brethren: covetousnes corrupteth our selves, but oppression doth violate our neighbour, of whom the law giveth such charge, *ama proximum ut teipsum.*

3. Their folly. for what is this great stock which they have gathered, and what is the rich heap that they have caught? it is but *thick clay*; and what have they done with all their labour and travel, but made a burden thereof for themselves?

4. Their cruelty is charged upon them, which is expreſt in sundry circumstances of amplification, as

1. In the extremity of it, no lesse then spoiling, which comprehendeth all kinds of hard measure that can be offered.

2. In the extent of it, which is amplified by two circumstances.

{ 1. Not Persons, nor Societies, Towns, Cities, but whole Nations.
{ 2. Many Nations.

3. In

3. In the effect of their cruelty, which alſo brake forth into blood, the blood of men, a thing that God holdeth at ſuch a price, that he not only made ſevere laws for preſervation of life; but he maketh a curious inquiſition for blood, when contrary to his law it is unjuſtly ſpilt: unto which God hath given a voyce.

For there is *vox ſanguinis*, a voyce of blood, as we ſay in *Abels* ſtory, and to which voice he lendeth an eare, for that blood cryeth unto him.

4. In the general infection of this cruelty which hath corrupted the whole land of the Chaldæans: the City, the great City of *Babylon*, and all the People that dwell therein.

The Prophet in the former chapter did complain to God of the pride, and cruelty, and covetouſneſſe of the Chaldæans, in which as they exceeded, ſo the poor Church of God ſmarted, and the patience of God forbearing to puniſh them, made them think that God gave no regard to them, and it made many even within the Church ſtagger, fearing leaſt God had taken no notice of their ſufferings, and their enemies injuries.

Do you not now receive it from the mouth of God himſelfe, that he hath all thoſe things written in his book, that he keepeth an exact account both of the offences done, and of the offenders?

5. To ſhew that they have abuſed his patience and long-ſuffering, by continuing in the evils above-mentioned, he ſaith, *How long*? to ſhew that he hath contended with them in patience all this while, and that no forbearance will recover them from their evil ways; no ſpoile or cruelty will ſatisfie them in their evil ways; therefore he proceedeth to judgement againſt them.

The argument of this text is the puniſhment of the pride of the Chaldæans, puniſhed

1. With juſt reprehenſion of all.
2. With deriſion, they ſhall be taunted.
3. With ſpoile and deſtruction.

1. Note. Here we muſt firſt take notice of the juſtice of Gods proceſſe againſt them; for he giveth account of his provocation, and rendreth a reaſon of his judgments.

Our leſſon is, Whenſoever God puniſheth, there is a fault deſerving

ſerving that puniſhment, for God is juſt, he doth not puniſh the innocent.

Thus he began with the firſt ſinners that we read of in the holy ſtory.

With the Serpent, *quia tu hoc feciſti*, becauſe thou haſt done this; So to *Adam*, *becauſe thou haſt hearkned to the voyce of thy wife, &c.* Gen 3.14.

And to *Cain*, *if thou do evill*, ſinne, that is the puniſhment of ſinne, *ſtandeth at the doore.*

And for the proceſſe againſt the old world; firſt, God ſaw the fault thereof, before either he repented the making of it, or reſolved the puniſhing of it; and ſo forth all the Scripture through, and through the experience of all times.

1. Becauſe God is juſt, and juſtice is a vertue that giveth *ſuam cuique*, every one his own, now rods are for the back of fools, and all ſinners are fools, and all men are ſinners, and therefore none paſt the rod in the juſtice of God. *Reaſ.* 1.

2. Becauſe puniſhment in the nature of it, is evill; though in the uſe of it it be good; for the good it doth, and ſin brought it into the world, it is contemporary with ſin, it cleaveth to it, it cannot be parted from it; as the mortality of man is joyned with the nature of man. *Reaſ.* 2.

Therefore we may conclude, whenſoever we feel any puniſhment in our ſelves, or ſee any inflicted on others, *ſubeſt culpa*, There is a power that deſerveth this puniſhment.

Againſt this it may be objected, that

1. God doth chaſten ſome of his own beloved children with puniſhments, for their tryal, that they may come forth as gold fined.

2. God doth ſometime correct his own for example of others.

3. The wicked and ungodly vex and torment the righteous, even for the ſerving the true God, many have loſt their goods, their liberties, their lives for the teſtimony of the truth; Thus did all thoſe holy Confeſſours and all thoſe glorious Martyrs ſuffer the cruelty of the enemies of God.

4. The corruption of juſtice, and the abuſe of power, doth ſometimes turn into tyranny, and ſo evill men are cheriſhed, and good men puniſhed, as the Prophet *Iſaiah* ſaith, *He that abſtaineth*

steineth from evil, maketh himself a prey.

5. Sometimes good Princes are abused by their flatterers and lying informers, who possess them of an evil opinion against better men then themselves, as in the example of *Mephibosheth* for *Ziba* his Bayly accused him falsely of treason to *David*, and *David* though a King of Gods choosing was not at leasure to search into the matter, but presently not hearing the just defense of *Mephibosheth*, gave away to *Ziba* all that pertained to *Mephibosheth*. 2 Sam. 16. 3, 4.

6. Sometimes just persons in execution of justice, are *nimium justi*, over wise; and such justice is injury, as *Solomon* saith, *Be not just over-much*, and the light of nature taught the heathen to say, *Summum jus est summa injuria*.

7. Sometimes Judges are swayed by the affection they bear to others, to regard rather the satisfying of their envy whom they love, then the execution of Justice, and so wrong may be done where it is not deserved; as *Herod* cut off *Johns* head, for to dislike of him in himself, but to please his minion.

In answer to all these objections, put the case how you will, I am sure God is just, and will neither himself punish, nor cause, nor suffer any to punish, but where so much punishment is well deserved.

Peradventure he that inflicteth the punishment may offend in it, and there may be a fault done in the manner of it; or that for which the punishment is inflicted may be no just cause, or the person may be mistaken; but still I say God is just, *subest culpa*, there is a fault; the hand of God, the will of God is in every punishment, and they never do any thing without the justice of God.

Job that justified his integrity so stoutly, as we read in his story, did never deny himself to be a grievous sinner, and to deserve the punishment that he suffered, though he still did stand upon it, that he was not therefore punished.

If the punishment be for tryall, the gold that is tried will be divided from the drosse, and that drosse deserveth a melting.

If the punishment be for example, know that God will never give so ill example as to punish an innocent.

If men do like men in execution of Gods judgments; know that God knows why he suffereth them so to do, for he searcheth the hearts and reins.

The

Thus many condemned to death by the law according to probable evidence, profesſe their innocency at their death, yet can finde in the book of their conſcience evidence enough to condemne them worthy of death for ſomething elſe.

The uſe of all is, ſeeing God is juſt, and puniſheth not but where he findeth ſin; *ſtand in awe, ſinne not*; do your beſt to keep from the infection, leſt you come under the dominion of ſinne; abſtaine from all appearance of evill, from the occaſions and means of offence; reſiſt Satan; quench not the ſpirit that ſhould help your infirmities, redeem the time in which you ſhould do good, and ſtrive to enter into that reſt. *Uſe.*

Thus doing, what puniſhment ſoever we ſuffer, it is rather the viſitation of peace then the rod of fury, and God will turn it to our good.

The puniſhment here threatned;

1. Juſt reprehenſion, ſhall not all theſe take up a parable againſt them, and ſay, *woe to him that encreaſeth that which is not his? how long?* I remember the queſtion of our Saviour to his Diſciples, *Whom ſay men that I the Son of man am?* It is wiſdome for any private man, more for a great State, to enquire what fame it hath abroad.

The wiſdome of State is ſuch, as one government hath an eye to another; I ſpeak not only of confederate Nations, which have ſlidger eyes in each others Common-wealth, but even of enemy-ſtates, and ſuch as ſtand neither in termes of hoſtility, nor in termes of confederacy, they have their ſecret intelligence, and thus they know and judge each of other.

Nebuchadnezzar was a moſt potent Prince, yet his neighbours did not approve his wiſdome, they did condemne his violence, and cry out, *wo be to him.*

I underſtand this to be a great puniſhment to this mighty King, to be juſtly condemned for injuſtice, and to deſerve the curſe of his neighbouring Nations.

For extremes do ever carry the evill words, and the evill wiſhes of all that love vertue; and they cry woe to him that encreaſeth greedily and covetouſly that which is not his; and woe to him that waſteth prodigally that which is not his.

The wiſdome of policie doth hold violence and oppreſſion hateful in great Princes, and it calleth them puſillanimous and idle that will not ſtirre in the juſt defence of their own.

But there is *ſapientia ſæculi hujus*, the wiſdome of this world, which calleth all his own which he can compaſſe directly or indirectly, juſtly or unjuſtly; which Saint *Paul* doth call enmity with God; juſt Princes are tender in that purſuit, holding that axiome of *Ceſar* irreligious and unjuſt *Si, jus violandum, regni cauſa*: And therefore *ſapientia quæ eſt deſuper*, the wiſdome from above, cryeth hand off, invade not, uſurp not *aliena jura*, other mens rights; be content with thine own, for woe be to him that increaſeth *non ſua*, that which is none of his own.

Princes that manage the ſword of juſtice, which is *gladius Dei*, the ſword of God, muſt be tender how they draw that ſword againſt God that committed it to them; and every attempt that their power maketh for that which is not theirs, doth arme it ſelf againſt God.

Mr. *Calvine* obſerveth well

Manent aliqua in cordibus hominum Juſtitiæ & æquitatis principia; ideo conſenſus gentium eſt quædam vox naturæ, there abideth in the hearts of men certaine principles of juſtice, therefore the conſent of Nations is a certain voyce of nature.

Thoſe Princes that care not what Nations do think and ſpeak of them, but purſue their own ends againſt the ſtreame and rule of *Jus naturale*, natural right, do run themſelves upon the juſt reprehenſion of other States, which wiſe and religious Princes do labour to avoid,

1. Becauſe the private conſcience in theſe publike perſons can have no inward peace, where publike equity is violated.

2. Becauſe the old rule of juſtice is built upon the divine equity of nature, and confirmed by experience of time, that *Male parta facilè dilabantur*, evill gotten goods ſoon conſume.

3. Becauſe all that love this *jus naturale*, will ſoon finde both will and means to reſiſt encroachments, fearing their own particular; as all hands work to quench a fire.

But what cares *Nebuchadnezzar*, or *Alexander*, or *Julius Ceſar*, ſo they may adde Kingdom to Kingdom? and what cares his holineſſe of *Rome*, ſo that he may be Univerſal Biſhop, what other Kings and Biſhops ſay of them?

To

To make this point profitable to our ſelves, for we ſpeak to private perſons. The Rule is general.

All that encreaſe their own private eſtate by oppreſſion and injuſtice, multiplying that which is not theirs, making prize of all that they can extort from their brethren, buying them out of houſe and home; wearying them with ſuits of moleſtation, ſpending the ſtrength of their bodies with immoderate labours, at ſo ſhort wages as will not ſuſtaine them with things neceſſary:

Such, though their power do bear them out in their unjuſtice, yet do they undergo the hard opinion and cenſure of all that love righteouſneſſe; and they do bear the burthen of many curſes. Let them lay this to heart, and take it for a puniſhment from the hand of God.

2. The Deriſion: *Taunted.*

What do theſe men but lade themſelves with thick clay? This alſo may paſſe for a ſharp puniſhment, Kings and great perſons are not priviledged from the tooth of a Satyre, from the keene edge of an Epigram, from the bold affront of a libel.

We live in the age of freſh and quick wits, wherein it is not an eaſie thing for eminent perſons to do evill, and to eſcape tongue ſmiting, and wit blaſting; pens and pencils; a hand up to blazon great ones and their actions; and inferiour perſons want not eyes upon them to behold them, nor cenſures to judge them, nor rods to whip them.

I muſt not draw from this place any authority to legitimate contumelies and diſgraces, and that which we call breaking of bitter jeſts upon another, ſelling our ſalt cheap.

1. Therefore underſtand that bitter Taunts, Satyrs and Libels may be evill and unlawful, and yet God may make a good uſe of them, to laſh and ſcourge thoſe that deſerve ill; and they that are ſo girded and jerkt, ſhall do well to do as *David* did, to confeſſe that God ſent *Shimei* to curſe; and as for *Shimei*, he ſhall ſee that God will finde a time to pay him too.

That this is a puniſhment ſent from the hand of God, we have full evidence from the witneſſe of Holy Scripture, even in this caſe.

The Prophet *Iſay* threatneth the Chaldeans with this judgement.

ment, *Thou shalt take up this Proverb*, the Margent readeth *This taunting speech* against the King of *Babel*, *How hath the oppressor ceased, the golden City ceased &c.*

Isa. 14. 4.

You see in derision she is called *the golden City*. And after,

Vers. 10. *All they shall speak and say unto thee, Art thou also become weak as we? art thou also become like unto us?*

Vers. 12. *How art thou fallen from heaven O Lucifer, &c.*

Thus the great glory of the mighty Monarchy is become *ludibrium vulgi, & fabula mundi*, the scoffe of the vulgar, and the tale of the world.

So *Jeremy declareth*, that this shall be one part of the punishment of *Babylon*, she shall be laughed to scorne; read at your leasures the 50. and 51. of *Ieremy*. Amongst many salt and sharp taunts spent upon *Babel*, this is one for a taste,

Jer. 51. 8. *Babylon is suddenly fallen, and destroyed, howle for her, take balm for her paine, if she may be healed.* It is *Davids* phrase,

Psal. 59. 8. *But thou O Lord shalt laugh at them, thou shalt have all the heathen in derision.*

It was no small part of the passion of Jesus Christ, the subsannations and scornful derisions of his enemies; they made sport with him, as the Philistims did with *Sampson*;

Thou that couldest build the Temple, Come down, &c.

It pleaseth God sometimes to suffer his good servants to be tongue smitten, as we see in the example of *David* and of *Jeremy*, and *Job*, and others.

And we have many examples of his permission of it in the punishment of the wicked.

This doth not justifie contumelies, or make libels and scandalous derisions lawfull, but it declareth them to be the rods of God.

Therefore let men tender their reputations, and do that which is right in their places, be they high or lo, that they may not deserve ill of the times in which they live, that they may have good report of all men, and of the truth it self.

Amongst other things, which by way of caution we may take warning of,

1. Let them that would live out of the danger of scorne and derision, apply themselves to glorify God in their bodies, and

in

in their ſouls, and to honour him: for God hath ſpoken it,

He that honoureth me; him will I honour, but they that deſpiſe me, ſhall be lightly eſteemed. 1 Sam. 2. 30

2. Let ſuch take care that they be no deſpiſers of their brethren, that they ſit not in the chaire of the ſcornful; for the wages of the ſcorner is ſcorne, and they that truſt in themſelves and deſpiſe others, go away from the ſight of God unjuſtified. Can pride have a fall, and the lookers on not laugh them to ſcorne?

3. Let ſuch keep a good tongue in their own heads; for many fair pretenders of Religion, and outward profeſſors, are as long as *Pambo* in *Euſebius*, taking out of that leſſon from *David, Servabo circa os meum capiſtrum ne peccem lingua*, I will ſet a watch, &c.

It was in faſhion while that they that ſought (as they pretended) Reformation of the Church, ſought it in the way of libelling, and breaking jeſts upon the Prelates and Malignants of the Church.

But S^t. *James* telleth us, *That if any among us ſeems to be religious, and refraineth not his tongue, that mans religion is in vain.* Jam. 1. 26.

4. Let ſuch take out the leſſon of the Apoſtle; *Let their ſpeach alway be with grace, ſeaſoned with ſalt, that you may know how to anſwer every man.* Col. 4. 6. This is the ſeaſoning of wiſdom from above, which being the breath of the holy Ghoſt, which is the ſpirit of meekneſſe, doth rather put the burthens of our brethren upon us in Chriſtian compaſſion, then heap burthens upon them in ſpight and diſdain.

2. Yet I do not determine all ſharp and ſatyrical tartneſſe of ſpeach unlawful; the acrimonie of a taunt hath ſometimes due place, and it may be ſome of the fire from God's own Altar, when they do not proceed from anger, envy, deſire of revenge, vaine oſtentation of wit, flattery of others whom it may pleaſe, pride of our own hearts.

When *Adam* had tranſgreſſed, and God had laid his curſe upon him, God ſaid,

Behold the man is become like one of us to know good and evill. Gen. 3. 22.

St, *Auguſtine* ſaith,

Verba ſunt inſultantis, quòd non ſolùm factus fuerit quibis eſſe voluit, ſed nec illud quod factus fuerat conſervavit.

God.

God derideth the folly of man fallen away from him: It is ſaid of *Eliah*.

1 Reg 18. 27. *And it came to paſſe at noon that* Eliah *awaked them, and ſaid, cry aloud, for he is a God; either he is talking, or he is purſuing, or hee is in a journey, or peradventure hee ſleepeth and muſt bee awakeed.*

So the Prophet *Iſaiah* plays upon the Idolmakers and Idolaters, as if he had one of our Papiſts in hand: For he ſets a man upon the ſtage, having cut down a tree,

Iſ. 44. 16. *He burneth part of it in the fire: with part thereof he eateth fleſh, he roſteth roſt and is ſatisfied, yea, he warmeth himſelf, and ſayeth, Aha, I am warme, I have ſeen the fire;*

Verſ. 17. *And the reſidue thereof he maketh a god, even his graven image; he falleth down to it, and worſhippeth it, and prayeth to it, and ſaith, deliver me, for thou art my god.*

You ſee what ſport the Prophet maketh with Idolaters, and ſure he had the Spirit of God.

The Apocryphal book of *Baruch*, 6. *chap.* is a very pleaſant bitterneſſe againſt Idols and Idolaters.

Surely this example in my Text is juſtifiable; for it taxeth the covetous oppreſſours of the earth for fools; that take ſo much pain, and do ſo much wrong to load themſelves with *thick clay*.

Object. But is it not an injury to Almighty God, to ſet no higher price, and to give no better tittle to the richeſt of all mettels, that which God himſelf was pleaſed, ſhould be uſed in the choice veſſels and ornaments of his own houſe, then thus to indignifie it?

Sol. I anſwer, the Prophet doth not indignifie the creature; but as God ſaid to man, *Pulvis es*, thou art duſt, and he told him true out of what materials the frame of his body was built: ſo it is no diſgrace to gold to call it *thick clay*, it being no other in the matter of it.

And howſoever good uſe may be made of theſe outward riches, yet are they never to be eſteemed for themſelves, but for their uſe, which if men on earth could once underſtand and beleive, they would not ſet their hearts upon them.

1 Pet. 1. 18 Saint *Peter* calleth them *Corruptible things*.

1 Tim. 6. 17 Saint *Paul* calleth them *Uncertain riches*.

Every

Every man is easily drawn to study and labour to the getting of this burthen, and so insatiable in desire, that few say with *Esau I have enough.*

There is a singular wisdom in the use of riches which few do seek, because they do not understand for what this *thick clay* serveth.

In the Latine phrase, all those things which we use, are called *impedimenta*, Impediments: for as the baggage of an army is of necessary use, yet hindereth the speed of their march; so do our riches, they are the faculties of well-doing, yet we can hardly attaine the wisdom to keep them from being hinderances and let to us in our journey homewards.

They serve us for fame, and reputation; for they support our credit in the world.

They serve us for shew, for they furnish the table with dainties, the back with bravery, *&c.*

They serve us for custody, to lay up for posterity.

They serve for dole and distribution, to be bestowed upon good uses.

They serve to buy out dangers, and to deliver us from evils.

They serve to make us freinds.

And they that can plaister their wals with this thick clay, may keep off many a storme, and much foul weather.

Yet we have seen that all rich men are not happy, even in the things of this life.

Tully saith of *Rabirius Posthumus*, *In studio rei amplificandæ non avaritiæ prædam, sed instrumentum simulati quærebat*, that is the best use of them.

We see in this example, that the wals of *Babel*; though plaistered, and the roofs tyled with this thick clay, so as it was called the golden City, could not priviledge it from ruine and contempt.

Therefore let us not strive and study by indirect means, nor take too much, and immoderate care by direct means, to overload our selves with this thick clay: we shall carry none of it away with us when we dye, and we are not sure that they shall enjoy it, to whom we would faineſt leave it.

The third punishment of *Babel* doth shew that this thick clay hath wings.

It is subject to spoile.

It makes *Babel* a good booty: for when those spunges have suckt in their full draught, many of them come to the wringing and squeezing till they be left dry.

There be such in the world as study the emptying of those full vessels, and find means to spring a leake in them.

This fall from plenty and fulnesse to want, from honour to low condition, from power and command to subjection and awe, makes the proud man a scorne to the world, for to outlive riches and honour and power, and to see others deckt in our trappings whereof we had wont to be so proud, this pricks our bladder and lets out all the wind, and leaveth us lank and empty.

This is the justice of Gods proceeding against the proud, whom he resisteth as you hear out of *Obadiah* in the example of *Edom*, and see now in the example of the *Chaldeans*.

As they that despise others are now punished with contempt: so they that spoiled others are now punished with spoile.

One while the hand is receiving bribes as fast as it can to get all, and in a moment the same hand is giving of bribes as fast, if it be possible to save some.

If therefore there be no better hold to be taken of these outward things which make many so proud, if riches increase, set not thine heart upon them, use them rather then keep them.

Yet this is a great comfort to all that are oppressed by the proud tyranny of men, God is still good to *Israel*; even to all
Psa. 125. 3. that have true hearts; and the rod of the wicked shall not rest upon the lot of the righteous; God will find a time to spoile the spoyler, and to strip him out of all.

Their is neither wisdom, nor counsel, nor strength against the right hand of God, & that right hand wil find out all his enemies.

Greatnesse and power are fearful to the common man, yet nothing can restrain either the thoughts of men and their judgments, but that they will search into the actions of the Highest, and observe what is done according to the rules of justice and wherein Religion and Justice are wounded.

Nothing can hinder but that where men may dare to communicate their thoughts to faithful ears, there the scroul of grievances will be unfoulded, and the unjustice of tyrannicall oppressions will be laid open.

No-

Nothing can hinder the vengeance of our just God the King of all the earth, but that he will take the matter into his own hands, and deliver the oppressed, and spoil the spoiler.

Oppressours must dye, then will their names stink and be abhorred of posterity, and there will be black records made of them in the books of time, when God putteth his hand to the spoiling of them, he will spoil them in all that they trusted in.

1. In their Friends, they shall fall off, and be the first that shall help to strip them.

2. In their Honours, every man shall put an hand to the casting of dust upon them.

3. In their reputations, their names shall be hateful upon the face of the earth.

In their posterity; God shall curse their seed, and never trust any of them again with his power, or the execution of his judgments.

Only let the oppressed wait the leasure of God for this; *the Vision is for an appointed time; but it will come to passe, it will not fail.*

Vers. 9. *Woe to him that coveteth an evill Covetousnesse to his house, that he may set his nest on high, that he may be delivered from the power of evil.*

10. *Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.*

11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it.*

12. *Woe to him that buildeth a towne with blood, and stablisheth a city by iniquity.*

13. *Behold, is it not of the Lord of hosts, that the people shall labour in the very fire, & the people shal weary themselves for very vanity.*

14. *For the earth shal be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*

These words do taxe the *Chaldeans* with another sin, and denounce a punishment against it. Concerning the words,

Woe to him that coveteth an evil covetousnesse to his house;

THere is a good covetousnesse, which engrosseth the treasure of spiritual graces, of which the Apostle, Ζηλοῦτε δὲ τὰ χαρί-

1 Cor. 12. 31. χαρίσματα τὰ κρείττονα, Covet the best gifts. Here is desire with intension; it must be zeal, and zeal with æmulation, striving to be before others, that no man get precedence of us therin, but the things desired be χαρίσματα, that is, such gifts are given of free grace.

But that covetousnesse is evil to a mans house, that is, to his estate and family, and posterity, which is joyned with ambition of height,

That he may set his nest on high to be above others.

Which is joyned with distrust in God, and trust in things temporal, that he may be delivered from the power of evil.

Believing that honour and high place will set him out of the reach of misery.

Vers. 10. *Thou hast consulted shame to thy house in cutting off much People.*

Here is another sin added to covetousnesse and ambition, cruelty and shedding of blood to make their own portion fat; and whereas they have studied honour and greatnesse, all turns to shame abroad in the world, and to the burthen of a guilty conscience within them. *Thou hast sinned against thy soul.*

Vers. 11. *For the stone shall cry out of the wall, the beame out of the timber shall answer it.*

Vers. 12. *Woe to him that buildeth a town with blood, and stablisheth a city by iniquity.*

Here God bringeth in inanimate and senseless things accusing and upbraiding them; they cannot look upon either the stone-work of the wals, or the timber-work on the floors, and roofs of their buildings, but they shall hear the voice of their upbraidings, speaking to their consciences that these are ill gotten: rapine and cruelty put them together, and married them in that frame without a license.

The voyce of their clamour is woe to him that hath done so.

Vers. 13. *Behold, is it not of the Lord of Hosts, that the People shall labour in the very fire, and the People shall weary themselves for very vanity?*

I understand him thus, it is Gods own hand against them that they shall endure hard and extreme labour as it were in the fire, to compasse their own ends, and when they have crowned themselves

ſelves, they ſhall reap a crop of vanity; as *David*, *Man diſquieteth himſelf in vain.*

For the earth ſhall be filled with the knowledge of the Lord, as Verſ. 14. *the waters cover the ſea.*

That is God, who by his long forbearance and remiſſeneſſe is forgotten in the world, ſhall now declare himſelf in the execution of juſtice, that he ſhall be known: as *David* ſaith, *God is known by executing judgement; ut aqua*, as the waters, *i. e. ſine menſura*, that is, without meaſure.

The Summe of this ſection is the denunciation of that judgment of God againſt the Chaldeans, wherein we conſider

1. *Peccatum*, the Sinne.
2. *Pœnam*, the Puniſhment.
3. *Effectum*, the Effect.

1. *Peccatum*, here is a Chaine. For.

1. Here is Infidelity; he would be delivered from the power of evil, but he will not truſt God with protecting him from it.
2. Here is Ambition, deſire of high place to build his neſt on high, for more ſecurity.
3. Here is Covetouſneſſe, to get the means of this high riſing.
4. Here is cruelty, to break through all impediments that ſtand in the way.

2. *Pœna.*

1. Shame to his houſe.
2. Sin againſt his ſoul.
3. Loſſe of labour.

3. *Effectus.*

The earth ſhall be filled with the knowledge of the glory of the Lord, *&c.*

1. *De peccato.*

One obſervation I gather from this whole point concerning the ſin of the Chaldeans; it is St. *Auguſtines Peccatum nunquam eſt ſolitarium*, ſins grow in cluſters; it is a ſtream that runneth in the channel of nature, and the further it runnes, the more corruptions

ruptions ſend in their currents into it; and as rivers the further they runne the wider they grow, ſo doth ſin, *vireſque acquirit eundo.*

When luſt hath conceived, it bringeth forth ſin; and luſt may ſay of that birth as *Leah* did when *Zilpah* alſo bare *Jacob* a ſon, Gen. 30. 11 *A troup cometh, and ſhe called his name* Gad. For ſinne is ſociable.

In the temptation which corrupted *Evah*, 1. Satan ſuggeſted infidelity, ſhaking her faith in the truth of Gods word. 2. He gave a touch upon the Iuſtice of God, that he was ſcarce equal, that God ſhould except any tree, and not give *Adam* unlimited power

3. He ſuggeſted a titillation of pride, making her believe that they might be like God.

4. Wherewith is joyned a ſuggeſtion of diſcontent with their preſent ſtate.

5. There went with this a tang of gluttonous deſire.

So in *Gehezies* ſinne, who was *Eliſha's* ſervant; 2 Reg. 5. 20.

1. He grudged that *Naaman* the Syrian ſhould go away with ſuch a favour done him, and carry away the whole preſent that he rendred to his Maſter.

2. He had a covetous deſire to have ſome of it.

3. He went after, and told *Naaman* a lye, my Maſter hath ſent me.

4. Another lye followed. *There be two young men of the Sons of the Prophets.*

5. *He was ſent to demand a talent of ſilver, and two changes of raiment for them.*

6. He diſſembled. *He muſt be urged to take two talents.*

7. He made a cunning conveyance. *He beſtowed them in the houſe, and let the young men go ſecretly.*

8 He ſhut up all with another lie. *Thy ſervant went no whether.*

Davids ſin had many ſins in it.

1. A ſin againſt God in the diſobedience of his law.
2. Sin againſt his own body in defiling it.
3. A ſin againſt the body of his neighbours wife.
4. A ſin againſt the Religion which was ſo ſcandalized.

5. A

5. A ſin againſt his neighbours life, { 1. *Inetriavit eum;* 2. *Juſſit occidi.*

6. Which followed all theſe, a neglect of Gods ſervice for ten moneths together, in which he continued impenitent.

St. *James* ſaith, *Whoſoever ſhall keep the whole law, and yet offend in one point, is guilty of all.* Jam. 2. 10.

How can a man keep the whole, and yet break the whole Law of God? Sol.

He is called here a keeper of the whhle Law, either Queſt.

1. By ſuppoſition, and ſo it is but a caſe put thus. Put the caſe a man could keep the whole law, ſave only in ſome one thing.

2. Or by his own opinion of himſelf.

3. Or by his indeavour to keep all.

Yet this man offending in one, breaketh the whole law.

1. Becauſe there is ſuch a concatenation of the Duties of Religion and Juſtice, that he which offendeth in one breaketh the chaine.

2. Becauſe any one ſinne unrepented, violateth love and obedience, which if it be not full, it is no love, no obédience at all.

For the breach of one Commandment doth diſtaſte all the reſt of our obedience, as a little leaven ſowreth the whole lump, therefore though we cannot ſay that he which breaketh the Sabbath committeth adultery, or that he that ſtealeth is a murtherer; yet we may ſay that he that doth break the leaſt Commandement of the law, is guilty of the breach of the whole law in omiſſion, though not in Commiſſion, ſeeing the obedience that the law requireth, failing in one duty corrupteth all that we do, ſay or think.

Let us now behold the concurrence of ſins in the Chaldæan, and begin

1. At his incredulity, for he would be delivered from evil; but he truſteth not God with it, but goeth his own way to it.

This is the mother ſinne of all evil ways and means unlawfully uſed to accompliſh mens ends here on earth; diſtruſt in God.

For when we uſe fraud, and lying, and diſſembling and concealing of the truth, and bind untruths with oaths, to gain credit to what we ſay untruly; when we make no conſcience of injury

jury, which may be hidden with cunning, or born out with violence, all this proceeds from diſtruſt in God.

And ſo we grow guilty of the two great evils of which God himſelf complaineth;

Jer. 2. 13. *For my People have committed two evils, they have forſaken me the fountain of living waters, and hewed them out ciſterns, broken ciſterns that can hold no water.*

Heb. 3. 12 Again this, *Take heed leaſt there be in any of you an evil heart of unbelief in departing from the living God.*

The heart that diſtruſteth in God, departeth from him; therefore he ſaith, *it is a People that do erre in their hearts, becauſe they have not known my ways.*

The corruption then is in the heart; for if that did love truly, it would truſt God wholly; for where we love faithfully we truſt boldly.

2 Cor. 4. 4. *But the God of this world hath blinded the minds of them which believe not.*

That anſwereth his queſtion, *Who hath bewitched you that you ſhould not obey the truth?*

Infidelity is the root of all evils in us; for we cannot fear any threatning, where we do not believe any danger.

We cannot hope for any benefit where we do not believe any promiſe; for infidelity doth take away all wiſedome from us.

This makes us to withdraw our ſelves from the Lord, and it is a note of the wicked man, *neither is God in all his wayes.*

Jer. 17. 5. Thus ſaith the Lord, *Curſed be the man that truſteth in man, and maketh fleſh his arme, and whoſe heart departeth from the Lord.*

Verſ. 6. *For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſſe in a ſalt land and not inhabited.*

Verſ. 7. *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is;*

Verſ. 8. *For he ſhall be a tree planted by the waters, and that ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leafe ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yeilding fruit.*

I need not ſay more of this Argument. Here is reaſon enough

given

given why you ſhould commit your way to the Lord, why you ſhould caſt your care upon him, why you ſhould not leave him, to truſt to your ſelves, *David* ſaith,

He made us, and not we our ſelves: he ſaw us imperfect in the wombe: he faſhioned us. Thy hands have made me and faſhioned me; he took me from the Wombe.

He addeth, *Upon thee have I depended ever ſince I hung upon the breaſts of my mother.*

When we are hungry, he giveth bread that ſtrengtheth mans heart.

When we had not wit and underſtanding to ſhift for our ſelves, who fed and cloathed and preſerved us then? *ſurely his hand is not ſhortned, but his arme is ſtretched out ſtill.*

Suppoſe that without him we could get bread; *Man liveth not by bread only.*

Suppoſe that without him we could ſowe much ſeed; *It is only he that giveth increaſe.*

Let us obſerve the examples of Gods judgments upon ſuch as forſake God, and truſt their money, or their friends, or corrupt means to preſerve them: *One day telleth another.*

The Chaldæans truſt not in God: their own net is their god, their own yarn is their idol, they kiſſe their own hands.

But fear yee the Lord all his Saints, and truſt in him, for he never faileth them that truſt in him.

I have blamed ſome for buying and ſelling on the Sabbah; They have anſwered that they are poor and are forced to it, to help to feed them.

Is not this infidelity? they dare not truſt God for their meat, they dare truſt to their own ways againſt the preciſe Commandment of God.

Unlawful recreations on the Sabbath are ſo defended; poor labouring men that work all the ſix days, muſt have ſome time to refreſh themſelves.

But I would fain know by what indulgence they may diſpenſe with the law of the Sabbath. God hath bidden thee to remember to keep the whole day holy: if thy recreations be holy, thou keepeſt the law; if unholy, thou breakeſt it.

When ſome are detected of fraud and theft, their plea is their

neceſſity. Here is a root of infidelity: for doth God lay a neceſſity upon any man to break his law?

He hath laid on thee a neceſſity of labour; if that will not do, he hath given the rich charge of thee.

The truth is, that this root of infidelity doth yet remain in the hearts of moſt of us, and is the cauſe of all the ſins that are committed.

For the light of the Goſpel doth ſhine much more clear now then ever it did in this land, and the knowledge of the truth is more ſpred then ever before here.

Yet never was there greater corruption of manners, nor more cunning ſhifts deviſed for the advancing of mens particulars.

The crying ſins of the Jews,

Injuries done between man and man.

Corruption and contempt of Religion.

Corruption of Juſtice. To all theſe our land doth plead guilty. Where's the fault?

Have you not heard? have you not been taught the ways of the Lord? have you not been admoniſh't of your duty? have you not been chidden, and threatned for theſe things? hath not the ſeal of Gods judgments written within and without with lamentations, mourning and wo, been opened and read to you?

Hath not God rained examples thick of his juſtice and judgment againſt high and low for theſe things? why then is not this amended?

There is a root of infidelity, we do not, we dare not truſt God; and from hence comes

1. In ſome Atheiſme, they live without God in the world.
2. In others Epicuriſme, they live all to delight.
3. In others temporizing, and following and ſerving men.
4. In others hereſie, embracing their own opinions.
5. In others Apoſtacy from religion and faith.
6. In others hypocriſie, ſeeming what they are not.
7. In moſt carnal ſecurity, not caring for threatnings.
8. In many wilful ignorance, not caring for the knowledge of God.

But thou man and woman of God, fly theſe things, & know the Lord

Lord; the more thou knoweſt him, the more thou loveſt him; the more thou ſerveſt him, the more thou truſteſt him, and the more he bleſſeth thee.

2. Ambition, *that he may ſet his neſt on high.*

Ambition is a limbe of pride, and it is well ſet forth in my text, it is a building of a neſt on high; it is but a neſt that the ambitious man doth ſet up, but he would have it high to overlook all; yet that doth not make it ſafe; for there be clouds that can carry fire from below to conſume it, and there is lightning from above to inflame it, and there is tempeſts and ſtrong winds to ſhake it.

And the axe is laid to the root of the tree in which the neſt is built, and with the fall of that tree the neſt comes to the ground.

The higheſt tree for a ſubject to build his neſt in, is the favour of the Prince; yet *David* ſaith,

Truſt not in Princes, for there is no help in them, their breath departeth, they return to the earth, and their thoughts periſh. It may be that he that ſitteth next in the chair of ſoveraignty, will be no tree for the ſame birds to build in.

Ambition is an inordinate deſire of honour.

Saint *Gregory* hath a rule which would ſtop the mouth of ſuitors and competitors for honour. *Locus regiminis deſiderantibus negandus eſt, fugientibus offerendus. Virtutibus ergo pollens coactus ad regimen veniat.*

Naturally the love that every man beareth to himſelf, and the good opinion that pride putteth into him of himſelf, doth make him deſire to ſet his neſt high, and therefore every man obſerveth the courſe of the times, in which he liveth to ſee which is the readieſt way to riſe.

The king is called the fountain of honour; for from the Ruler of the People all ſubordinations of rule derive themſelves; and therefore

Many ſeek the face of the ruler. Pro. 29. 26

The way of preferment is ſoon found, and ambition hath a foot for it: The Prophets phraſe, *Pes ſuperbiæ*, the foot of pride. If only vertue were the way, only vertue would be ſtudied.

But I look not ſo low as the Throne of earthly Princes for

the fountain of honour. I hear the Psalmist say,

Psal. 75. 6 *For promotion cometh neither from the East, nor from the West, nor from the South.*

Vers. 7. *But God is judge, he putteth down one, and setteth up another.*

Many are ambitious of high places, who have both friends and means, and yet cannot climbe; Many more unlikely speed before them, and I can ascribe this to nothing but the supream hand of God, from whom all promotion cometh, he will have his Will done.

Some he raiseth to their own ruine, others to the punishment and correction of the sins of the time in his anger: Others for the good of men in favour of his Church, and the Commonwealth.

It becomes not us to censure the Powers that are ordained of God, as the Apostle teacheth, or to envy their high nests; but let every soul be subject to the ordinance of God, and rest in his will by whom Princes reign, and by whom they advance where he pleaseth to set up.

But ambition of high nests is the theme of our discourse, which is an inordinate desire of honour, and that is a sin.

It corrupted the Angels which fell, and they impoisoned our Parents with it in Paradise; both desired to be like God, neither stood content with the glory of their Creation.

Concerning which, understand that the state of Creation did give man no further dominion then this;

Gen. 1. 28. *Replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowls of the ayre, and over every living thing that moveth upon the earth.*

Here is no dominion given to man over man. But all mankind is endowed with equal dominion over all these things, and man is to acknowledge no soveraign lord but God his Maker. But presently after the fall

For the punishment of the woman, who had brought the desire of her husband subject to her, by tempting him to eat of the forbidden fruit, God said to her, *Thy desire shall be subject to thy*

Gen. 3. 16 *husband, and he shall rule over thee.*

Yea when God saw *Cains* countenance cast down, he called him to account for it, and knowing his discontent to be against

Abel,

Abel, he ſaid to *Cain*, *Unto thee his deſire ſhall be ſubject, and thou ſhalt rule over him*; Gen. 4. 7.

Which Saint *Chryſoſtome* doth expound *de Priviledgio Primogenitura*.

But as ſin brought in the law, for *Juſto non eſt poſita lex*: ſo ſin brought in Magiſtracy for execution of the law, and brought down the ſword of God amongſt men: and the equal condition of mankind in his Creation by ſinne was changed into male and female: not in ſexe, but in ſubjection, high and low, rich and poor, bond and free.

So that this ambition of an higher neſt came in with ſinne; and being ſo brought in at firſt, it cannot be without ſin.

Saint *Hierome* ſpeaks bugs words.

Cave honores quos ſine culpa tenere non potes; ſublimitas honorum magnitudo ſcelerum.

And Saint *Auguſtine* complains of nothing more then that he was made a Biſhop; He was an holy man, but a man, and his paſſion tranſported him.

In nullo ſentio Deum ita iratum mihi quam in hoc, quod cum indignus eſſem poni ad remum, poſitus ſum ad amplustre, ſive gubernaculum Eccleſiæ.

But howſoever his humility unworthied him to himſelf, it was Gods great bleſſing to his Church not only then, but in all ſucceeding ages that God ſo promoted him.

One thing amongſt the reſt maketh ambition an unmanly ſin: for two contraries meet in the ambitious, that is, pride and a baſe mind. Pride ſtriving to climb high, and a baſe mind ſervilely attending the means of riſing, waiting and obſerving ſuch as may help him up, as one that climbeth, embraceth every bough, & huggeth in his armes what he ſhortly treadeth under his foot.

But *Seneca* ſaves me a labour, for he doth deſcribe ſuch a man to the life; *Ambitioſus ſemper eſt pavidus. Timet quod dicat vel faciat, quid oculis hominum diſpliceat; honeſtatem mentitur, humilitatem ſimulat, cunctis adulatur, cunctis inclinat, omnium eſt ſervus & tributarius, gravem habet in ſe pugnam.*

The end of the Chaldeans ambition to ſet his neſt ſo high, is that he may be delivered from the power of evil.

Herein is a great fallacy; for be high neſts the ſafeſt? and is great-

greatneſſe ſecurity may not we that have lived to ſee in few years great changes, ſay that high preferments be giddy and ſlippery, *feriuntque ſummos fulmina montes?*

The reaſons why ambition maketh men unhappy.

1. The ground of it is pride, which is an over-weening our ſelves and our own worth, and this robbeth God of glory; for *quid habes quod non accepiſti?* therefore God reſiſteth the proud.

2. The whole operation of ambition is by the wiſed ome of this world, and that is folly. *Petrus Ravenna* doth ſet it out well;

Ambitio eſt quadam ſimia charitatis: charitas patiens eſt pro æternis: ambitio patitur omnia pro caducis: charitas benigna eſt pauperibus, ambitio divitibus: charitas omnia ſuffert pro veritate, Ambitio pro vanitate; utraque omnia credit, omnia ſperat, ſed diſſimili modo.

3. It is altogether uncharitable; for *charitas ut teipſum*: It is *Jobs* phraſe of the fatherleſſe, he was brought up with me as with a father, ſo doth charity bring up inferiours, and equals grow together: but ambition doth not, cannot affect *magnitudinem ſuam, ſine parvitate aliena.*

4. It is before expreſt to be inſatiable; *quis enim modus adſit honori?*

A man deſireth firſt to be eminent in the ſtreet wherein he lives, and then in the city; and yet having attained his deſire, as *Seneca* ſaith,

Navis quæ in flumine magna eſt, in mari parvula eſt. One that is high and great in the city, in the country where he lives, in the Univerſity let him come to the Court, and he ſhall ſee how many Spheres of greatneſſe do move above him. Here is more work for ambition; if we remember the law, *proximum ut teipſum*, thy neighbour as thy ſelf, we will no more deſire to exceed one the other in the ſtate wherein we live, then a man deſireth one hand or one leg, in proportion of ſtrength and bigneſſe toexceed the other in his body.

5. We have a fair example in our elder brother, for though he was ſuch as to whom it was ſaid, *Adorent eum omnes Angeli*
Heb. 1.17 *ejus*, Worſhip him all ye Angels; yet to become our brother,

In

In all things it behoved him to be made like unto his brethren.

He could not do this without humiliation; there was no power above him to humble him, *and he thought it no robbery to be equal with God*; the power that did it was in himself, *humiliavit semet ipsum*, he humbled himself.

Ambition therefore putteth us out of the way of life. Christ humbled himself; *Et qui vult esse discipulus meus sequatur me*, He that will be my disciple must follow me.

The doctrine of contentednesse doth still offer it self to us commanded in the last of the ten: for *non concupisces alienum*, saith, *sorte tua contentus*, be contented with thy lot; this also serveth for the next point.

3. They are charged with covetousnesse;

Of which Christ saith, *Take heed and beware of Covetousnesse*, giving us a double caution against it.

The Apostle giveth a reason, because it is the root of all evill: but that reason doth not draw blood; for where the conscience is not tender *malum culpæ*, the evil of punishment is not feared. But it followeth. 1 Tim. 6. 10.

Which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Ambition hath this handmaid to attend it, this factour to negotiate for it; for ambition is not supported without great charge; our own times tell us so; and Ambition cannot be a great spender, if covetousnesse be not a great getter.

Covetousnesse is an inordinate desire of the wealth of this world, and is many ways culpable.

1. Because God hath given man dominion of the earth, and hath put all things under his feet; let not us remove them, and as *David* saith, let us not *Cor opponere*, set our heart upon them.

Gold and silver are lower put under us then the surface of the earth; for they grow within the bowels of the earth nearer to hell, to shew the danger that is in them.

Therefore the Apostles had these things not put into their bosomes, or into their hands, but laid at their feet.

2. Because the Scripture hath expressed the woe of God belonging to the covetous, as you have heard, *Va homini qui congregat non sua*, wo to the man which gathereth not his own.

They

Ose. 12. 7. They that are covetous, do carry *stateram dolosam*, a deceitful ballance; for lay the conscience in one scale, and the least gain that is in the other, the conscience is found too light, as Saint *Augustine*,

Lucrum in arcâ, damnum in conscientiâ.

Eph. 5. For Saint *Paul* calleth covetousnesse Idolatry; and Christ calleth *Mammon* the god of the covetous; ye cannot serve God and Mammon.

This is clear; for where doth the covetous man bestow and place his faith, hope and love, but in his wealth, which we do owe to God?

Luc. 12. The rich man sang a *Requiem* to his soule, *Now my soule make merry, for thou hast goods enough laid up for many years.*

3. Because covetousnesse is a fruitful sin; the daughters thereof are commonly

1. Usury, 2. Rapine, 3. Fraud, 4. Bribes, 5. Simony.

1. Concerning Usury, let me out of the word say only to you, that he shall dwell in the Lords Tabernacle, that is, shall rest under Gods Protection on earth, and he shall dwell in the holy hill, that is, possessions in heaven, *Who putteth not his mony out to usury*: Where he shall dwell that doth so, you may easily conclude.

Ps. 15. If you wil hear the judgement of a Parliament, the Statute concerning the forbidding of usury doth begin thus,

An. 14 Elizab. *Forasmuch as all usury by the laws of God is sinne and detestable, Be it therefore enacted, &c.*

If thou wilt know the judgment of learned Divines, fathers both of the Eastern and Western Churches, Councels, later Divines have written against it, and detected it unlawful, so that it is of all learned evil spoken of.

But the covetousnesse of the Chaldeans was not of this sort; therefore not of purpose to be handled, but incidently to be remembred, yet *non sine morsu in transitu*, yet not without a lash in the way.

Fraud is another of the daughters of covetousnesse, when we by any wit, or the art of seeming, do over-reach one another in matter of negotiation; of which the Apostle, *That no man go beyond, or defraud his brother in any matter, because the Lord is the avenger of all such, as we also have forewarned you, and testified,*

1 Thes. 4. 6

Bribes

Bribes is another daughter of covetousnesse. It was part of *Samuels* purgation of himself, *Of whom have I received bribes, to blinde mine eyes therewith?* for *Solomon* saith, *A wicked man taketh the gift out of the bosome, to pervert the wayes of judgment.* 1 Sam. 12. 3. Pro. 17. 23

Micah describeth more then his own times.

The heads of Sion *judge for reward, and the Priests thereof teach for hire; and the Prophets thereof divine for money; yet will they leane upon the Lord, and say, is not the Lord among us? no evil can come upon us.* Read on. Mica 3. 11.

Symony is another daughter of covetousnesse. I say no more of it, but leave it with St. *Peters* blessings, *Pereat argentum tuum tecum*, let their money perish with thee.

But rapine was the proper and natural daughter of the covetousnesse of the Chaldeans; they had their Angle, and their Net, and their Dragge; nothing could escape them.

The great fish did eate up the little ones; oppression was the crying sinne of *Babylon*, all their neighbours did groan under it.

1. This sin doth destroy *jus naturale*, naturall right, which is *quod tibi fieri non vis, alteri ne feceris*, do as thou wouldst be done to; out of which principle these two do arise.

1. *Ne cui noceas*, hurt none.

2. *Ut communi bono deserviat*, serve the common good.

It offendeth the written law, which doth not only restraine *illum rapina, non furaberis*, the act of rapine, thou shalt not steal; but *voluntatem rapinæ, non concupisces*, but the will, thou shalt not covet.

Agur the son of *Jakeh* saith, Pro. 30. 14

There is a generation whose teeth are as swords, and their jawteeth as knives, to devoure the poore from off the earth, and the needy from among men.

This generation is not yet grown barren; Christ saith, *Pauperes semper habebitis vobiscum*, you shall have alwayes the poor with you; and this generation of oppressors will be ever teeming, so long as they have such matter to work upon; for the rich and mighty will shift for themselves.

3. It incurreth the severe censure of Gods justice; for if God say, *Go ye cursed* to them that did not *dare sua*, give their owne.

quid faciet eis qui rapuerint alienа? woe to them that take that which is none of theirs.

4. This ſin of rapine doth incurre the curſes of them that are robbed; for every man crieth, woe to ſuch as congeſt that which is not their own.

5. This ſin doth hinder the aſcent of the prayers of them that commit it; God will not admit them to his preſence; for ſo God ſaith,

Relieve the oppreſſed, judge the fatherleſſe, plead for the widow;
Ma. 1. 18. *Come now and let us reaſon together.*

6. The time ſhall come when thoſe that ſuffer wrong, ſhall judge their oppreſſours, for *the Saints ſhall judge the world.*

Therefore let every man make conſcience of doing violence; *doubtleſſe there is a God that judgeth in the world*; let us value men as our brethren, and ſeek their good; let us direct our intentions & ſubventions to that only end, that he that loveth God may declare it by loving his brother alſo; let our brethren grow up with us, and let us joy in their proſperity.

4. Cruelty is charged upon them.

For they build in blood, and cruelty is alſo one of the companions of ambition and covetouſneſſe. If *Ahab* have a deſire to *Naboths* Vineyard, either *Naboth* muſt part with his Vineyard, or his life.

They are not all innocent of this great offence that keep themſelves from ſhedding of blood: they that invade the meanes of the maintenance of life, that pinch the labourer in his wages, or that make the hireling work for nothing, or that let their hire ſleep in their cuſtody, whilſt he pineth for want of things neceſſary, are all guilty of this accuſation of blood.

It was the provocation wherewith God was provoked againſt the old world, for which he brought upon them the great flood that deſtroyed them all; This was *Edoms* ſin in *Obadiah*.

There is a manifold cruelty as you then heard.

1. Cruelty of combination, when we make our ſelves ſtrong in a faction, to oppreſſe all that oppoſe us, and go not our way.

2. Cruelty of the eye, when we can be content to look on, to ſee injures done to our brethren, without any compaſſion, or ſubvention.

3. Cruelty

3. Cruelty of heart, when we rejoyce against them that ſuffer wrong, and make our ſelves merry with their afflictions.

4 Cruelty of the tongue, when we inſult over them and brand them with taunts.

5. Cruelty of the hands, when we

1. Either perſecute their perſons with moleſtation.
2. Or touch their liberty with unjuſt reſtraint.
3. Or rob them of their goods by cruel direptions.
4. Or hinder the courſe of juſtice that ſhould do them right.
5. Or procure their death, becauſe they do ſtand in our light, and hinder our riſing; of all theſe I have ſpoken heretofore. We now haſten to the declaration of Gods juſt vengeance againſt this ambition.

2. The puniſhment.

1. *They conſult ſhame to their own houſe.*
2. *They ſin againſt their own ſouls.*
3. *They labour in vaine, and without ſucceſſe.*

1. *They conſult ſhame to their own houſe.*

Ambition doth affect to build up an houſe, to eſtabliſh a name that may continue in the blood and poſterity, in ſucceeding generations with glory and honour.

David hath a croſſe prayer which is in the hearts and mouths of many that hate ſuch pride; *let not their wicked imagination proſper, leaſt they grow too proud.*

Theſe words do ſhew that ambitious pride ſhall not proſper, and whereas they ſtudy honour, and conſult glory, in their aime and intention, God turneth it all to ſhame in the event.

The words of my text are the words of God; he knoweth what he meaneth to do; and he ſaith, *they conſult their own ſhame*, becauſe he purpoſeth to turne all their glory into ſhame.

Shame is the thing that an ambitious man doth deſire to decline above all things, all his ſtudies bend their ſtrength againſt it, and purſue glory which is the contrary to it. To this purpoſe covetous men gather riches, and then with mony purchaſe great offices and great titles to make great houſes, and nominous families upon earth to ſurvive them.

But where this greatneſſe is begun by ambition, maintained and ſupported by rapine, and cruelty, pride will have a fall, he that meaneth to give it the fall, ſaith ſo, God whoſe power none hath ever reſiſted, he will turne that glory into ſhame.

Pro.15.27 The wiſeman ſaith, *He that is greedy of gaine troubleth his own houſe.* For

Pro 14.11. *The houſe of the wicked ſhall be overthrown*; he doth not mean *domus*, the houſe, but *familia*, the family, the whole name and poſterity, the glory, all ſhall periſh and come to ſhame.

Pro 15.25. And *Prov.* 15. 25. *Solomon* tels us who ſhall do it. *The Lord will deſtroy the houſe of the proud*; this is their ſhame to come down again; when men have been aſpiring and ſetled their neſt on high, and made themſelves beleeve that their honour ſhall be eſtabliſhed upon their houſe; for then,

1. *God ſhall laugh them to ſcorne, the Lord ſhall have them in deriſion*, ſaying, *Behold the man is become as one of us.*

2. Men ſhall laugh at them, and ſay,

Pſal.52.7. *Lo, this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthned himſelfe in his wickedneſſe*: for *Solomon* ſaith,

Pro 11.10. *When the wicked periſh, there is ſhouting.*

3. The Lord ſhall be glorified in the ſhame of the proud, covetous, cruel man; for every man ſhall ſay, *ſtrong is the Lord God*

Rev.18.8. *who judgeth them*, as over *Babel*; thus is God praiſed.

Verſ. 20. *Rejoyce over her thou heaven, and ye holy Apoſtles and Prophets, for God hath avenged you on her.*

This point is of excellent uſe.

Uſe. 1. For Doctrine, it teacheth us that which *Solomon* hath ſaid,

Pro.10.24. *The feare of the wicked ſhall come upon him*; the proud man feareth nothing ſo much as ſhame; the covetous man feareth nothing ſo much as want; the cruell man nothing ſo much as revenge; the glutton nothing ſo much as hard fare; the drunkard nothing ſo much as a cup of cold water: and God hath threatned theſe offenders with all theſe judgments.

Uſe. 2. It commendeth to us wiſdome, and righteouſneſſe, and humility, and all holy vertues, for they be all builders, and raiſe up houſes, and lay the foundation ſure. *Ab auditione mali non ti-*

Pſal.112.7. Pro.28.2. *mebit. The juſt man is bold as a Lyon*; as *Solomon*, *The wicked*

are overthrown and are not: but the house of the righteous shall stand. Prov. 12. 7

Humility layeth the foundation of it low.

Faith worketh by love to furnish it.

Honour and much glory are the roof of it; peace is the fence about it, and prosperity the demesnes belonging to it.

And the guard of Angels pitch their tents round about it.

This house is built upon a rock, yet it must endure the winds and waves.

3. This hath deceived many; for they have thought unrighteousnesse the better and safer way; because they have seen the wicked flourishing, and spreading like to a green bay-tree.

Job disturbeth them in their ruffe, and glory, and fulnesse and fatnesse.

Their houses are safe from fear, neither is the rod of God upon them. It goeth pleasantly for two or three Verses, but vers. 13. *in a moment they go down to the grave.* Job. 20. 9.

It is an admirable wisdom, that *Job* hath recorded to direct our observation of such,

Lo, their good is not in their hand. They are not masters of their happy estate; which he proveth; Vers. 16.

How oft is the candle of the wicked put out; it is but a candle, and it is put out often; for God distributeth sorrowes in his anger. Vers. 17.

God is angry; he doth not cover them over with *sorrows*, and overwhelme them with woe here, but he distributes *sorrow*, giving them some *lucida intervalla*.

This varnish and paint, and guilding of unrighteousnesse with temporal happinesse, doth make it deceive many.

A brutish man knoweth not, neither doth a fool understand this. Psal. 92. 6

When the wicked spring as the grasse, and all the workers of iniquity flourish: it is that they shall be destroyed for ever.

Who would have thought it? every man saith, when he seeth pride have a fall: no, for the Psalmist saith, *Thy thoughts are very deep.*

Here God himself declareth, that ambition shall end in shame; and the candle of the wicked when it is put out, will end in a foule and stinking smoak.

4. This admonisheth and exhorteth all that love their houses, and study their own honour, to seek it in the way of piety and charity;

charity, let ſuch ſerve God, let them not neglect the Lords houſe the Lords day, the Lords Table; let them ſuffer their brethren to dwell in peace by them, and to grow up with them, and to be the better for them.

It is not the riches that we leave behind us to our heirs that doth build our houſe, but that we beſtow well to the honour of God, and the good of our brethren where we live.

Matth. 25. 35. You ſhall ſee it in our Saviours ſentence, *I was hungry and you fed me; I was naked, and ye cloathed me, &c.* Not the meat that we do eat our ſelves, nor the cloathes that we do wear our ſelves, nor the mony and land that we demiſe to our poſterity, maketh us friends in the day of the Lord, but what we diſpoſe.

A worthy Citizen of our City that had been his own ſteward of his goods, and diſpoſed them to many charitable uſes, was his own Poet for his Epitaph, and cauſed this line among others to be inſculped on his grave,

That I gave, that I have.

Which calls to my remembrance a ſtory that I read in *Peraldus*, Biſhop of *Lyons* in *France*: How a great Lord thinking his tenant ſomewhat too rich, and meaning to ſhare with him, required of him a true inventory of his eſtate, and what his wealth was;

He anſwered it was in all 600 crowns; it was objected that he diſſembled his eſtate; ſuch a grange, ſuch a houſe, ſuch a farm, and many other things of good value belonging to him were not named; he anſwered.

Illa non ſunt mea ſed Domini mei, qui quando voluerit poteſt ea accipere; ſed quod dedi pro Deo in manus pauperum in ſalvâ cuſtodiâ poſui, ita quod nullus poteſt mihi illud auferre. Theſe are not mine but my Lords, who when he pleaſe may take them from me; but what I have for God given to the poor, I have laid that in ſafe cuſtody, ſo as none is able to take that from me.

The riches wherewith we honour God, do build our houſe; always provided that they be riches well gotten; for if charity have been violated in the getting of wealth, the charity of giving it away to the poor, will not redeem the breach of juſtice.

Juſtice muſt ever go before charity; in the diſpenſation of our goods,

goods. First, *Suum cuique*, to every one his own; then *Tuum*, thy own; so *Zacheus*, He beganne at *reddo*, I restore: and from thence went to *do*, I give.

2. Punishment. *And hast sinned against thy soul.*

The meaning as I take it, is, that all this evil shall one day smart upon the soul of the Chaldeans. The doctrine is; *Doctr.*

All sins committed against the law of God, are done against the souls of them that commit them.

The committers of sin are of two sorts.

1. The Elect: 2. The Reprobate.

The Elect sin against their souls { 1. *Culpa*, In the fault. 2. *Pœna*, In the punishment.

1. *Propter culpam*, In regard of the fault.

1. Because every sin that a man committeth doth defile the soul, and polluteth the temple where the holy Ghost should dwel; so that Christ saith to every soul, *except I wash thee thou hast no part with me.*

2. Because every sin that a man committeth, doth hinder the influence of grace, and maketh the soul the more uncapable of light and heat from the Son of righteousnesse. For every sin is an eclipse of that Sun: which is thus proved.

1. In our hearing of the word; if we be either like the high way where the seed is lost quite, or like the stony ground where the seed cannot take root, or like the thorny ground, where it may take root and spring up, but is choaked in the growth, the good seed never cometh to an harvest. Mat. 13. 3.

Our sins must be removed, to make the soil good and fruitful.

2. In our prayer; *If I regard wickednesse in my heart, the Lord will not hear me.* Psa. 66. 18

3. In our receiving the Sacrament; *If I eat and drink unworthily, I eat and drink damnation.* 1 Cor. 11. 29

4. In almes; *If I do it to be seen of men, I lose my reward. For I have it here.* Mat. 6. 1.

Sin is leaven, it corrupteth the whole soul of man; and maketh it a trespasser in all that it doth: so that the elect man in respect of his fault, doth sinne against his own soul, and defileth it.

2. *Pro-*

2. *Propter pœnam.* In respect of the punishment.

1. Because it bringeth forth guilt of conscience, which maketh us confounded and ashamed in our selves, so that we dare not lift up our eyes to heaven, nor look our God in the face, whose mercy we have abused, whose anger we have provoked, whose goodnesse we have offended.

2. Because sin maketh matter of sorrow in the soul of the offendor; and a godly sorrow troubleth and disquieteth the soul within us.

Job. 7.20. In that case was *Job*, *Peccavi, quid faciam tibi? quid feci?* I have sinned, what shall I do unto thee?

3. Because the soul hath no peace till it hath wrought a revenge upon it self, and upon the body too in which it committed sin.

Ps. 35. 13. 1 Cor. 9. 27. Isa. 38. 17. Isa. 57. 15. Davids *Humiliavi animam meam*, and St. Pauls *Castigo corpus meum*. There must be *afflictio* and *amaritudo animæ*; we carry rods about us for the nonce; even our own hearts will smite us as *Davids* did; this brings God home to us again; *For I dwell with the humble and contrite*, and then salvation is come home to our house once again.

2. *Impii autem non sic.* Not so with the wicked.

They sin against their souls, because all the evils of their whole life are written in the book of Gods remembrance, and souldered up in the fool of their own conscience, which shall be opened against them in the last day, and they shall be judged according to all that is written in those books; and there shall be Jam. 2. 13. judgment without mercy to them that shewed no mercy.

This doth not exclude temporal punishments: for so shall they smart also; they shall have no peace in this life, for ever and anon, as *Job* saith *their candle shall be put out, and God shall distribute his sorrows amongst them.* Job. 18. 10.

They shall have many great shames, many great fears, many sad affronts of care and discontent, though commedled with some faire weather, good chear, ease, delights, and such sweetnings as the flattery of the world and the favour of the times shall yeeld them:

Yet in the end, all the evil that they have studyed and intended

ded againſt others, ſhall fall upon their own heads.

But ſtill the worſt is behind; their ſouls and bodyes ſhall ſmart for it in the laſt day, and the hand of God ſhall then pay home.

For them I take no care; be it unto them as they have deſerved, and the Lord requite it at their hands, and requite it upon them.

But for ſo many as follow righteonſneſſe and fear God, and would walk in his ways; let us ſtirre up one another in the fear of God, to ſeek the Lord whilſt he may be found, and to tender our ſouls.

The ſins that we commit with ſuch delight, will coſt us many an heart-breaking ſigh, many floods of ſalt water, tears of bitterneſſe, which are *ſanguis animæ*, the blood of the ſoul, hanging down of the head, beating of the breſt, faſting from our full fare, and ſtripping our bodies out of their ſoft raiment into ſackcloth, and changing our ſweet powders into aſhes.

There is no ſuch diſeaſe incident to man as this *Tremor cordis*, the trembling of the heart for ſinne; this *Anima dolet*, the learning of the Phyſitian, the art of the Apothecary have no receipt for it.

As Saint *Paul* ſaith of the law, *that is the ſtrength of ſinne*: ſo I may ſay, that at firſt in the beginning of the cure, the very remedy is the ſtrength of the diſeaſe, and makes the diſeaſe double the diſtreſſe thereof, as in *David*.

1. The Pophet came to heal him, and he ſaith, *I ſaid in my haſte all men are lyars*, Prophets and all, *if they ſpeak of any comfort to me*. Pſ. 116. 11

2. God himſelf preſented himſelf to his thought, and that would not do; *I thought upon God and I was troubled, my fear came and ceaſed not, my ſoul refuſed comfort.*

Yea there is ſuch a ſweetneſſe in revenge, that a penitent man doth take upon himſelf, that he hath a kind of delight in his own ſelf-puniſhment, as in *Jeremiahs* example, *Look away from me, I will weepe bitterly, labour not to comfort me.* Iſa. 22. 4.

There is nothing that makes us ſinne with ſo much appetite and ſo little feare as this; we have baniſhed Confeſſion which bring-

eth shame upon us, and penance which bringeth smart; we have taken the matter into our own hands, and no man hateth his own flesh.

Repentance is rather matter of discourse and contemplation, then of practice and passion, and so we sin and our souls are not much troubled at it.

But whosoever is toucht in conscience throughly with the remorse of sin, will say, there is no disease to a wounded Spirit, and the costliest sacrifice that a man can offer to God, is a contrite spirit and a broken heart.

3. Punishment, labour in vain.

Is it not of the Lord of Hosts, that this People shall labour in the very fire, and weary themselves with very vanity?

1. Here is labour, it is *labor improbus*, that useth to carry all before it; it is amplified, *For here is labour in the fire; Multa tulit fecitque puer, sudavit & alsit*; labour even to weariness.
2. Here is much ado about nothing: *For all this is for vanity, very vanity.*
3. Who crosses them? *Is it not of the Lord of Hosts?*

Annon ecce à Jehova exercituum? Calv. *Nonne ecce à Deo Domino?* Interlin.

From the first, here is labour. This sinne is very painful.

Doct. Covetousnesse to gather wealth together, and cruelty to destroy so many to strip them, and ambition to purchase high place hereby; we may truly say, *Hic labor, hoc opus est.*

Is it not strange? the way to hell is all down the hill, yet it is very uneasie and very weary travelling thither.

Mat. 11. 28. Christ calleth to him all that are weary and heavy laden, and promiseth to refresh them.

And God sheweth his People a rest, saying,

Isa. 28. 12. *This is the rest wherewith you may cause the weary to rest, and this is the refreshing.*

But this rest is not promised to them that weary themselves, and work in the fire, rising early, and going late to bed to work shame for their own bowles, and to sin against their own soules: such shall one day complain,

Wisdom. 5. *We have wearied our selves in the ways of wickednesse and destruction, yea we have gone through deserts where there was no way*

but as for the way of the Lord we have not known it.

Πονηρὸς which signifieth a wicked man, cometh of πόνος which signifieth labour, for it is a great deal of labour that they take that live in pursuit of honour, in the oppression and molestation of their brethren, in the racking vexation of covetous congestions of wealth. *Cain* vexeth himself, *Nimrod* must be a mighty hunter before the Lord, *Lamech* must kill a man, the earth must be full of cruelty, to have their own will, this is labour in the very fire to do mischief.

The head of wickedness must be always plotting and projecting: they imagine wickedness upon their bed; it will not suffer them to sleep.

The hand of wickedness must be always working.

The foot of Pride must be always climbing.

The eye of envy is ever waking.

Shall I give you a full description of the labour of the unrighteous, drawn to the life? Deut. 28. 65.

The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

And thy life shall hang in doubt before thee, and thou shalt feare day and night, and thou shalt have none assurance of thy life.

In the morning thou shalt say would God it were even, and at even thou shalt say would God it were morning: for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see.

Here is unquietness even upon the bed of rest; the reason is given. *For the bed is shorter then a man can stretch himself in it, and the Covering narrower then he can wrap himself in it.* Isa. 28. 20

For there is no Peace to the wicked man.

It is one of Satans suggestions that the way of righteousness is painful, and denieth a man the content of his heart.

And from hence arise these flattering temptations, Shall I labour and travel all my days to sustain my life with mine own pains, when a little violence will strip my neighbour out of all that he hath gotten together, and make it mine own?

Shall I make conscience of an oath or a lye, when it may get me more wealth in an houre, then my labour shall earne in a year?

Shall I work my self when I may make prize of the labours of other men, and drink down merrily the sweat of others brows?

Shall I sit low and be despised in the world, when I may lay my neighbours on heaps under me, and raise up my self upon their ruines?

Shall I undergo the charge of a family, and the care of posterity, when rich gifts and fair words may subdue change of beauties to my welcome desires and lusts of the flesh?

Shall I expect a slow and lingring advancement by the worth of vertue in the service of God, when I see the servants of Mammon carry all honours and preferments before them? *Mal. 3. 15*

Shall I be humble when I see the proud happy? shall I live a godly life, when they that work wickednesse are built?

Let us here observe how these wicked ones do work to compasse their ends; they labour in the very fire, the fire of hell. *The Way of Peace they have not known.*

2. The next point casteth up the account of their gettings, and it is anoughts, a meer Cypher in Arithmetick; Vanity, very Vanity.

Is it riches? then is it a thing corruptible, it is a thing uncertain, and little of it is for use, and what profit hath the Possessor thereof in the surplusage, but the beholding thereof with his eye?

When a man considers his wealth gotten by oppression and injury, how can he but think it may be so lost as it was gotten?

Is it the favour of Princes and great men? True, they be gods upon earth, but they die like men at last: and they change their minds often before they die.

One day *Haman* rides about in Pompe, he is ἀμίγας: and *Mordecay* waiteth at the lane gate; another day *Mordecay* is set upon the Kings beast, and *Haman* leadeth the horse, and proclaimeth him honourable, and the next day *Haman* is hanged, and *Mordecai* rules all under the King.

Is it honour that thou labourest for? that also is vanity: Honour is *in honorante*, as *Aristotle* saith, it is very unhappy for a man to have his honour without himself, his pride within him, and his happinesse without him.

Wise

Wise *Salomon* that had all temporal felicitie in the fullest measure, and all of the gift of God, yet called all those things *Vanity of Vanities!*

I will shut up this point in the words of *David*,

Doubtlesse man walketh in a shadow, and disquieteth himself in vain. Ps. 39. 6.

3. Is it not of the Lord?

Many crosse betydings befall the ungodly, and they never observe who opposeth them. It is the Lord that bringeth all the labours of the ungodly to losse and vanity; that when they come to thrash their crop of travel in the world, they find nothing but strawe and chaffe.

To expresse his power to do this, he is here called the God of Hosts; for all things serve him, and he resisteth the proud, he and his Hosts.

He layeth their honours in the dust, he disperseth their riches, and giveth them to the poor: he spoiled them of all their treasures, he that exalted them made them low, he that gave to them taketh away.

They had need be made to see this, therefore he saith, *Nonne ecce à Domino hoc*, is it not of the Lord?

In the time of the Persecutions under the bloody Emperours, if at any time they succeeded not in their wars, they cried, *Christiani ad furcas, ad leones*, Christians to the gallows, to the lyons; they saw not the hand of God against them; this makes *Balaam* smite his Asse; he seeth not Gods Angel.

In the processe of humane affairs, they that go on in these sins, which God himself threatneth with woe, though they find these sins profitable, and to afford them large revenews, that they live plentifully upon the wages of unrighteousnesse, yet have they many crosses in their ways, many great losses they sustain; these they impute to second causes, and lay great blame upon those whom they do oppresse, because they stand not to it whilst oppression grindeth them; they observe not the hand of God against them, yet saith God, *Is it not of the Lord of Hosts that they weary themselves for very vanity?*

It is a great matter to know who it is that protecteth his servants, that crosseth the designes of their enemies.

David

David prayeth for Gods ſaving help to them, and *That they*
Pſ.109 27 *may know that this is thy hand, that thou Lord haſt done it.*

For let all offenders in this kind of oppreſſion, and indeed in all kinds of bold and preſumptuous ſins, know, that they ſin with an high hand. *They are a People that provoke God to anger conti-*
Iſa. 65.3. *nually to his face.*

If you obſerve the text well, you will find two things in it; and they are two great judgments, and both of the Lord.

1. *Is it not of the Lord of Hoſtes that the People ſhall labour in the very fire, and ſhall weary themſelves?*
2. *Is it not of the Lord of Hoſts, that the People ſhall labour for very vanity?*

For the hand of God is in both for their puniſhment, both in putting them to extreme labour, and in turning all their labour into vanity.

He asketh the queſtion, as if he ſhould ſay Come now and let us reaſon together, to what do you impute it, that this People take ſuch pains and proſper ſo ill? do you not perceive that Gods hand is in it, and that I the Lord do undo all that they do?

1. *It is of the Lord that they labour in the fire.*

For God ſaith, *Ego creo malum*; labour and travel is the curſe of man, the wages of ſin: *In labore veſceris, in ſudore vultus*: Here is fire that melteth and diſſolveth us into water.

All the pains that is taken here on earth to do evil, is of the Lord.

1. In reſpect of the ſtrength and wit uſed therein; for in him we live and move; he planted the eare, &c.

2. In reſpect of his permiſſion; for he hath chains to bind up Satan and his inſtruments, and he can carry ſnares when he will to catch ſinners. This is not approbation but toleration for a time.

3. It is of the Lord in reſpect of his will; for he ſcourgeth a man with his own ſins in juſt judgement, and letteth the wicked wear out themſelves with extreme labours for their puniſhment. Whereas if he have a favour to any he cals upon them;

Pſ.127.2. *It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows; for he giveth his beloved ſleep.*

And

And our Saviour saith, *Nolite sollicitiesse*, Be ye not careful.

But the Ægyptians shall gather Jewels of silver, and Jewels of gold together: it is of the Lord; and they shall pursue Israel *into the sea; and to make them work he took off their chares Wheels that they drave them heavily.* Ex. 14. 25

2. *It is of the Lord that all their labour is lost.*

For the Jewels of Gold and Jewels of silver which the Ægyptians have gathered, the Israelites shall carry away. And they and their chariots which they have driven long, shall all be covered with the sea.

The Prophet putteth them together.

Thou shalt sow, but thou shalt not reap: thou shalt tread the Olives, but shalt not annoint thee with the oyle; and sweet wine, but thou shalt not drink wine. Mic. 6. 15.

For God professeth it, *I will walk contrary unto you, and punish you seven times for your sins.* Lev. 26 24

It is a great wisedome in our labour to consider whither God be with us, and walk with us, or walk contrary to us. For if we fear God, and walk in his ways, we are said to walk with God. But if we do that which is evil in his sight, and covet an evil covetousnesse to build our nests, and to gather riches by unlawful means, such as God in his word hath forbidden, we shall see and find that God will walk contrary to us. Isa. 57. 2.

The proud man shall find that when he is at the highest, God can cast him down: The extortioner shall find that no bonds nor statutes will hold his debtors, they will say we will break these bonds, and cast away these cords from us.

The wanton shall find that the sins of his youth shall ake in the bones of his age; and they that sow in wickednesse shall reap in shame.

There be many that meet with grievous inconveniencies in their life manifold crosses in their health, in their friends, in their children, in the affairs of life, especially such as concern their estate, and they do not observe two things most of all to be heeded.

1. That God walketh contrary to them and crosseth them.

2. The cause why God doth so.

Here it is plain, that these crosses are of the Lord, and the

Lord

Lord himself revealeth the cause, and giveth account of his judgments, for pride and covetousnesse, &c. Observe how the Prince of darknesse hath blinded our eyes.

1. Suggest. 1. The sins that bring in profit and make the pot seeth, though *Moses* and his Prophets, Christ and his Apostles do tell them that they are sins, and such as lead the offenders to hell, they will not believe them all against their profit, but cry as the Ephesians did for *Diana*. Great is Mammon; this is called *The deceitfulnesse of Riches.*

Mat. 13. 22

O Who hath bewitched the heart of man, that he should value his soul for which Christ died, at so low a rate, that he will sell it for corruptible things?

So St. *Peter* cals gold and silver;

Forasmuch as yee know that you were not redeemed with corruptible things as gold and silver.

1 Pet. 1. 18.

2. Suggest. 2. These sins be thought little sins where they be confest; because they make a man able to make God some part of amends in almes and good works; so the oppressour of his brethren turneth his oppressions into sacrifices, as if oppressions of injury could be sacrifices of righteousnesse.

This suggestion seemeth supported by the words of Christ,

Luc. 11. 41 *Give almes of such things as you have, and behold all things are clean to you.*

So that he which hath congested wealth by oppression, shall purifie all his goods by giving almes of part thereof.

They mistake our Saviour there; observe him well, he found the Pharisees faulty in this sinne here threatned with judgment: for their outside was a fair Profession of Religion, their inside was full of rapine and wickednesse.

1. Our Saviour opposeth almes against rapine: rapine corrupteth all the goods that we possesse, even the fruits of our honest labours in our callings, the fruits of our inheritance from our Parents; goods unlawfully gotten from our brethren, against the law and word of God, do make all unclean, they defile all, and bring a rust and canker upon our treasure; but charity by distribution of almes doth purifie and keep clean all our wealth.

2. This charity must have matter to work upon, and that is τὰ ἐνόντα, that is, such things as are in our power; we may give no almes

almes *de alieno*, of what is anothers; and there is nothing in our power to diſpoſe of but what we may rightly call our own; this utterly deſpaireth the hope of the oppreſſor, that he may make a ſacrifice of his rapines.

And farther, whereas the cuſtome of gathering wealth by injury, which robbeth our brethren, doth paſſe it over lightly as a ſmall ſinne; let me tell you, that ill-gotten goods do bring ſuch a ſin upon a man as cannot be purged but with two Pills, 1. Unfained repentance. 2. Juſt reſtitution.

Obſerve it in *Zacheus*, he joyned charity and reſtitution; his charity was of his own goods, *Dimidium bonorum meorum*. It is theft what ſoever is not Gods gift, and nothing is the gift of God but what is warrantable by the law and word of God. Luk. 19.8.

For this, a man that feareth God, will rather be Gods *Lazarus* and beg crumbs, then the Devils *Dives*, and fair deliciouſly.

3. The oppreſſors of their brethren that live at eaſe, and reſt in plenty, and ſurfet drinking the ſweat of their brethrens faces, and to uſe the phraſe of *David*, *drinking the blood of their brethren*, when any croſſe or loſſe betideth them, becauſe they obſerve ſome formal cuſtomary profeſſion and practice of Religion, they ſmooth it over with this comfort, that God doth exerciſe the patience of his ſervants in this life with ſome tryals. 3. Suggeſt.

To whom I ſay, take heed, be not deceived, take not that for an exerciſe of thy patience, which is a puniſhment of thy ſin.

1. Thou miſtakeſt God, he is not thy friend, but is contrary to thee.

2. Thou miſtakeſt thy ſelf; thou calleſt thee the ſervant of God; no, *Mammon* is thy God, for thou goeſt againſt the word of God to gather wealth: It is but a falſe worſhip that thou giveſt to God, God loves no divided hearts.

3. Thou miſtakeſt the cauſe of thy diſeaſe, and thy Phyſitian; for thou thinkeſt it to be ſome propenſion in thee to ſin, which needeth ſome preventing phyſick, whereas it is a coroding plaiſter to eat out dead fleſh: yet fleſh and blood hath many inventions; we uſe to ſhoot another arrow after the firſt, and like *Balak*, try in anoth place, and ſee if it will proſper there.

Verſ. 14. *For the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea.*

3. The effect. *Vide ſupra pag.*

IT is plaine, that Gods remiſſeneſſe in the execution of his juſt judgments upon the proud and cruel Babylonians, and the miſerable face of the Church disfigured with tears, her voyce hoarſe with roaring for help, her throat dry, her heart aking, and no relief appearing: all this had not only made the ungodly and profane confident that there was no ſuch thing as Providence; but it appeareth by this Prophet that the faith of Gods children was ſtaggered hereby.

But when God ſhall declare his juſtice againſt theſe his enemies, then he ſhall recover his glory; then ſhall they both know that Chriſt is the Lord, both the oppreſſour ſhall know it, and the delivered ſhall know it, and they that are no parties to the cauſe of any ſide ſhall all underſtand.

The words of God in this text are full of marrow and fatneſs; for God is rich in mercy, *aperit manum & implet*, ſo he dilateth his favours.

1. In the latitude, *all the earth over.*
2. In the plenitude, *the earth ſhall be filled.*
3. In the magnitude, *the knowledge of Gods glory.*
4. In the profundity, *as the waters cover the ſea.*

Doctr. 1. We are taught from hence, that the delivery of Gods Church from the power of the enemies, and his vengeance upon them doth give honour to the name of God upon earth; ſo *David, we are in great miſery.*

Pſ. 79. *Help us O God of our ſalvation, for the glory of thy name, and deliver us.*

Reaſ. 1. 1. Becauſe if the wicked overcome the Church, they will triumph againſt God. So *Moſes,*

Ex. 32. 12. *Wherefore ſhall the Egyptians ſpeak and ſay, he hath brought them out maliciouſly to ſlay them?*

Rabſhakeh the General of *Senacheribs* forces proudly inſulteth

eth, *Who is he among all the gods of theſe lands, that hath delivered their Country out of my hands?* Iſ. 36 20.

But God delivering his Church and puniſhing the enemies thereof is magnified thereby, as *Ezechias* did pray: *Now therefore O Lord our God ſave thou us out of his hand, that all the Kingdomes of the earth may know that thou only art the Lord.* Iſa. 37. 20.

2. Becauſe as the Schoole ſaith, *gloria eſt clara notitia cum laude*; and what doth more make the name of God known with praiſe then his preſent help to his Church, his quick vengeance upon the enemies thereof? The Heathen ſhall ſay, *the Lord hath done for them great things.* Reaſ. 2.

3. Becauſe this declareth the juſtice of God; for Reaſ. 3.

Firſt, He is juſt and faithful in performing the gracious promiſes that he hath made to his Church.

Secondly, He is juſt in the puniſhment of oppreſſion and iniquity, which his ſoul abhorreth.

The uſe of the point is to teach us that whenſoever we ſee the Church or any part thereof delivered from the hands of their enemies, and ſo the righteous God taking vengeance upon them, that we aſcribe glory to God for the ſame. *Uſe*

Moſes ſong is a good example of this duty; for when the Egytians that purſued *Iſrael* into the red ſea, were covered and deſtroyed by the returne of the waters of the ſea upon them,

Then ſang Moſes *and the children of Iſrael this ſong unto the Lord, and ſpake, ſaying, I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he throwne into the Sea.* Exod. 15. 1.

This deliverance was a type of the final deliverance of the Church from all her enemies; and therefore in *Johns* Viſion it is ſaid

They ſang the ſong of Moſes *the ſervant of God, and the ſong of the Lamb, ſaying, great and marvailous are thy works Lord God Almighty; juſt and true are thy wayes, thou King of Saints.* Rev. 15. 3.

Who ſhall not fear thee O Lord, and glorifie thy name; for thou only art holy; for all Nations ſhall come and worſhip before thee, for thy judgments are made manifeſt. Verſe 4.

We have great and gracious examples at home of this; our bleſſed Queen of happy memory, Queen *Elizabeth Anno* 1588.

after the defeat of the Spanish Armado, came in person to the chief Church in her Kingdom, where having upon her knees devoutly given the glory of that deliverance to God, she heard the Sermon at *Pauls* crosse, and taught her people by her godly example to know the glory of God; for in those dayes Spaniards loved us not, and we thought it a great favour of God to be delivered from them.

The like publike declaration did our Soveraign that now is, make of the glory of God, for the deliverance of his royal person, Crown and posterity, the Religion and peace of the Kingdom, in the last session of that first Parliament, delivered by the hand of God from the bloody designe of the Papists, whose Religion was also in those times thought dangerous to this Common-wealth; his speech and recognition of the protection of God is extant in print.

And as States and great Common-wealths have their dangers and deliverances, wherein as every one that is a member thereof, hath their share of benefit, so from every one is growing a debt of duty, to acknowledge the same: so that as *Ezechiah* saith, *The father to the children shall make known the truth of God.*

Isa. 38. 19.

So in our particular estates, we have many tastes of the sweetnesse of God, in our deliverances from dangers at sea, on shoare from sicknesse, imprisonment, infamy, and many other evils which annoy our life; in all which God revealeth to us the knowledge of his glory, and we shall do him but right, to give him as *David* saith, *the glory due to his name*; and to invite our brethren as *David* did, *I will tell you quid Deus fecit animæ meæ, what God hath done to my soul.*

Doctr. 2. Seeing God promiseth to fill the earth with the knowledge of the glory of God, we are taught that God is glorious, and so we ought to conceive of him: our Saviour hath taught us so, to acknowledge in the close of the Lords Prayer, *Tua est gloria*, thine is the glory. St. *Stephen* saith, *The God of glory appeared to our fathers.* And of this God is so jealous, that he saith, *My glory will I not give it another.* Hold this fast; the Devill when he tempteth us to sin, doth not finde an easier way to fetch us about, then to blemish the glory of God, and to dim that to our sights and opinions.

Act. 7. 2.
Isa. 42. 8.
Reas. 1.

As

As in the first temptation, he told the woman, *ye shall not surely dye, for God doth know that when ye eate thereof ye shall be as gods;*

Bringing the woman into divers dishonourable thoughts of God, as concerning his truth, his justice, his love to man. For in tempting her to eate against the presse and precise commandment of God,

1. She must think that God would not bring death upon her for her fault, as he had threatned, which toucheth the truth of God.

2. She must suppose that the offence of eating taken at the worst, is a small offence, and so not likely to be avenged and mulcted with any such punishment, which toucheth the justice of God.

3. She must suppose, that God who shewed so much favour to man to give him all the fruit for his meate but that, had he loved man as he made shew, would not have left that fruit for a snare to catch him, and bring him to ruine; or if he did so, he was too loving to man to work upon the advantage.

Yet in this very suggestion, wherein he infuseth so many dishonourable thoughts into the heart of the woman to dim the brightnesse of Gods excellent glory; observe how he doth secretly confesse that God is jealous of his glory, for saith, *he doth know that in the day that you eate thereof you shall be as gods.* Gen. 3. 5.

That is to say, as well as he loves you, he would not admit you into the society of his glory, for man was created in the likenesse of Gods holinesse and righteousnesse, but not in the similitude of his glory.

That Satan knew well; and therefore suggested that ambition which he knew would ruine mankind; for that had cast him out of heaven.

Here by the way, let me shew you the sting of the first sinne; God had said to *Adam, Thou shalt not eate.* 2. *Qua die comederis morte morieris,* what day thou eatest thou shalt die.

1. In the eating the forbidden fruit, the Commandment of God was broken, therein man rebelled.

2. In the eating, being threatned with death for punishment of their eating, there must either be

1. Pre-

1. Presumption upon the goodnesse of God, which should make him merciful against his truth and justice; or

2. Unbeleife of his power to inflict that punishment; or

3. Contempt of his power; or

4. A carelesnesse. I will taste come of it what will.

And in all these the glory of God is much defaced.

3. In the eating to be as gods, that most nearly touched the glory of God; for it was a base opinion of God in the heart of the woman, to conceive him such as she might come to be as wise as he; this layd home upon the crown of Gods glory.

In which passage let me commend one observation of mine own upon the Text, to your judgments.

Sathan tempted the woman only, not the man; and he strengard his temptation with these two arguments only. 1. *Non moriemini*, ye shall not dye. 2. *Eritis sicut dii*, ye shall be as gods. There was *aculeus in cauda*, a sting in the tayl; for that last stung her to the quick.

When she came after to tempt her husband, it seemeth that her inducements were three.

1. It was good for food.

2. Pleasant to the eye.

3. To be desired to make one wise.

Here is no mention of this temptation to be like God.

Which makes me think that *Adams* sin did not violate the glory of God so much as the womans did, and that therefore the
1 Tim. 2 14 Apostle saith. Adam *was not deceived, but the woman was deceived, and was in the transgression.* For though I cannot clear *Adam* from doing injury that ways, yet as the schoolmen saith, he that cannot be excused *a toto*, may be excused *a tanto*.

But the point which I wish terrible in your remembrance, is that suggestions to sin do lay their foundation in some unworthy opinion of God, which trespasseth his glory here spoken of.

God himself declares as much to the ungodly; *when thou sawest a theif, thou consentedst with him, &c.*

These things thou hast done, and I kept silence; then thou
Ps. 50. 21. *thoughtest that I was altogether such a one as thy self.*

The fool saith in his heart, *Non est Deus*; there is no God,
Psal. 14. 1 that he may sin the more securely.

David

David stirreth up God the avenger against the ungodly; *that boast themselves in evil, that break in pieces Gods people, and afflict his heritage.* Psal. 94. 5

That slay the widow and the stranger, that murther the fatherless. How dare they do all this? Vers. 6.

Yet they say the Lord shall not see, neither shall the God of Jacob *regard it.* Vers. 7.

Augustine to such: *In fœlix homo, ut esses curavit Deus, non curat ut bene esses?* Is not this a great trespasse against the honour of God to deny his providence?

There be presumptuous sinners that go on in very great sins, sins which Gods word detecteth and reproveth, and threatneth; yet as the Prophet saith,

They will lean upon the Lord, and say, is not the Lord among us? no evil shall come upon us. Mich. 3. 11

Thus they dishonour God that make him the patrone of their persons and their sins.

But they that have true knowledge of the glory of God, they behold him in Majesty, and that not only opening his hand, and giving and filling, but stretching out his arme and striking; and so in that one sight they behold both, *Ecce quantam charitatem*, and *scientes terrorem Domini* behold how great love, and knowing the terrour of the Lord.

In the due consideration of his justice and mercy, both governed with wisdom, to moderate exuberancie, consisteth the knowledge of Gods glory.

This point serveth to good use.

For first it assureth us, that the God whom we serve is the true God, because he is so jealous of his glory, that he will have none to share with him therein: For the gods of the Heathen were such good-fellows, as they would admit society. *Baal* and *Melchom*, and *Moloch*, and *Rempham*, the god of *Eckron*, *Dagon*, the Devil and all; I do not hear of any great jealousie between them, but the true God is impatient of corrivall in glory. 1. *Use.*

2. Because God claimeth glory in such extent all the earth over, which none of the god of the heathen did, but were content with their territories, and knowing him to be the true God;

We

2. *Use.* We are taught, that there ought nothing be so dear to us as the glory of God.

Do but observe what remembrancers we have, to put us in mind of this.

The law begins: *I am the Lord thy God, who brought thee out of the land of Egypt.* That implyes, *who brought thee into the land of Egypt.*

The Lords Prayer: *Our Father which art in heaven*; and the first Petition; *Sanctificetur, nomen tuum*; then *adveniat regnum*; then *fiat voluntas*; all glory.

The *Creed*: *Credo in deum patrem omnipotentem.* All beginning to season us with a reverend estimation of God, and to infuse into us the knowledge of his glory; therefore do all to the glory of God.

Doct. 3. This also serveth to shew how excellent a knowledge it is to know the glory of God, seeing God maketh such account of it, that he will have it spread all the earth over,

To animate us so much the more earnestly, and with appetite to seek it; and indeed there is no knowledge to be compared to it.

1. In regard of this life: for if man know no better nature then that of the creatures beneath him, though that serve to shew him how great a lord he is, and how much is subject to him: yet in them he beholdeth a society that he hath with them, in much evil, in all weakness, and in a certain mortality, which can be no great comfort to him, if he stay there.

But if he look up to heaven above him, and behold *Meliorem naturam*, a better nature; that of the Angels, and himself but a little lower: and above them, *naturam naturantem*, the naturating nature, the glorious Author of all being, this puts mettall into him, and teacheth him how to preserve the Image of his maker in him, which advanceth him above humaine frailty.

Hence are those ejaculations; that of *Paul*, *Cupio dissolvi*, I desire to be dissolved; *our conversation is in heaven*; Veni cito; *we walk by faith and not by sight.*

Reas. 2. 2. In the life to come, this is the happinesse of the blessed souls, they shall see God; for this Christ desired that the Elect might be where he was, that they might see his glory.

And

And this maketh all those that wisely apprehend this joy in the glory of God, to love the very earthy house which we call the Church of God, because it is *The place where his honour dwelleth, because every whit of it speaketh of his honour.*

Because thither the Tribes go up to testify to *Israel*, to give testimony of their faith and zeal.

Because there the voice of Gods promise is heard, and the whole house is filled with his glory.

It was the blessing of God given in the consecration of *Solomons* temple, *The glory of the Lord filled the house of God.* But it was *gloria in nube*, glory in a cloud: that cloud is much removed in our Church, since the veil of the temple rent; for Christ hath made all things more clear, and removed the veil. Let us therefore love the Church well, for the glory of God revealed therein. 2 Chro. 5. 14.

Much more do such long after the house of Gods clear glory in heaven, wherein one day in those courts is better then a thousand otherwhere, and where they shall behold a full revelation of the glory of God.

Let us all labour for this knowledge of the glory of God, for the purchase whereof we must study both the creatures of God and the word of God. *Use*

For in these two books the wisdom of God is set forth to the soul, that we may say, if we be students in these books, *vidimus gloriam ejus*, we have seen his glory: for the heavens declare the glory of God to the eye, and God is glorious in the least of his creatures, *Magnus in minimis*, so that every part of his work doth declare him a wise Omnipotent Creator, a wise and faithful preserver of all things.

And for the book of God; he that saith, *this is life eternall to know thee*, and saith *that he came to give life eternall*, saith also: *Dedi eis verbum tuum*; I have given them thy word.

There is no labour that better rewardeth it self, then the pursuit of the knowledge of the glory of God.

For there is *Libertas gloriæ*, the liberty of glory, which the creature doth even long after, and travaileth with the burthen of corruption, desiring to be quit of it. Rom. 8. 2.

There be *divitiæ gloriæ*, riches of glory made known upon the Rom. 9. 23

the vessels of mercy; for God wil declare his glory in showing mercy.

2 Cor. 4. 17. There is also *æternum pondus gloriæ*, an eternal weight of glory. There is *splendor gloriæ dei patris*, the brightnesse of the glory of God the Father; and this is the true light that enlighteneth all that come into the world; that lights us the way to this glory.

But to know the glory of God here on earth, we must observe the course of his judgments, and we shall therein see both his favour to his Church, howsoever it be distressed, which though it be *gloria in nube*, glory in a cloud, the faithful will see through the cloud.

We shall also see this certain truth and justice in his hatred of sin; and in the sharp revenge that he taketh upon those that disease his Church, which though it be slow, *for God is slow to wrath*, 2 Cor. 4. 6 *yet he that believeth will not make haste.*

God giveth this light of the knowledge of the glory of God in the face of Jesus Christ.

1. Mercy. *Crucifixus, mortuus, sepultus*, Crucified, dead and buried.
2. Justice; *venit judicare vivos*, He cometh to judge the live and dead.

Vers. 15. *Wo to him that giveth his neighbour drink, that puttest thy bottle to him and makest him drunk also, that thou mayst look on their nakednesse.*

16. *Thou art filled with shame for glory; drink thou also and let thy foreskin be uncovered, the Cup of the Lords right hand shall be turned unto thee, and shameful spuing shall be on thy glory.*

17. *For the violence of* Lebanon *shall cover thee, and the spoil of beasts which made them afraid because of mens blood, and for the violence of the Land, of the City, and of all that dwell therein.*

NOw doth God rouze up his Justice against another sinne, the great and crying sin of drunkennesse.

1. Concerning the words.

Wo to him that giveth his neighbour (*socium* or *amicum* others read) *drink.*

That

That putteſt thy bottle to him. Some read *Conuingens calorem tuum*: Others *adhibens venenum tuum*; Others *iram*.

He meaneth, wo be to him, that when he ſees his neighbour in drink, comes in with his pot, or pint, or quart, to inflame him.

Thou makeſt him drunk that thou mayſt look on their nakednes.] For it is ſaid that the King of *Babylon* did uſe in his Conqueſts to bring forth great quantity of wine, and to make the People drink drunk that he might make ſport with them; for in thoſe drunken fits many ſhameful and beſtial acts of laſciviouſneſſe were publikely ſhewed, drunkenneſſe enflaming them with luſt.

Mr. *Calvin* doth interpret all this figuratively, not of drunkenneſſe with ſtrong drink, but of immoderate deſire of augmenting their dominions; of which kind of drunkenneſſe he ſpake before, comparing the Babylonians to ſuch as tranſgreſſe with wine. Verſ. 5.

So doth *Ribera* a learned Jeſuit underſtand this, of the inſolent triumph of the Babylonian King, making ſport in the conqueſt of Kings, and exerciſing on them cruelties, to diſcover their nakedneſſe, how he hath ſtripped them out of all.

But Saint *Hierom* reporteth that *Nebuchadnezzar* did abuſe *Zedechiah* the King at a banquet in a very foul manner.

And becauſe that kind of drunkenneſſe was before touched to the quick, I follow *Arias Montanus* in the literal expoſition of theſe words, which I have before delivered, that the King made his aſſociate Kings, and his Conquered enemies drunk to make him ſport. Which ſin of his is threatned.

Verſ. 16. *Thou art filled with ſhame for glory*; for this turned to the ſhame of the Babylonians.

Though Mr. *Calvin* expound it, *ſatiatus es probro non tuo ſed alieno*. That the Babylonian did even ſatisfie himſelf with the diſgrace done to his enemy. Rather I take it for a puniſhment inflicted on the Babylonian, that ſhame ſhould come to him for this ſport that he made himſelfe, as it alſo followeth, *Drink thou alſo, and let thy fore-skin be diſcovered: The Cup of the Lords right hand ſhall be turned unto thee, and ſhameful ſpewing ſhall be on thy glory.*

This I take, it was not only figuratively revenged upon *Nebuchadnezzar*, when the glory of his Conqueſts ended in the ſhame of his transformation, the moſt wonderful example that we do read in all the book of God;

Dan. 4. 33. *The ſame houre was the thing fulfilled upon* Nebuchadnezzar, *and he was driven from men, and did eat graſſe as oxen, and his body was wet with the dew of heaven, till his hairs were grown like Eagles feathers, and his nails like birds clawes.* For thus did the King continue in this ſhameful puniſhment the whole terme of ſeven years:

Dan. 5. 1. But literally this was fulfilled in *Belſhazzar*, who made a great feaſt to a thouſand of his lords, and drank wine before the thouſand;

In which drunken feaſt wherein the conſecrate veſſels of the Temple were abuſed in quaffing and carowſing, the fingers of an hand were ſeen on the wall over againſt the King, writing the doome of his ſhameful downfal. For obſerve the end;

Verſ. 30. *In that night was* Belſhazzar *the King of the Chaldeans ſlain, and* Darius *the Median took the Kingdome.* So he did drink alſo, and his nakedneſſe was laid open, and the Medians came in and took away all their glory.

Verſ. 17. *For the violence of* Lebanon *ſhall cover thee, and the ſpoile of beaſts which made them afraid.*

This overthrow of the Chaldean Monarchy he calleth the violence of *Lebanon* covering them.

Junius doth underſtand this place thus, that the enemy ſhould come upon the Babylonian with the ſame violence that hunters uſe, who purſuing the wild beaſts in the forreſt of *Lebanon* having pitched their nets and tents for them, do ſuddenly ſet upon them, and drive them into their nets: ſo ſudden a ſurprize ſhall the Babylonian ſuffer.

Maſter *Calvin* doth give this as a cauſe of their puniſhment, and underſtandeth the words thus, that God will cover the Babylonian with ſhame for the violence that he offered to *Lebanon*, and to the beaſts therof forraging *Judea*, and deſtroying not only men and women in towns, but the very wild beaſts of the forreſt of *Lebanon*, which was near to *Jeruſalem*. So that this expreſſeth the cauſe of Gods provocation againſt the Babylonian.

an, and withal the comfort of the Church, that God would revenge the wrong done to their land, not only to the People thereof, but to the very wild Beasts of the forrest.

De verbis hactenus.

The parts of this text are two, { 1. *Peccatum*, sinne. 2. *Pœna*, punishment.

1. *Peccatum*, in which

1 *Quid; potant amicum vel socium.*

2. *Ad quid; ut videant nuditatem.*

1. *Potant vicinium.* 2. Faults, { 1. Drink drunk. 2. Make drunk.

1. They be drunk.

Drunkennesse it self is an horrible sin, it is one of the fruits of the flesh; *Of which I tell you, as I have also told you in times past, that they which do such things, shall not inherit the Kingdome of heaven.* Gal. 5. 21

Drunkennesse is confest of all men to be a sinne; and they that love it best, and use it most, will be very angry with you, if you call them drunkards.

For it is not agreed upon as yet what drunkennesse is: our statute law doth impose a penalty of five shillings upon every one that is convicted of drunkennesse.

Our Articles given to sworn men, do charge them to enquire, if there be any Drunkards in our Parishes, and to present them.

But neither the Ecclesiastical Canon, nor the Act of Parliament doth direct the inquisition, by describing what Persons must be esteemed drunk.

I will tell you whom the Scripture denoteth.

Lot was drunk when he committed incest with his daughters, and so overgone with wine, that he neither knew of their coming to his bed, nor of their going from him. Gen. 19.

Noah was drunk when he lay uncovered in his tent; these were farre spent in the highest degree. Gen. 9.

Uriah the husband of *Bathsheba* was drunk too, the text saith *David* made him drunk; yet he was so much Master of his own thoughts, and of his charge committed to him, that he would not go home to his own house as the King would have had him. 2 Sam. 11.

Amnon

2 Sam. 13. 28. *Amnon* the ſonne of *David* was drunk, yet it is ſaid of him his heart was merry with wine.

1 Reg 16. 9 *Elah* King of *Iſrael* made himſelf drunk, and *Zimri* his ſervant killed him.

1 Sam. 25. 36. *Nabal* made a great feaſt, and was ſo drunken, that *Abigail* thought not fit to tell him of the danger that his churliſhneſſe had like to have brought upon him till he had ſlept it out.

Prov. 31. 5 A King that drinketh wine is deſcribed then to be drunk, when they drink and forget the law, and pervert the judgment of the afflicted. So that to drink ſo deep as to forget the law of our lawful calling, and to do things contrary to the ſame, is to drink drunk.

Luc. 21. 34 Chriſt calleth the overcharge of the heart with drink drunkenneſſe. His word is βαρυθῶσιν, ſignifying the laying on of a burthen upon the heart.

For ſo much as we drink for neceſſity or for moderate refection doth chear and refreſh and lighten the heart: but exceſſive drinking doth lay an heavy burden upon it, Therefore

Eph. 5. 18. *Be not drunk with wine wherein is exceſſe.*

Now what is exceſſe? not ſo much as layeth us under the Table only, not ſo much as makes us ſtagger and reele as we go, and taketh away the uſe of our memory, ſpeech and good manners;

Iſa. 5. 11. *But they are drunkards that ſit at the wine till it inflame them.* Wine is allowed to warm the ſtomach, not to ſet it on fire.

Some man excuſeth himſelf, that he drank not above his ſtrength, but was able to carry it.

Verſ. 22. *Wo unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink.*

This ſhews, that all exceſſe in drinking which is beyond the meaſure which maintaineth health, is drunkenneſſe; call it good fellowſhip, or making merry, or keeping good company, or whatſoever faire colours you will lay upon it, it is drunkenneſſe.

It turns grace into wantonneſſe, and medicine into diſeaſe, it maketh the body which ſhould be the Temple of the Holy Ghoſt the very Cellar of *Bacchus*.

The evils that grow out of this ſinne are many.

1. The

1. The great Commandement is broken which biddeth us to love God above all things; for the drunkard makes his belly his god and dellgheteth in his ſhame: neither is God in all his ways; of whom doth the name of God more ſuffer, then of the drunkard, and who do make leſſe conſcience of the Sabbath, then ſuch do, who make that day of all other the moſt licentious, the moſt laſcivious, deſpiſing the Commandment of God?

2. It is a ſin againſt himſelf who committeth it; for he ſhameth himſelf to beholders, he waſteth his eſtate, hurteth his own body, drowneth his underſtanding, judgment, memory, and depriveth himſelf of the uſe of reaſon; as *Solomon* ſaith, *Who hath Woe? Who hath ſorrow? who hath contentions? Who hath babling? who hath wounds without cauſe? who hath redneſſe of eyes? They that tarry long at the wine.* Pro. 23. 29.

At the laſt it biteth like a ſerpent, and ſtingeth like an adder. Verſ. 32.

It corrupteth the affections, and inflameth luſt. Verſ. 33.

Thine eyes ſhall behold ſtrange women.

It corrupteth the ſpeech, thine heart ſhall utter perverſe things.

It maketh a man inſenſible of his puniſhment.

They have ſtricken me, and I was not ſick; they have beaten me, and I felt it not. Verſ. 35.

It groweth into an habite, and cannot be eaſily given over; drunkenneſſe is like a quartane, the diſhonour of Phyſitians: ſo it is the diſhonour of Preachers, they cannot cure it; we would have cured the drunkard, and he would not be healed.

When ſhall I awake, I will yet ſeek it again; as Saint *Gregory* ſaith, *qui hoc facit, non facit peccatum, ſed totus eſt peccatum.*

3. It is a ſin againſt our neighbour; for it is a waſter and conſumer of the proviſions which God hath given to nouriſh and ſuſtain many, and ſo he becomes a thief, robbing the hungry and thirſty: for it is *panis pauperis & vinum dolentis*, the bread of the poor, and the wine of the ſorrowful, that is thus ſwilled and ſwallowed.

It toucheth upon the Commandment of murther, for to take away life, and to take away the means that ſhould ſupport life are ſo ſet, that we can hardly draw a line between them.

It inflameth luſt; as *Ambroſe*, *Paſcitur libido convivijs, vino acuenditur, ebrietate inflammatur*, it filleth the tongue with allkind of evil

evil words which corrupt good manners, *turpiloquium, multiloquium, vaniloquium, falſiloquium*; and where be the good names of men more foully handled then upon the ale-bench, when a drunken Senate meeteth?

And to conclude, it diſhonoureth Parents: for the laws of the Church, and the laws of the Common wealth do forbid it, and deſigne puniſhment for it.

Yet this ſin is the *Diana* of our *Epheſus*, and if all the Preachers of *England* do cry it down in Pulpits, the Court of good fellowſhip will cry it up again; though we ſhew you the ſcrowl of God, and open all the folds of it, and read it to you written within and without, with nothing but lamentations, mourning and wo againſt this ſin: though we bind the ſinners in this kind by the power given to us by Chriſt, ſaying, *Whoſoever ſins yee retain, they are retained*, yet do men run headlong into this ſin without fear or wit.

But when ſin is once grown into faſhion, we may ſtretch out our hands all the day long againſt it, and ſpend our ſtrength in vain, yet I will not deſpair of a bleſſing upon our faithful labours againſt it; and thus much I will undertake to do, as the Apoſtle ſaith,

I will yet ſhew you a more excellent way.

I will yet ſhew you approved remedies againſt this ſinne, and there is no time of the year unſeaſonable for the ſoul to take Phyſick. *Remedia.*

Remed. 1. 1. Take *Davids* Phyſick; *I have kept thy word in my heart that I might not ſinne againſt thee*; for that word will anſwer the temptation, as *Ioſeph* did, *How then ſhall I do this great wickedneſſe and ſo ſin againſt my God?* Remember the fearful threatnings of wo and judgement againſt this ſinne: Remember the day of judgment wherein every man muſt give account to God of himſelf, and of all his ways; remember the bitternelle of the latter end thereof; all this is clearly denounced in the word of God; Remember that *it is a fearful thing to fall into the hands of the living God, for our God is even a conſuming fire.*

2. Remedy is a conſtant Practiſe of mortification; for they that humble their ſouls with faſting, and chaſten their bodies, and bring them in ſubjection, that watch and pray, and call their

ſins

ſins every day to account, and examine their conſciences by the law of God, he that doth theſe things well, ſhall ſoon come to their diet, of whom the Pſalmiſt ſpeaketh,

Thou feedeſt them with the bread of tears, and giveſt them tears to drink in great meaſure. Pſal 80.5.

Then thou wilt go mourning all the day long.

3. Remedy is, withdrawing thy ſelf from ſuch company as uſe drunkenneſſe, from ſuch places wherein it is uſed, as *Solomon* adviſeth.

Be not amongſt wine-bibbers, amongſt riotous eaters of fleſh: for the drunkard and the glutton ſhall come to poverty, and drowſineſſe ſhall cloath a man with rags, So Saint *Paul* chargeth the Corinthians, Prov. 23. 20. 21.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch a one, no not to eat, This company that corrupts many; there are few that love drunkenneſſe ſo well, that they will ſit down and drink themſelves drunk, as *Elah* king of *Iſrael* did, but good fellowſhip ſpoils all, and one pot draweth on another. 1 Cor. 5. 11. 1 Reg. 16. 9

4. Remedy is, *Let every man abide in the calling wherein he was called. God hath given his Angels charge of thee to keep thee in all thy ways;* ſo it is ſaid of a drunkard that he is out of the way; for did he exerciſe himſelf in his calling, within his way, he could not miſcarry. 1 Cor. 7. 20.

The deſire of the ſlothful killeth him: for his hands refuſe to labour, he coveteth greedily all the day long. Pro. 21. 25. 26.

5. Remedy is, a conſideration of the hunger and thirſt which Chriſt ſuſtained on earth for thee, and of the hunger and thirſt which Chriſt yet in the members doth ſuffer. Remember what he hath done for thee; do not waſte that unthriftily which would ſerve to relieve Jeſus Chriſt; he hungred to ſatisfie thee, do not thou ſurfet to make him hungry; he thirſted, it was one of the laſt words that he ſpake on the Croſſe, *Sitio* I thirſt; do not thou make thy ſelf drunk with that which ſhould quench his thirſt, leſt thy laſt draught be like his vinegar mingled with gall.

6. Remedy is, a conſideration that we are required to pray con-

tinually, and in all things to give thanks which holy duty we cannot performe so long as we are in our cups; these duties require a sound judgment, a cleare understanding, *an heart established with grace*, as the Apostle saith, *Not in gluttony and drunkennesse, not in chambering and wantonnesse, but put ye on the Lord Jesus, and have no care to the flesh to fulfill the lusts thereof.*

We were created to glorifie God in our bodies and in our souls, for they are God's; *and therefore whether you eate or drinke, or whatsoever you do, do all to the glory of God.*

7. Remedy, consider that we are bidden guests to the Supper of the Lamb, *and the Spirit and the Bride saith come, and let whosoever heareth say come, and take of the waters of life freely*; we cannot tell when this supper time is, till Gods messenger death cometh and telleth us all things are prepared; come now, let not us over-charge our hearts with surfetting and drunkennesse, least that day come upon us unawares; they that are drunk already and full gorged with wine and strong drink, have left no roome for the waters of life; *vas plenum plus non recipit.*

Rev. 22. 17.

Luc. 21. 34.

It is a work for our life on earth to travel and take paines, and to exercise our souls to godlinesse, and all to get us a stomach to this Supper of the Lamb; here is meate enough, *the fatnesse of Gods house; we shall be fed as it were with marrow*; here is the hidden Manna for bread; here is *Calix inebrians*, we shall be made to drink of the rivers of Gods pleasures; *for at his right hand are pleasures for evermore.*

Here are good guests; *for many shall come from the East and West, and shall sit down with* Abraham, Isaac *and* Jacob *in the Kingdom of heaven.*

Mat. 8. 11.

They that come there, let them drink and spare not, but let them keep their stomachs till then. I conclude this point in the words of our Saviour,

If ye know these things, happy are ye if ye do them.

Joh. 13. 17.

2. They give their neighbour drink, and put their bottle to him, adding heat to heat.

Drunkennesse, as you have heard, is a grievous sin; but this is a degree of fuller unrighteousnesse to make others drunk. Amongst all the sins that *David* did commit, nothing sate so close to him, nor left so foul a staine upon the honour of his memory,

as did his carriage toward the Hittite *Uriah*.

David did that which was right in the ſight of the Lord, and turned from nothing that he commanded him all the dayes of his 1 Reg. 15. 5.
life, ſave only in the matter of Uriah *the Hittite.* This excuſe of *David* in all other things wherein through humane frailty he failed often, doth ſhew how God paſſeth over the ſins of the elect, as the Apoſtle ſaith, παρεσιν, which through infirmity they do commit; but this ſpecial notice taken of the matter of *Uriah* the Hittite, declareth it to have been *peccatum primæ magnitudinis*, a ſin of the firſt magnitude, in a veſſel of glory, becauſe ſo many ſins met together in it; to name the moſt eminent, Firſt; adultery; then the making of *Uriah* drunk; then the murthering of *Uriah*.

Wherein you ſee that this foul ſin doth make weight in the burthen of *David*.

The Holy Ghoſt to declare how foul and hideous a ſin drunkenneſſe is, hath not ſpared to leave the diſhonour of Gods good ſervants upon record, offending therein; as of *Noah*, who is much to be excuſed, becauſe having planted a Vine, and out of the grapes having preſſed the firſt liquor that we read made of grapes, and not knowing the ſtrength thereof, being alſo old, he was overtaken with it once and no more.

Surely it was the will of God ſo early to let the danger of wine appeare, even at the firſt drinking thereof, that all ſucceeding times might beware.

So the example of *David*, who made *Uriah* drunk, againſt whom the matter of *Uriah* is upon record, for terrour that men ſhould feare this great ſin of making their neighbours drunk; for that is part of *the matter of Uriah the Hittite*.

Will you hear the deciſion of the canon law in their caſes of conſcience concerning this ſin, *Ille qui procurat ut quis inebrietur, mortaliter peccat quia conſentit in damnum notabile proximi.* Summa Anglica ebrietate.

This is now the crying ſin of our Land, Court, City, Country, all defiled with it; and I muſt confeſſe a truth which the Sunne ſeeth, not all innocent of it who ſhould by authority from God reprove it by the word, aud puniſh it by the ſword: it is a ſin in faſhion.

Yet at the great feaſt which *Aſſuerus* made to his Princes, it is ſpecially noted,

Heſt. 1. 8. *And the drinking was by an order, none might compel: for ſo the King had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.* *Lyran* his note is, *Nolebat Rex ut in aula ſua aliquis uteretur modo incompoſito & irrationabili more barbarorum qui nimis importune inducebant homines ad bibendum.*

Reaſ. 1. 1. It is our duty to ſtir up one another, and to provoke one another to all Chriſtian duties; of theſe, to act ſobriety in the moderate uſing of meat and drink, and faſting, in the abſtinence from them for a ſeaſon. St. *Paul, whether ye eate or drink, do all to the glory of God.* Chriſt, *quando jejunatis.*

To omit this duty is a great ſin, to commit the contrary evill is moſt abominable. This the Prophet ſheweth. *In that day did*
Iſa. 22 12 *the Lord God of Hoſts call unto weeping and mourning, &c.*
Verſ. 13. *And behold joy and gladneſſe, ſlaying oxen, and killing ſheep, eating fleſh and drinking wine,* eating and drinking, *Cras moriemur:* And it was declared in the eares of the Lord of Hoſts, *Surely this iniquity ſhall not be purged till ye die.*

How then ſhall they appeare before God, who inſteed of calling to faſting, call to drinking, and preſſe the drinking even to
Reaſ. 2. the making of their neighbour drunk?

2. If we contrive againſt our neighbours life to take it from him, we are murtherers; if againſt his wife to defile her, we are adulterers; if againſt his goods to rob him of them, we are theeves; if againſt his good name, we are falſe witneſſes: conſider then what thou doſt when thou attempteſt thy neighbour to make him drunk; for thou ſeekeſt to periſh his underſtanding, to rob him of the uſe of reaſon, which ſhould diſtinguiſh him from a brute beaſt, to expoſe him a ſpectacle of ſhame and filthineſſe to all beholders, and to make him a tranſgreſſor of the law of God, the Church, and the Common-wealth.

Yet they that are thus overtaken, do commonly excuſe themſelves, that they have been amongſt their friends; but this pot-friendſhip which hath the power to divide a man from himſelfe, will ſcarce prove a glue ſtrong enough to unite and knit him to another.

The kiſſes of ſuch friends betray thee, and thou maiſt ſay rather, *Thus was I wounded in the houſe of my friends.* It was *Davids* prayer, let it be thine;

Let

Let the righteous ſmite me, for that is a benefit; and let him reprove me, and it ſhall be a precious oyle that ſhall not break my head; but *Incline not mine heart to evill, that I ſhould commit wicked works with men that commit iniquity; and let me not eate of their delicates, nor drink neither.* It is a good obſervation of Cardinal *Bellarm.* here, *ubique nocet converſatio malorum, ſed nuſquam magis, quam in conviviis, & compotationibus.* Pſ. 141. 5.

This is no new danger, but a diſeaſe of former ages, infectiouſly tranſmitted by imitation to our times, and in them grown epidemical.

Saint *Ambroſe* deſcribeth a ſurfetting and drunken meale; *primo minoribus poculis velut velitari pugnâ præluditur; verum hæc non eſt ſobrietatis ſpes, ſed bibendi diſciplina; ubi res calere cæperit, poſcunt majoribus poculis, certant pocula cum ferculis.* De Helia & Jenin. 6. 13.

Deinde procedente potu longius contentiones diverſæ, & magna certamina quis bibendo præcellat.

Nota gravis ſi quis ſe excuſet.

All you that call God Father, and do deſire either the honour of his name, or the coming of his Kingdom, or the fulfilling of his will; make conſcience of this great ſin, call it no longer good-fellowſhip: for St. *Ambr.* ſaith, *vocatis ut amicos, emittitis inimicos.* Ibid. c. 14.

Vocas ad jucunditatem, cogis ad mortem; invitas ad prandium, efferre vis ad ſepulturam; vina prætendis, venena ſuffundis.

Say to him that tempteth thee to drink drunk, *vade retro me Sathana,* get thee behind me Satan; *the Kingdom of God is not meate nor drink,* God ſhall finde thee out, thou haſt his woe upon thee, and thou ſhalt ſee anon how he will puniſh thee.

2. *Ad quid ut videant nuditatem.* It is the boaſt of brave drunkards, how long they have ſat at it, how many pots and pottles they have ſwallowed, how many they have made drunk; this is thy nakedneſſe.

Litterally drunkenneſſe doth make men do things uncomly: ſome uſe this lewd practiſe to make way for their luſt, ſome to take advantages otherwiſe.

Modeſty cannot utter what unclean provocations do ariſe from drunkenneſſe, what lewd and unchaſte actions are done, what profane and filthy words are ſpoken. *Noah* himſelf full of wine, doth lie uncovered in his tent, and ſheweth his nakednes.

St.

Ibid. c. 18. St. *Ambroſe* complaineth of women *That full of wine did come immodeſtly into the ſtreet ſinging and dancing*, irritantes in ſe juvenum libidines.

Cœlum impuro contaminatur aſpectu, terra turpi ſaltatione polluitur, aer obſcenis cantibus verberatur.

O the miſerable ſtate of man in whom ſin reigneth, he is not only tempted to do evil, horrible and ſhameful evil, to drink drunk, but to be his neighbours devil to draw him into evill by making him drunk, and alſo this *propter malum*, even to diſcover the nakedneſſe of his brother.

Some ſhew themſelves in their pots like lyons furious and quarrelſome: others are dull and heavy, only ſerving for whetſtones to ſharpen the wits of the company: others drowſie and ſleepy: others talkative, every man in his humour, all in their nakedneſſe. To do evil that good may come of it, is an heinous ſin, for God needs not Satans help. But to do evil our ſelves to draw others into evil for ſo evil an end, this doth make ſin out of meaſure ſinful.

1. Take nakedneſſe literally, for the diſcovering of thoſe parts which modeſty doth hide out of ſight: ſo after the tranſgreſſion the man and woman ſaw that they were naked, and they were aſhamed, being but themſelves alone in the garden, and they ſowed fig-leavs together to hide their nakedneſſe from each others ſight; ſo much remained in them, that having left *primas ſapientiæ*, they yet retained *ſecundas modeſtiæ*, and could not for ſhame behold each others nakedneſſe.

1 Cor. 12. 23. The Apoſtle ſaith, *Theſe members of the body which we think to be leſſe honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſſe.* The honour here meant is the decent hiding of their nakedneſſe, and the modeſt covering of our ſhame.

Where the Apoſtle doth declare the care that is in the natural body; the comely parts which need no hiding from ſight, do cover the uncomely parts from ſight.

Therefore they that uncover nakedneſſe do ſhew themſelves to be no members of the body: ſo that ſuch drunkards as give ſtrong drink to their neighbour, to this end to diſcover their nakedneſſe, declare themſelves to be no parts of the body of the Church.

Surely,

Surely much nakedneſſe is diſcovered in many drunken meetings, and no marvel when men and women, having laid aſide reaſon and temperance, religion and the fear of God, if they then turn beaſts, and do thoſe things that are uncomely.

2. Take this nakedneſſe in a ſpiritual ſenſe, then St. *Ambroſe* will tell you, *Lib. de Noe & Arca c.* 30. *Omnis impius quoniam ipſe devius diſciplinæ eſt, aliorum lapſus pro ſui erroris ſolatio accipit, quod conſortes invenerit culpæ.*

Then is the ſeaſon for the Coſener to invade the purſe of his neighbour, for the cunning inſidiator to take advantage of words to find out the infirmitits of his brother, that he may keep him in aw thereby. I cannot dive ſo deep into this myſtery of iniquity as to declare all; and again, I fear to go farre in it, leaſt I might teach the ignorant ſinner more cunning then he had before.

This I dare ſay that it is not love that maintaineth drunken acquaintance; for true love is a coverer of nakedneſſe: if literal, you may ſee it in *Sem* and *Japhet*: if ſpiritual, you may hear it from the Apoſtle, *love covereth a multitude of ſins.* And out of that love, *David* weeps for them that keeep not the law.

It becomes them beſt in my text, who know not God, but were abominable, and to every good work rebrobate, to make men drunk to make them ſport; but theſe things muſt not be ſo much as named amongſt thoſe that call God our father, that come to Church, that hear the word, that offer themſelves to be gueſts at the Lords boord.

But I remember the wiſe man ſaith, *Rods be for the backs of fools.* What greater folly then to ſell our inheritance in heaven for ſtrong drink? a worſe bargain then *Eſaus*, and an harder penny-worth. The rods for this are,

2. *Pœna peccati*, the puniſhment of ſin.

1. *Thou art filled with ſhame for glory.*
2. *It ſhall be thine own caſe; for thou alſo ſhalt drink, and thy nakedneſſe diſcovered.*
3. *The avenger ſhall do thee right is the Lord; The Cup of the Lords right hand ſhall be turned unto thee.*
4. *Shameful ſpewing ſhall be thy glory.*
5. *The violence of* Lebanon *ſhall cover thee, and the ſpoil of beaſts.*

I may reſolve all theſe particulars to this total, that God will take the puniſhment of this ſin into his own hand, and ſhall turn his Cup unto them, and they ſhall do him right therein. But for our better direction in this paſſage, let me obſerve,

1. Who will puniſh this ſinne; God himſelf.
2. How he will puniſh.
3. Why he will puniſh.

1. Who will puniſh this drunkenneſſe.

It is the Lord; Is it not he whoſe glory the Babylonians have given to their idols, yea in the pride of their heart aſſumed it to themſelves? is it not he whoſe People they perſecute and deſtroy cruelly? whoſe goods they gather greedily? whoſe fruits of the earth they abuſe to ſurfet and drunkenneſſe? it is for ſuch as theſe that God ſaith,

Iſa. 45. 7. *I form the light and create darkneſſe, I make peace and create evil: I the Lord do all theſe things.*

God hath ever declared himſelf an enemy to this ſin; you may ſee it clearly in the firſt example of it in *Noah*, upon whom God laid two great puniſhments, which ſhow how much that ſin offended him.

1. That his own ſon ſhould expoſe him to ſhame.
2. That this fault ſhould be kept in eternal Record in the living book of the Holy Word.

You may ſee it in *Lots* example, wherein God would have it appear.

1. How ſtrong liquor may prevail againſt a ſtrong brain.
2. How eaſily a good man, and one that feareth God may be overtaken with it by temptation.
3. How horribly he may offend in it.
4. How temptation may relapſe him into it, and in the ſins which follow it.
5. God would have us ſee his juſt indignation againſt this ſin in the puniſhment of it;

In both theſe, the firſt we read of tranſgreſſing in wine, God doth declare his judgments upon this ſin of drunkenneſſe.

1. Becauſe this ſin doth much deface the image of our Maker in us, which is chiefly ſtamped in our ſpiritual and intellectual part. For let reaſon once fail, and man ceaſeth to be himſelf; for

the time, and becometh like to a brute beast.

2. Because Gods love is violated by drunkennesse; do you remember how sharply God punished old *Eli* the Priest of the Lord, for not reproving his ungodly sons, to whom he said, *Thou honourest thy sons more then me.* The drunkard loveth his strong drink above the Lord; therefore he threatneth them, 1 Sam. 2. 29.

Awake ye drunkards, and weep, and howle all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. Joel 1, 5.

Observe it that he biddeth drunkards awake, both because drunkennesse doth beget drowsinesse; *& quia vigilando dormiunt*, for they say and do they know not what, and he showeth them that as soundly as they sleep, they shal not sleep out his judgment, but shall feel the storme thereof; it is a contrary course that God holdeth with them that love and serve him; for he biddeth them,

Come my People enter into thy chambers, and shut thy doors about thee; hide thy self as it were for a little moment, until the indignation be overpast. Isa. 26. 20

Quest. There is a question in the cases of conscience in the Canon Law, *Utrum ebrietas excuset à peccato*, Whether drunkennesse may excuse from sin; we have many examples of men in their drink, some speaking profanely and lewdly to the dishonour of God swearing and blaspheming: others depraving and slandering their neighbours: others furiously smiting and hurting, some killing; their excuse is, alas they were not themselves, and their drunkennesse is the excuse of their fault.

I find it favourably judged in the Canonists, *Excusat ebrietas non à toto sed à tanto*, it excuseth not altogether, but in part.

Some go further, and search whether the drunkennesse be a common disease of the Party, and that he useth in his drink to behave himself so: and in that case being found culpable, he is adjudged to be irregular; but if a man be by the temptation of such whom he taketh to be his friends overtaken with drink, who is known to be one that useth not to commit that fault, the law doth favour such a one. Others resolve it thus,

Ebrius est irregularis ut ei imputantur ad pœnam omnia quæ sequuntur.

I find in this example that God doth threaten to visit these

Chaldeans for the ſins committed in their drunkenneſſe, becauſe it was wilful. *Vide lege Exod.* 21. 28, 29.

The ſchool diſtinguiſheth well between voluntary and involuntary drunkenneſſe.

They call that voluntary drunkenneſſe, when men do ſit at the wine till it inflame them, knowing the ſtrength of wine, and their own weakneſſe, and ſeek it with delight in it. *Oxe uſed to gore.*

Involuntary they call that which overtaketh a man, not uſing, not loving it, who alſo is ſorry for it, and wary to decline it hereafter: and that they hold excuſeth *à tanto*, in part.

Uſe Me thinks this ſhould be a great argument to diſſwade drunkenneſſe, and to make men afraid of it; for God is the puniſher of it; the God that formed thee, and gave thee being, the God that took thee from thy mothers wombe, the God that hath preſerved thee from thy youth up until now; That great God who breweth and filleth a Cup, and maketh all the wicked thereof drink it off dregs and all.

Pſ. 75. 8.

This *Iſay* calleth *The Cup of the Lords fury*, and he giveth his own children a taſte of it, not *ad ruinam*, but *ad dignam emendationem*, not to their ruine but amendment; it is called alſo *The Cup of trembling.*

Iſa. 51. 17

Jer. 25. 15

God himſelf calleth it *The wine cup of his fury.*

Ez. 22. 32

It is called in *Ezechiel Deep and large.*

And as the Apoſtle ſaith, ſpeaking of the judgment to come,

2 Cor. 5. 11 *Knowing therefore the terrour of the Lord we perſwade men.*

If men will not be perſwaded, let him that is filthy be filthy ſtill; let him that is a drunkard be a drunkard ſtill: But as the Apoſtle St. *Peter* ſaith, if we look well about us,

1 Pet. 4. 3. *The time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſſe, luſts, exceſſe of wine, revellings, banquettings, &c.*

Yet better late then never; for if God have taken the matter into his hand, *David* will tell you that that hand of God is ſtrong; *ſtrong is thy hand*, ſaith he, this is *dextra ſubveniens ſua, ſuſcipit me dextera tua:* and it is *dextra inveniens*, *Thy hand*

Pſal. 63. 8

Pſal. 21. 8 *ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee.*

It

It is a fearful thing to fall into that hand. Heb 10. 31
Thy right hand is full of righteousnesse. Psal. 48.

That righteousnesse will give *suum cuique*, to every one his own; it payeth home; he keeps it in his bosome of purpose to spare men, and to give them time of repentance.

But I must tell you that the Saints of God are so impatient of the wrong done to the name of God, that they cry unto him, *O God how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why withdraweſt thou thy hand? even thy right hand, pluck it out of thy bosome.* Psal. 24. 10, 11.

2. How he will punish.

1. He will fill them with shame for glory, which shame is further expreſt, *Shameful spewing shall be on thy glory.*
2. He will punish them with their own sinne; for he saith, *Drink thou also, and let thy fore-skin be uncovered.*

1. With shame.

You are not to learn that all sin is folly, and all sinners are fools; but no transgressor in any kind doth more make a foole of himself then the drunkard doth; for he proclaimeth his own shame, as he walketh up and down the streets; as he sitteth in the house, his words, his gestures, his actions do all shame him, as *Solomon* saith,

When he that is a fool walketh by the way, his wisedome faileth him, and he saith to every one that he is a foole: so doth a drunkard shame himself by telling every one that he is drunk. Eccl. 10. 3.

This were a great punishment if custome of sinning and multitude of sinners in this kind had not hardned the foreheads of them that transgresse in this kind, that they feel not the rod of shame.

I may say with the Prophet of the drunkards of our days, as he spake of the idolaters of his time, *Were they ashamed when they had committed abomination? nay they were not ashamed, neither could they blush.* Jer. 6. 15.

But let no man despise the good opinion of his neighbour; sober men care not how little conversation they have with drunkards, they seek to avoid them, and all that fear God abhor their evil manners.

Yet they glory and boast how much themselves have drunk,

how many they have made drunk; but as the Apoſtle ſaith, *Their glory is their ſhame.*

And though they be not ſenſible of it in the heat of their wine, and in the cuſtome of their ſinne, the end thereof will be bitterneſſe; for the wiſe man telleth them, *At the laſt it biteth like a Serpent, and ſtingeth like an adder.* Pro. 23 32

When ſhame once begins to ſmart, it goeth to the quick. Remember *Adam* in paradiſe.

I heard thy voice in the garden, and I was afraid becauſe I was naked, and I hid my ſelf. Gen. 3. 10

The Lord will come in the cool of the day to us, and we ſhall hear his voyce in the evening of our time, and then our ſhame ſhall come with a ſting, even the ſting of ſervile fear, and caſt up our account.

What fruit then of thoſe things whereof we are aſhamed? then is God even with you.

For he crieth out to you, *How long wilt thou turn my glory into ſhame?* Do not drunkards do ſo, who make their bodies which ſhould be the Temples of the Holy-Ghoſt, the ſtyes of uncleanneſſe?

The Holy Ghoſt you ſee is plain and homely in his phraſe of ſpeech; theſe drinks which they poure into their bodies luxuriouſly, ſhall not make their hearts glad; they ſhall not comfort the ſtomack, they ſhall not nouriſh the body.

The ſtomach ſhall complain of them as a wrong, and caſt them up as a burthen too heavy for it to bear; nature it ſelf ſhall exonerate it ſelf, and reſiſt, regeſt it in a ſhameful vomit.

And to uſe Gods own phraſe, God ſhall ſpew theſe workers of iniquity out of his mouth, and all the ſervice that they do to him he ſhall caſt up again; for he wil ſay *nauſeat anima mea*, my ſoul loatheth, he is even ſick of them and their ſervice.

And if God once ſet upon us to ſhame us, *who then ſhall have pity upon thee O* Jeruſalem? *or who ſhall bemoan thee? or who ſhall go aſide to ask thee how thou doſt?* Iſa. 15. 5.

2. He will puniſh them with their own ſin, *Drink thou alſo and let thy fore-skin be uncovered.*

1. This calleth to your remembrance a doctrine formerly delivered out of *Obadiah*,

That

That God requiteth ſinners with the ſame meaſure that they have meaſured to others.

2. This reneweth alſo the remembrance of another doctrine there delivered, that

God puniſheth ſin by ſin; as there *Edom* truſted in the help of men, that was their fault; and that God laid upon them after for a puniſhment.

So here, the fault of the Chaldeans was their making men drunk, that they might ſee their nakedneſſe, and that is their puniſhment; *now they ſhall be drunk and their nakedneſſe diſcovered.*

There I handled this queſtion how God would be Author of this kinde of puniſhment, and innocent in the ſinne of the offendor;

Reſolving it thus; that God will withdraw his grace, and forſake them that forſake him, and leave them to the courſe and ſtrong ſtreame of their own corruptions, as the Apoſtle ſaith,

God gave them up to uncleanneſſe through the luſts of their owne hearts, to diſhonour their bodies. Rom. 1. 24.

For this cauſe God gave them up to vile affections. Verſ. 26.

We carry ſtuffe enough about us to puniſh us withall; if God do but make rods of our own corruptions, he will ſoone be armed againſt us.

You ſhall finde in that place of the Apoſtle, that in man there are two things to which for ſin they are yeelded up by God himſelf in his juſtice.

1. Ἐπθυμίαι τῆς καρδίας. v. 24.
2. Εἰς πάθη ἀτιμίας.

Theſe two do differ much; for

1. Concupiſcence is but a grudging of a diſeaſe, but πάθος is the very ſtrength of the fit.

2. Concupiſcence is within the heart and affections, but this *pathos* is active and in operation, and ſo corrupt the whole man.

God leaveth the wicked to both theſe ἐπθυμία is the minority πάθος is the ſtrength of ſin.

Thus as *Auguſtine* ſaith, ſome ſins are not *tormenta peccantium*, but *incrementa vitiorum*, and men do not feele any puniſhment.

Yet he that ſhall conſider it well, will find that *Solomon* means

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a punishment to the young man: when he saith, *Rejoyce O young man in thy youth*: So doth the Holy Ghost, saying, *Let him that is filthy be filthy still.*

For if God let go the reines, and leave us to our selves, we are likely to bring our sin to a full stature.

Gal 6. 1. It is a good use of this point which St. *Paul* teacheth, *Brethren, if any man be overtaken with a fault, ye which are spiritual restore such a man with the spirit of meekenesse: considering thy self lest thou also be tempted.*

God hath a just hand in the moderation of the things of this world, and of mens persons.

Hath not the Sunne shined on those that have made sport to behold men drunk, or otherwise, have made the most of it to their shame and disgrace amongst men; who in the just punishment of their uncharitablenesse, have themselves fallen into the same sin of drunkennesse, and thereby have borne a shame and scandal to their profession: this is Gods justice upon them, they did not consider themselves, they knew not the strength of the temptation, they knew not their own weaknesse.

The greatest Professors of Religion are commonly the severest judges of their brethren, for their zeale against sin, and for the glory of God doth fill them with hatred of evill.

Yet let such consider themselves; for if God see that their zeal begin once to burne up their charity, he will leave them to themselves awhile, and they shall see *quo semine nati*, what they are.

For, let all men know that the evill Angels are as much at Gods commandment as the good, for *omnia illi serviunt*, all things serve him: and as it is said,

He will give his angels charge over thee; so it is said likewise,

Ps 78. 49. *He cast upon them the fiercenesse of his anger, wrath, and indignation and terriblenes by sending evil Angels among them.*

As we have the ministry of good Angels sent unto them that shall be heirs of salvation:

So God sendeth evill Angels also, not only to *Saul* and to the false Prophets of *Ahab*, but even to *Adam* in Paradise God sent him, and to St. *Paul* the Angel of Satan.

These evill Angels sometimes come with suggestions to sin, to try our strength, that we may know how weak we are; and sometimes

times they prevaile with Gods children, that they may ſtand upon their guard, and keep better watch.

But for the ungodly of the earth, they emplunge them in the ſame ſin that they do cauſe others to commit, that the ſame diſgrace and ſhame which they have done to their neighbour, may reflect upon themſelves.

Some have been ſo afraid of making God the author of evill, becauſe it is ſaid *Tradidit eos Deus*, God hath delivered them up, that they have underſtood the Apoſtle to ſpeak of that God who is called *deus ſæculi hujus*, the god of this world; as the Manichees ſaw ſo much evill done, and knew not how to free God from guiltineſſe of it, they therefore made *duo principia*, two beginnings. But that needs not.

It is likely that ſuch a Father as is perſonated in the parable of the Prodigal, could not but obſerve in the education of his ſon, how thrifty he was like to prove; yet ſuch a father giving the portion of his goods which is a childs part, to ſuch a ſon, and letting him take his journey into a far country, is not acceſſary to his riotous living.

Auguſtine ſaith, that the heart of man is harned by God *Non impartiendo malitiam, ſed non largiendo gratiam*, not by inſtilling any malice, but not giving grace.

He ſeeth the Chaldeans take delight in making men drunk; *ut nuditatem videant*; he letteth go the hold he hath of them for a time, and leaveth them to themſelves; and that which was their ſport is now their fault and their ſhame.

I ſay therefore againe, conſider your ſelves.

When thou ſeeſt a drunkard ſhaming himſelf, as theſe here did, conſider whoſe light ſhineth in thy underſtanding, to ſhew thee how foul a ſinne that is; conſider that that is not enough, for all drunkards know that drunkenneſſe is a ſin; conſider whoſe grace it is that eſtabliſheth thy heart, and keepeth thee from committing the ſame ſin.

Inſult not over thy brother, deride him not, diſcover him not to increaſe his ſhame; rejoyce not againſt him, rather bewaile his ſin with the tears of thy ſoul, ſeek by the ſpirit of meeknеſſe to reſtore him, adviſe him friendly, chide him lovingly.

For if thou who profeſſeſt a ſevere life, and to make conſcience

of

of thy wayes, ſhouldeſt fall into this ſin thy ſelfe, thou wouldeſt not only ſhame thy perſon, but thy profeſſion alſo.

And indeed thou carrieſt about thee *corpus peccati*, a body of ſin; thou haſt the matter and ſtuffe of all ſins within thee, if grace do not aide and aſſiſt thee.

Laſtly, let me admoniſh you; if any of you by occaſion are over-taken at any time with this fault, be of *Davids* mind. *Let the righteous ſmite me*, ſuffer a gentle chiding from your friends that love you, and hate that evill in you.

Take it for a favour of God, and think that it is he that ſpeaketh to you in that reprehenſion.

Hearken not to thoſe that flatter you in your ſins.

Alexander in a drunken fit ſlew *Clitus* his beloved friend and faithful Counſellor.

Inſteed of reproving his fault, even then when he was fit to be wrought upon, being ſenſible of it; he had three flatterers, *Anaxarchus*, *Ariſtander*, *Caliſthenes*.

Anaxarchus an Epicurean Philoſopher, he told him that it was no matter, he was a King, and he might do what he liſt.

Ariſtander a StoickPhiloſopher told him that it was not fault, but fate that killed *Clitus*.

Caliſthenes a Courtier ſought to heale the ſoare with ſweet words.

That is not the way to bring us to amendment of our evils; a gentle diſcreet reprehenſion well taken, will pierce the heart, and fill it with comfort. *John* the Baptiſt, *quis pranunciavit vobis ut fugeritis ab ira ventura*? who hath done you ſuch a favour to prevent ſuch a danger?

3. Why doth God inflict puniſhment?

God giveth a reaſon of his ſevere proceeding againſt the Babylonians; the violence of *Lebanon*, and the ſpoyle of beaſts which made them afraid, and for the violence of the land, &c.

Shewing that their cruelty to man and beaſt, had provoked God againſt them to puniſh all their ſins, their pride, covetouſnes and drunkenneſſe.

You have heard of their cruelty at large before to men, their very Cities were built with blood.

The Apoſtle ſaith, *Hath God care of oxen?*

Here

Here you see that God used the beasts of *Lebanon* for a terror to the enemy; and now he declareth himself an avenger also of their quarrel, because of the cruell spoyle that the Chaldeans did make amongst the beasts of Gods people.

God gave man Lordship over the beasts of the field, he made him a lord to rule them, not a tyrant to destroy them.

One saith upon those words of *Solomon*, *a just man regardeth the life of his beast*; that seeing God hath put the beasts of the field in subjection to man, that he must shew himself a lord. Pro. 12. 10

1. *In pascendo*, providing necessary food for them.
2. *In parcendo*, using them favourably.
3. *In patiendo*, bearing with them in their kind.
4. *In compatiendo*, relieving them in their griefs.
5. *In compescendo*, restreining them from hurt.
6. *In conservando*, preserving them all we can.

This was the sinne of the Chaldeans, they were destroyers, and sought not only the ruine of the people of the land, but the destruction also of their cattel, that the meanes of living, if any escaped to re-inhabit, might be taken away.

This justice of God in avenging the wrongs done to brute beasts, by calling them to an account for their sinnes that did the wrong, doth teach us

1. That the providence and care of God doth stoop so low as the regard of our cattel.

Christ made good use of it. *Considerate volatilia cæli*, consider the fouls of heaven; God feedeth them, *quanto magis vos*, how much more you?

2. It teacheth us to use our dominion of these creatures moderately, lest the Asse of *Balaam* do reprove his owner.

3. It sheweth how much God doth make of any thing that serves him; the text saith that these beasts did make the Chaldeans afraid, and for this they suffered predation, for the service they did to God and his Church against their enemies, in Christs argument, how much more will he defend us, if we fight his battels against his enemies?

4. We learne here that when God cometh to execute vengeance, he surveigheth the whole catalogue of offences; and as he saith in *David*, *I will reprove thee, and set them in order before*

thee; the wrong to the Cities, to the men, to the beasts, to persons, to places, all comes into an account, and the offenders shall smart for all.

Vers. 18. *What profiteth the graven Image, that the maker thereof hath graven it? the molten Image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb Idols?*

19. *Woe unto him that saith to the wood, awake; to the dumb stone arise, it shall teach; behold it is laid over with gold and silver, and there is no breath at all in the midst of it.*

20. *But the Lord is in his holy temple, let all the earth keep silence before him.*

HEre God denounceth his judgment against their Idolatry. The words of this text have no obscurity in them. Thus much then shall serve for the opening of this text, that all this commination of woe and judgment, of which you have heard, is the voyce of the true God, declaring his just proceeding against the sins formerly mentioned, and to this purpose he doth here lay open the vanity of false gods.

What profit can there come saith he of a graven Image, *that the maker thereof hath graven*? he asketh men this question, and appealeth to the light of naturall reason; can that profit a man, meaning in the power and goodnesse of a Divine nature, which is the work of a mans hands? be it either a graven image wrought upon by art of the workman, or a molten Image cast in any metall: can this profit a man?

He calleth the Image thus carved, graven or molten, *a teacher of lies*, for it is a meer illusion that any man should so befoole himselfe, as to beleeve that such an artificiall composition wrought by the hand of man, should be esteemed a god.

This is amplified, and the wonder encreased; for though other men may be carried away with a superstitious over-weening of such an Idol; yet that the maker of it should trust in it, who when he was at work, peradventure as the Poet saith, *Incertus* *sca-*

ſcammum faceretne Priapum, maluit eſſe Deum. It was at his curteſie whether it ſhould be an Idol or ſome other thing.

Therefore *verſ.* 19. God ſaith, *Woe unto him that ſaith to the wood awake, and to the dumb ſtone ariſe*; that is, woe to him that truſteth to an Idol for defence againſt evill, or deliverance out of danger; for that is one of the uſes that is made of Idols to ſuccour in time of diſtreſſe, as the Diſciples did awake their Maſter in a ſtorme.

You ſee that when the workman hath put his hand upon it, and ſhewed his beſt skill, here God doth call it wood, and a dumb ſtone ſtill.

He proveth it thus. *It ſhall teach*, although it be dumb, yet the dumbneſſe thereof ſhall declare it to be an inanimate impotent thing: For howſoever the matter of the Idol be it wood or ſtone or metall, be laid over with gold and ſilver, as ſuperſtition is coſtly enough in adorning their gods, yet *there is no breath at all in the midſt of them*, and having no life in them, they have no power to give help to them that ſerve them.

Verſ 20. *But the Lord is in his holy temple*; for having ſhewed the vanity of Idols, he cometh now to reveale himſelfe to them.

This ſome underſtand, that the Lord is in heaven, the temple of his holineſſe; and though the heaven of heavens cannot containe him, yet he hath ſaid, *Heaven is my throne*; and Chriſt teacheth us to ſay, *qui es in cæli*, who art in heaven.

So the temple at *Jeruſalem*, where he ſaid, *I will dwell*, is the temple of his holineſſe; and as the Babylonians and other heathen had their Idols and their Temples for them to which they did reſort; ſo he produceth in oppoſition to them the God of *Iſrael* in his holy Temple, to whom the Jewes may reſort for help againſt all their enemies.

Let all the earth keep ſilence before him.

In which words either he diſcourageth all power that ſhould riſe up againſt him; or he requireth the voluntary ſubmiſſion of the earth to him as to the ſupreme Soveraigne of all the world: for

Keeping ſilence is a ſigne of reverence and ſubmiſſion, as *Job* ſpeaking of his former glory, when God had abaſed him, ſaith, that when he came forth,

Job 29.9. *The Princes refrained talking, and laid their hand on their mouth.*

De verbis hactenus.

The parts of the text are two { 1. Falſe-worſhip. 2. True Religion.

In the firſt, 1. *Peccatum*, that is, idolatry. 2. *Pœna*: *Va* Woe.

In the firſt, here is

1. A deſcription of the idolatry of the heathen *Babel.*
2. A deriſion of the idolaters.

1. Idolatry is a truſt in, and an invocation of graven and molten images, dumb idols.

Firſt here is truſt, then followeth invocation, and that is the Apoſtles method in all religious adoration. *How ſhall they call on*
Rom. 10.14 *him in whom they have not believed?*

This doth open to us the occaſion of this laſt imputation to them of idolatry; for what hath made them ſo proud, ſo cruel, ſo covetous, ſo voluptuous, as the opinion that they have in the protection of their gods? therefore now at laſt God overthroweth that alſo, and doth ſhew them that in religion they are moſt of all wrong.

If you deſire a general definition of idolatry, which comprehendeth all kinds, I think this is full of comprehenſion. It is *Cultus Religioſus exhibitus Creaturæ*, A religious worſhip given to the creature.

Learn then that no nation of the world did ever deny a divine Power, but acknowledged ſome God in whom they truſted, and whom in their neceſſities they called upon; and becauſe this inviſible Godhead was out of ſight, they deviſed idols, which they erected for repreſentation of their gods, which they alſo worſhipped with divine honours, and this we call idolatry, or the worſhipping of idols. They ſaw that there was much to do in the Government of the world, and therefore they adored many gods, as thinking it too much to believe any one God able to manage the univerſal Government of all things.

Theſe gods they repreſented ſome formes either caſt in mettal, or graven in gold, ſilver, wood and ſtone: this they call εἴδωλον *ab* εἶδω, *video* to ſee, ſignifying ſomewhat that was to be ſeen; for they

they walked by ſight and not by faith, and would have ſomewhat to ſee before they would worſhip.

2. The vanity of this worſhip is derided here, becauſe this idol which they worſhipped could profit them nothing; for no man would do ſervice, where nothing is to be gained by it.

He proveth that it cannot profit.

1. Becauſe it hath a Maker; for ſo there was a time when it was not; and how can he profit a man, that is beholding to man for his making?

2. Becauſe every idol is a teacher of lies; for it teacheth a man to truſt in his own work, and is a meer illuſion, planting his truſt, and directing his worſhip in and to that which is able to do him no good when he needeth.

3. Becauſe theſe idols are dumbe, and can give man no anſwer to his demands or Petitions.

4. Becauſe when man hath beſtowed his workmanſhip upon it, and all his coſt in over-laying it with gold and ſilver, it is yet a dumb ſtatue, it hath no life in it; *there is no breath at all in the midſt of it.* So that the doctrine of this place is;

Idolatry is a grievous ſin. *Doctr.*

The reaſons to prove this are great; two chiefly.

1. In reſpect of God; there is no ſin that doth more diſhonour God; becauſe this doth as it were un-god him, and ſetteth up the creature in the place of the Creator, at once breaking the two firſt Commandments of the firſt Table of Gods holy Law.

1. *Thou ſhalt have no other gods but me.*
2. *Thou ſhalt worſhip no graven image, &c.*

But this reaſon God omitteth, as having now to do with thoſe who knew not the true God.

2. He urgeth a ſecond reaſon; this ſin is againſt them that commit it; for they truſt in, and call upon that thing which cannot profit them; the two great acts of Religion caſt away and loſt, that is, truſt and invocation.

This is a great Argument in our temporal affairs; for will a man beſtow his time, his labour, his love and ſervice, where no profit is like to ariſe to him? But

But this kind of idolatry is ſo extinguiſhed by the light of the Goſpel, and ſo little cauſe of fear of it, that I need beſtow no time nor pains on it; for there is none of us, who doth not confeſſe one God in three Perſons.

But there is an idolatry amongſt thoſe that call themſelves Chriſtians, and would have none be the Church of God but themſelves, that is the Church of *Rome*, and though they proteſt againſt it, and plead not guilty to our accuſation, yet the evidence of truth will convince them of it.

Under the name of idol, Cardinal *Bellarmine* doth underſtand only *falſam ſimilitudinem repreſentantem id quod revera non eſt*, a falſe ſimilitude repreſenting that which indeed is not, as the dols. He ſaith the heathen did repreſent fained gods, ſuch as never were; but were only the fictions of humane device, they have none ſuch.

Theirs are *imagines*: *imago ab imitando*, of imitating, and they be Counterfeits, repreſenting in ſimilitude ſuch Perſons as have been, and have lived in the world.

So idols they defie, images they embrace. In this very beginning of their defence, both abſurd in the ſtrife of words, making diſtinction where there is no difference, for εἴδωλον is properly a viſible Repreſentation, and ſo is an image, and therefore both in Greek, Latine and Engliſh one and the ſame thing; but the cuſtome of ſpeech hath impropriated certain words to ſet fict ons, as that an image is the repreſentation of any thing, but an idol is commonly taken with us for the repreſentation of ſome thing that is worſhipped.

Therefore the beſt part of the Papiſts defence of their Religion againſt our imputation of idolatry is this.

1. That for the images that they do retain, either in the Churches, oratories, or in their private uſe, they know them in their matter to be no other then the creatures of God, of wood, ſtone, mettal, or ſome other mixt matter; they know them to be in their formes the art of the workman; they do know and confeſſe them to be dead, inanimate, ſenſeleſſe things in themſelves, and they proteſt againſt any adoration of them as much (they ſay) as we do. Here Cardinal *Bellarmine* ſpeaks for the reſt, and he will charge the Proteſtant Church with ſlander in this point

and

and say there is no such matter, they do not worship any idols.

He complaineth, that by this slander, some of the Protestants have so distasted the Religion of *Rome* to many that knows it not, that though they do hear of worthy men amongst them, who for gravity of manners, holinesse of life, and all exemplary vertues deserve reverence and respect, yet our opinion of their idolatry distasteth them so to us, that we will not heare them speak.

2. They answer, that their images are of two sorts which they use in divine worship.

Either they be of God, or of the creature.

In the images which represent God, they only do worship God in the Image, not the Image it self with Holy-worship.

In the images of the Creatures, as of the mother of the Lord, Angels and Saints, they do but honour God in his Saints; and in their invocation they use them but as means of quickning their memories, and turning up their devotions by that which the eye beholdeth: and God loseth no honour by it to have so many means used to him.

This is that which they give out for themselves, we charge them that they adore creatures, and give divine Worship to Images, s the heathen did.

For it is plain that they worship the wood of the Crosse, in that they speak that to the Crucifix, which can only be applyed to the Crosse it self and not to Christ, *Salve crux spes unica.* They adde, thou only wert worthy to bear the ransome of the world O faithful Crosse. Which agreeth with their doctrine,

That all the honour due to the Samplar is given to the image thereof.

And where they excuse their idolatry, that they do not worship the image, but God represented in the image: if that be not idolatry, neither were the Athenians Idolaters, who worshipped in their images the same God whom *Paul* preached. Act. 17. 23.

Neither were the Israelites idolaters, who worshipped the true God in the Calfe which *Aaron* made; for they could not be-

be ſo ignorant as to aſcribe their deliverance from *Ægypt* to ſuch a thing as *Aaron* could make.

This doctrine and practice of idolatry in the worſhip of images came in by little and little into the Church of *Rome*; for it is clear that there was a time wherein there were no images at all known in the Church.

There were ſome deſirous then to bring them in, but the councel of *Eliberis* decreed that no picture or image ſhould be brought into the Church leſt it ſhould be adored.

Can. 36. And *Epiphanius* finding an image painted on a cloth, hanging in a Church, rent it down, and ſaid it was againſt the Authority of Scriptures that any image ſhould be in the Church.

Con. Celſ. l. 7. Saint *Origen* ſaith of his time, *nos imagines non adoramus*, we do not worſhip images. Eight hundred years after Chriſt the ſecond Nicene Councel ſet up images; but

The Councel of *Franckford*, which was a general Councel, and where the Popes Legates were preſent, repealed it, and affirme,

The Catholick Church doth affirme, that mortal man ought to worſhip God, not by images and Angels, but by Chriſt our Lord.

And whatſoever the practice of the Church of *Rome* now is in the uſe of them, they ſhall never be able to reconcile the judgments of their beſt learned concerning them. For

Some condemn all divine adoration given to them, ſome condemn external bowing before them, ſome confeſſe that the ancient fathers condemned them, ſome think their uſe dangerous.

And they which have gone fartheſt in defending them, have done it by ſo nice diſtinctions, that the common People cannot underſtand how to beware of idolatry, themſelves not underſtanding themſelves therein.

Even in the adminiſtration of the Sacrament of the Lords Supper, they are idolaters in worſhipping the hoaſt; which I prove from Cardinal *Bellarmines* own penne *De juſtif. lib.* 3. *cap.* 8.

Neque poteſt certus eſſe certitudine fidei, ſe percipere verum Sacramentum, cum Sacramentum ſine intentione miniſtri non conficiatur

atur, & intentionem alterius nemo videre poteſt.

And thus much *Garnet* the Provincial did ingenuouſly confeſſe upon his private conference with ſome of our Biſhops.

Wherefore how they can excuſe their idolatry in the worſhip of the elevated hoaſt, I cannot ſee, ſeeing they worſhip they know not what.

Any man may eaſily conceive that they do carry a corrupt mind that way, becauſe in all their Catechiſmes ſet forth for the inſtitution of young beginners, they do leave out the ſecond Commandment quite, and to make up the number they divide the tenth Commandment into two.

Now having convinced them of idolatry which is the high ſin againſt God, and toucheth him in his Majeſty and Glory, we ſee how dangerous a thing it is to have converſation with ſuch, leaſt we receive of the plagues due to them.

Though the Church of *Pergamus* did hold faſt the name of Chriſt, and denied not his faith, yet had the Lord ſomething againſt her; Becauſe ſhe had there them that held the doctrine of *Balaam*, who taught *Balak* to caſt a ſtumbling block before the children of *Iſrael*, to eat things ſacrificed unto idols, and to commit fornication. Rev. 2. 14.

The ſame quarrel had our Lord to the Church at *Thyatira*, in which, though he approved her works, and charity, and ſervice, and faith, and patience, yet he ſaith,

Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman Iezebel, who calleth her ſelf a Propheteſſe, to teach and to ſeduce my ſervants, to commit fornication, and to eat things ſacrificed to idols. Rev. 2. 20

We have no law to favour idolatry, or idolatrous meetings to maſſe; we have ſevere laws againſt them, yet it is in ſight that Maſſe is frequented by multitudes of all ſorts, in the ſight of *Iſrael*, in the ſight of the ſun, whence this boldneſſe grows we cannot judge but from n negligent execution of our godly and juſt laws.

Have we forgotten 88? have we forgotten the fifth of *November*. 1605? do we not believe experience?

Were not the Canaanites whom *Iſrael* ſuffered to live a-

Jude 2.3. mongſt them againſt the Commandment of God, thorns in their ſides, and pricks in their eyes, and were not their gods a ſnare to *Iſrael*?

Is not Popery a dangerous religion to the Soveraign Authority of the King, ſetting the Pope above him to over-rule him, and to deprive him of his Crown, if he be not for his turn?

Is not Popery a profeſt enemy to the Religion that we profeſſe? light and darkneſſe, God and *Belial* may as ſoon be reconciled; and therefore an enemy to our Clergy, who are all armed with the Word of God againſt it.

Or is it good and wholeſome doctrine which the Anabaptiſts this laſt year tendred to the King, Prince, Nobility, Judges and Commons of Parliament? that

9. *Freedome of Religion is not hurtful to any Common-wealth*; or that

10. *Freedome of Religion depriveth not Kings of any Power given them of God.*

The times are foule; God is much diſhonoured; where the fault is, and of whom the Church and Religion hath cauſe to complain, is not ſo much our duty to enquire, as to pray to God to amend all. Ile tell you where you ſhall have him.

2. The puniſhment of this ſinne is expreſt in one word, *Va* Wo, and it containeth the whole Cup of Gods indignation.

1. In this life, they truſt in that which cannot help them.

2. They invocate that which cannot hear them.

They truſt in lying vanities, and they forſake their own mercy: they are taught by teachers of lies, and therefore the light that is in them is darkneſſe.

Baals ſervants cried from morning to evening upon *Baal* their god to hear them, and it would not do; here is a double woe, 1. Loſſe of labour, 2. Want of help. In the firſt, they bewray their folly; the god of this world hath made fools of them, for turning the glory of the inviſible God into the images of creatures.

But in the ſecond they find the miſery; for we cannot ſubſiſt without help, and they truſt to idols where there is no help.

But

But that is not all the woe: the Apoſtle telleth us, that no idolaters ſhall enter into the Kingdome of heaven; this is *terror domini*, the terrour of the Lord; for how ſhall they hope to have glory with God who deny glory to God? will God give them glory, that ſeek to take away glory from him, or let them into heaven that would thruſt him out? Gal. 5. 20

Obſerve it in that law concerning graven images, God hath more expreſt himſelf then in any of the reſt, to be a God of vengeance; for there is *ratio legis*. God is jealous.

And there is *Comminatio judicis viſitabit*; and it goeth in deſcent *to the third and fourth Generation of them that hate him*. Obſerve he calleth them ſuch as hate him.

There is a promiſe, *He will ſhew mercy to thouſands of them that love him.*

And I conceive this added to this Commandment rather then any of the reſt, becauſe Gods *Iſrael* did moſt often offend in this kind, by worſhipping God in creatures, and by performing external adoration to them, which is in this law chiefly forbidden.

The fear of this woe hath not wrought enough upon the Romaniſts who are guilty of groſſe idolatry; ſo on the other ſide it hath wrought too much upon ſome zealous Profeſſors, who fearing ſuperſtition and idolatry, dare ſcarce ſhew any external reverence to God himſelf, either when they come into Gods houſe, or when they come to Gods Table.

Yet the Angel that would not be worſhipped, ſaid, *Worſhip thou God*, and that is all the Church exacteth; not an inward Worſhip only, but an outward alſo commanded in the ſecond Commandment.

Vers. 20. *But the Lord is in his holy Temple, let all the earth keep ſilence before him.*

The Temple of Gods holineſſe is underſtood here as you have heard, two ways.

1. For the Temple at *Jeruſalem*.
2. For heaven.

In both let all tremble before him. This is the second part of the Antithesis, *True Religion*, containing two parts.

{1. Where God is.
{2. What duty is owing to him.

Vbi est. 2. He is in his Temple at *Jerusalem*, and in all other Temples dedicate to his service.

For the Temple at *Jerusalem*, he appointed the making of it, and chose the man to whose care he committed the trust of the work; *David* might not do it, but *Solomon* was the man. When it was finished, and *Solomon* had assembled the People to the consecration of it, and prayed there, God answered the Prayer of *Solomon* with a visible expressure of his Presence: for a cloud filled the house; it was filled with the Glory of God.

But some of our Sectaries say, there is no need of Churches for Gods publick service; there is neither precept nor example in Scripture for it, but the words of Christ to the woman of *Samaria* leave it at large.

John 4.23 *The houre cometh and now it, When the true Worshippers shall worship the Father in spirit and truth.*

Saint *Augustine* calleth this heresie in the Massilians, that they denied the use of Temples, because Christ foretold that the use of the Temple at *Jerusalem* should cease, which was a shadow of things to come.

In the Old Testament beside the Cathedral, and Mother-Church, the People had their Synagogues for their meetings to Gods service, which continued even to and in Christs time. Christ himself designed a place for that meeting, wherin he celebrated the last Passeover, and instituted the Sacrament of his Supper.

The Disciples had a place of meeting wherein Christ twice found them the first day of the week.

The persecutions of those times gave no sodain liberty to settle a Church, and to erect Temples, nor that I can read, for the first 200 years after Christ were any Temples built.

Yet before the persecutions ceased, they had erected Oratories for their meeting to Prayer and hearing of the Word; for

in the tenth Perſecution under *Diocleſian. An. Reg.* 19. *Menſe Martio*, he made an Edict for the pulling down of the Temples of the Chriſtians. Euſeb. 8. 2.

But under *Conſtantine*, when Chriſtian religion had the favour of Authority regal, then *Concurrebant populi ad populos quaſi os ad os.*

Eccleſiæ quæ antea impiis tyrannorum machinis deſtructæ fuerant, revivæ, &c. Then the People came together. Euſ. 10. 2.

And ever ſince the Church hath continued this practiſe of maintaing Oratories for the meeting of the Congregations for the praiſe and ſervice of God.

There is warrant enough from the example of the Church, and the Authority thereof to maintain this holy practice.

Thoſe places be the Temples of Gods holineſſe, the houſes of God ſeparate from all common uſe to the holy ſervice of God.

And God who by his Omnipotency filleth all places, is in our Churches by a more ſpecial preſence; for if the Glory of God filled the Temple in the time of the Law, why may we not believe that in the light of the Goſpel, he reveileth his Preſence more, becauſe the place wherein we ſerve God is Gods houſe, and all Civil and common uſe of it is reſigned, to conſecrate it to Gods ſervice.

If God be preſent where two or three are aſſembled, ſurely where there is a meeting of a ful Congregation he is preſent with a ſpecial preſence.

And therefore it hath ever been eſteemed a pious charity in thoſe that have been founders, enlargers, reſtorers, or adorners of Churches, as Saint *Origen* ſaith, *quam glorioſum eſt ſi dicatur in Tabernaculo domini. Illius fuit hoc aurum, hoc argentum, &c.* In ex. 25. Hom. 13.

Rurſus quam indecorum ut dominus veniens nihil muneris tui inveniat in eo, nihil a te cognoſcat oblatum.

Ego optarem ſi fieri poſſet, eſſe aliquid meum in auro quo arca contegitur: Nollem eſſe infœcundus &c.

Theſe houſes of God are the temples of his holineſſe where the name of God is declared to the Church, wherein God by his Spirit

Spirit ſpeaketh to the Churches in the outward miniſtry of the word; where the holy ones of God do ſpeak to God by the ſame Spirit in prayers, in hymnes, and ſpiritual ſongs, where the ſacrifices of righteouſneſſe are offered.

And herein is that gracious Prophecy of *Iſay* fulfilled which our Saviour alleadgeth in the Goſpel,

Iſa. 56 7. *For mine houſe ſhall be called a houſe of prayer for all people.*

Obſerve: here is not only *oratio*, prayer, which is *cultus divinus*, divine worſhip, but here is *Domus mea*, my houſe, a place deſigned for the worſhip of God, and that for all people.

This cannot be made good in the temple of *Jeruſalem*; nor in any one Church, but muſt determine both the extent and dilatation of Gods worſhip, and the deſignation of fit houſes for the ſame.

Another like Prophecy we have before in *Iſay*.

Iſa. 2. 2. *It ſhall come to paſſe in the laſt dayes that the mountains of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hils, and all nations ſhall flow unto it.*

And many people ſhall go and ſay, come ye and let us go up to the top of the mountain of the Lord, to the houſe of the God of Jacob, *and he will teach us his ways, and we will walk in his paths; for out of Sion ſhall go forth the Law, and the Word of the Lord from* Jeruſalem.

The common expoſition is that after the returne of the people of *Iſrael* from the 70 years captivity in *Babylon*, then Religion and Gods Worſhip ſhall be ſetled at *Ieruſalem*.

But obſerve how this expoſition ſhriveleth up the promiſe of grace; for this is not all. He ſaith this ſhall be ἐν ἐσχάταις ἡμέραις in the laſt time: and he addeth that all nations ſhall flow to it, and he ſaith, not that one mountain, but *The mountains of the Lord ſhall be eſtabliſhed*; which muſt needs be underſtood of the Churches of the Chriſtians to which the faithful ſhould reſort.

Verſ. 1, 2. For further proof hereof read *Micha* 4. where you ſhall find this Prophecy *totidem verbis*, in ſo many words, and a commentary upon it, *Micah* 5. wherein he prophecyeth the birth of Chriſt in Bethlehem.

In

In both theſe Prophecies we obſerve, that the promiſe of God hath not only aſſured the ſpreading of true Religion, but the aſſemblies of beleivers to certain places for inſtruction, that they may bee taught *vias Domini*, the ways of the Lord.

Never was there Religion in the world, without ſome places of publick-Worſhip, for meeting of people together: Even in *Adams* time, there was a place where *Adam* and his children met to offer ſacrifice, and *Cains* flying from the preſence of the Lord, was his wilfull excommunication from that place.

And in truth they that would have no Churches, may aſwell cry down Religion, and the publique miniſtry of the Word, and pluck down the hedge which God hath planted about his Vine, and lay all common.

Underſtand us rightly; we do not affix holineſſe to the place, nor think any ſpeciall ſanctity inherent in it; but ſeeing God is by a ſingular right become maſter of the houſe, that is ſeparate to his uſe, as the Apoſtle ſaith, *judge I pray you, is it comely, that wee put not difference between Gods Houſe and our owne houſes.*

It is obſerved that Chriſt when he purged the temple, purged only that part of the temple which was ſet apart to prayer, and hearing of the Word, becauſe that uſe of the Church was to continue in the time of the Goſpel: and after he had caſt out the oxen and the doves, which were proviſions for ſacrifice, then he citeth that place and reneweth the ſanction,

My houſe ſhall be called an houſe of prayer to all nations, which is a ſanctification of all Churches to the Worſhip of God. That this was ſo underſtood,

Know that before they had any Churches built for the publick exerciſe of Religion, they had ſome places of meeting which they called *Ædes ſacras*, holy houſes; of which the Apoſtle putting difference, ſayth, *have ye not houſes to eat and drink in? deſpiſe ye the Church of God?* 1 Cor. 11. 22.

Here be our own houſes for common and natural, moral and civil uſe; here is the Church of God, the place of aſſembling of the Congregations to the Worſhip and ſervice of God.

No

No ſooner is a place conſecrate to this uſe, but it is a Temple of Gods

Gen. 28. 19. 22. So when *Jacob* had ſet up a ſtone for a pillar, in the place where he dreamed and had the viſion of the ladder, he called the name of it *Bethel*, בית אלהים, *Gods houſe*. And after

Gen. 35. 7 *At his returne he came to that place, and having firſt put down all the ſtrang gods, he built an altar to the Lord, and called it* אל בית אל, *the god of Gods houſe.*

It is *paleſtra* in which we do meet with God to wreſtle with him in our fervent prayers and ſupplications; He by his word wraſtleth with us to overcome both our ignorance and impiety.

Gen. 32. 31. And therefore as *Jacob*, ſo may we call our Church פנואל, *the face of God:* for there God did look upon him.

And in the times of the Goſpel theſe houſes of prayer have had ſeveral tittles;

Ædes ſacræ, in reſpect of their ſucceſſion to them, and *Templa*, in reſpect of their ſucceſſion to that at *Jeruſalem. Tectum amplum*, ſome derive it, and κυριακὸν. 1. *Propter dedicationem.* 2. *Propter uſum.* 3. *Propter jus perpetuum.* 4. *Propter ſabbatum.* For there is *Dominica in Dominico*, thence came the word Kirke; Yet, in uſe in *Scotland.*

And *Eccleſiæ*, in reſpect of the meetings there.

When *David* could not come to the ſanctuary of God, he worſhipped toward it.

Pſal. 7. Pſ. 28. 2. *Hear the voyce of my ſupplications, when I cry unto thee, when I lift up my hands towards thy holy temple.*

Dan. 6. 10. Daniel *being farre from the temple, opened his window toward* Jeruſalem, *and prayed three times a day.*

The Temple is a type of Heaven, where the Saints of God do meet to praiſe God, which is the worſhip that is done to God in heaven;

Rev. 21. 3. *And I heard a great voyce out of heaven, ſaying; Behold the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God.*

* This Mr. *Brightman* underſtandeth of the Church of the Gentiles, where God is ſeen.

So

So doth *James Brocard* an *Italian* underſtand it of the Church delivered from Poperie, and Mahometry, and all hæreſie.

But Maſter *Bullinger* better adviſed, ſaith, that as in the former part of this Revelation hell is deſcribed; ſo in this *chapter* heaven is ſet forth;

And that as you ſee in the ſimilitude of a tabernacle; ſo doth *Junius* and *Napier* well interpret this place.

I conclude then that all the Churches wherein the Chriſtians meet to call upon God, are the temples of Gods preſence, wherein God is inviſibly reſident both to give his Spirit where he thinketh good, and to direct our ſervice of him, and to receive our prayers and ſacrifices of thankſgiving: and to communicate to his ſervants the ordinances of his grace, the means of their ſalvation.

2. As God is in theſe temples made with hands, and declareth his preſence in his houſe, in his Word and Sacraments, and in the ſolemne meetings of his children; ſo is he in heaven which is his higheſt temple, whereof theſe are but types and figures.

We beleive in him as maker of heaven, and we pray to him *Our Father which art in heaven*; this place he himſelf calleth his habitation.

I dwell in the high and holy place. 1. In heaven.

Yet as *Solomon* ſaith, *The heaven of heavens is not able to containe him.* So he is there as in the moſt excellent part of his creation, but not comprehended there; for there he is moſt purely worſhipped; thence cometh our *Sicut in Cœlo.* Iſa. 57. 15. 1 Reg. 8. 27.

The heathen gods are no where in heaven they are not, that is the temple of the true God; in earth they are not; for they are no gods that have reſidence in earth, and have no power at all in heaven.

As the Apoſtle ſaith, *We know that an Idol is nothing in the world.* 1 Cor. 8. 4

Here by the name of Idol is not meant, the material image repreſenting their god: for that is a bodily ſubſtance to be ſeen and felt, and it is in the world: but he ſpeaketh it *de numine*

mine, the divinity is a *non ens*.

For he addeth that there is no God but one; and whereas many be called gods in heaven and in earth, as there be many gods and many Lords; yet he ſaith there is but one God, the reſt are *nomina*, not *numina*.

For there were that worſhipped the Sun the Moon and the ſtarres; theſe as creatures and ſecond cauſes do us good, but they ſerve our God.

When our God is in his Temple, all thoſe help to make up the quire of them that praiſe him; *For the heavens declare the glory of God, and the firmaments and the outgoings of the morning praiſe him.*

Therefore do we liſt up our eyes to heaven when we pray, we ſay that every good and perfect gift comes from above, from the Father of lights.

Yet is not God ſo far off, but that as heaven is his throne, earth is his foot-ſtoole.

Pſal. 33. 13 *The Lord looketh from heaven, he beholdeth the ſonnes of men.* He is not ſo far off but if we pray to him, *Prope eſt invocantibus ipſum*, he is neer to them that call upon him.

And in this reſpect all the earth is a common oratory, ſo is the ſea, for our prayers.

But as the perpetuall duty of a Religious ſervice of God, which doth require holineſſe and righteouſneſſe all the days of our lives, doth not take away the particular duty of the Sabbath: neither doth the great habitation of God in heaven abate any thing of his ſpecial preſence, both in the temples dedicated to his ſervice, and in every particular perſon which doth belong to the election of grace.

For ſo God ſaith, *I dwell with him that is humble and contrite in heart*: and he ſaith ſo preſently after he had ſaid, *I will dwell in the high and holy place*: in ſo much as St. *Auguſtine* upon thoſe words of *David*, *exaudivit de templo ſancto ſuo vocem meam*, ſaith *Exaudivit de corde meo in quo habitat Dominus vocem meam.* For know you not that you are the temples of the holy Ghoſt, and that God dwelleth in you, &c.

God is in heaven, *Per ſpecialem gloriam.*

He

He is in our Churches, *per ſpecialem cultum.*
He is in our hearts, *per ſpecialem indulgentiam.*
He is in his Word, *per ſpecialem illuminationem.*
He is in the Sacraments, *per ſpecialem ſignificationem.*
In a word whereſoever is *cultus dei*, there is *vultus dei.*

The uſe of this point is taught in the Text, it is the ſecond part of my Text.

2. The duty: *Let all the earth keep ſilence before him.* This as you heard, is a poſtulation of reverence; he doth not put us to ſilence that we ſhall ſay nothing, for he hath commanded us to call upon him, and invocation is a note of his children; He ſaith *hee ſhall call upon me, and I will hear him.* The wiſe man doth help us to expound this Text: *Be not raſh with thy mouth, and let not thine heart be haſty to utter any word before God: for God is in heaven, and thou upon earth, therefore let they words bee few.* Eccleſ. 5. Reg. lib. ver. 2.

So that temerity and raſhneſſe is here forbidden, and reverence and holineſſe required. Gen. 5. 1.

1. Let us conſider God in our Churches, the temples of his holineſſe, there we are taught.

1. Take heed that thou have not an unreverent opinion of the houſe of God. St. *Paul* ſaith, *deſpiſe ye the Church, that is, the place ſet apart for the worſhip of God?* and that he meaneth ſo, the place and not the company, *Uſe.* 1.

So *Theophil. loco ipſi infertis injuriam*, you do wrong to the place, *Lyranus, eſt contemptus eccleſiæ quæ conſecrata eſt divinis uſibus*, the very words of that Text do ſhew it: For our own houſes, and Gods houſe, our houſes for our common meals, and Gods houſe for the Supper of the Lord, are compared together.

2. There muſt be in us a love of thoſe houſes of God; God ſaid of his holy City where his Temple was built, *here will I dwell, for I have a delight therein.* *Uſe.* 2.

It is *Davids* proteſtation for *Ieruſalem*, *For the houſe of Gods ſake I will ſeek to do thee good.*

The heart never more deſired the water-brooks, then he did to go to the Tabernacle where God was; *my ſoul longeth and fainteth for them. I was glad when they ſaid to me, come, we will go up to the houſe of the Lord.*

3. Let us prepare our ſelves before we come to Gods houſe; for he is preſent there; come not hand over head as thou wouldeſt go into thine own houſe; conſider if thou wert to go before thy Soveraign King, how thou wouldeſt compoſe thy ſelf that nothing in thy apparel, in thy geſture, in thy countenance, in thy words might give him offence. Wilt thou do leſſe when thou art to appear before the Lord of Hoſts, who is the King of glory? *Micah* ſaith,

Mich 6.6. *Wherewithal ſhall I come before the Lord, and bow my ſelf before the moſt high God? ſhall I come before him with burnt offerings?*

The old law was, *None ſhall appear before me empty.*

1 Sam. 16. 20. When *Ieſſe* heard that *David* his ſonne was ſent for to King *Saul*, *Ieſſe* took an aſſe laden with bread, and a bottle of wine and a kid, and ſent them by *David* to *Saul*.

So *Jacob* ſent a preſent to *Pharaoh* when his ſons went the ſecond time for corne. *Solomon* ſaith, and it is no news in our times,

A reward in the boſome pacifieth ſtrong wrath; we know what Pro. 21. 14 cauſe we have given our God to be angry with us, let us think of it when we are to come and ſtand in his ſight at Church.

Manus in ſinu tuo, manus in ſinu dei.

He is not aſhamed to ask it, *fili præbe cor.*

4. Take heed to thy foot when thou entreſt into the houſe of God, for the place where thou art entring is holy ground, put off thy ſhooes, that is, all earthly and carnal affections, and ſay Gen. 28. 16, 17. with *Iacob*, *quam terribilis eſt hic locus!* this is no other but the houſe of God, *porta cœli.*

5. When thou art entred into *Gods* houſe, remember thou art come before the face of *God* and his holy Angels, into the place where *God's* honour ſpecially dwelleth.

1. It is not enough thy heart be reverent, let thy outward man expreſſe it alſo, do not think that becauſe the Papiſts do ſuperſtitiouſly adore the Crucifix, and the Altar, and idols therein, therefore it is ſuperſtition to do worſhip to God; every man that comes into anothers houſe, doth in good manners ſalute the Maſter of the houſe when he enters the ſame; may not a viſible worſhip be due to the inviſible God? *O come, let us worſhip, and fall*

down,

down, and kneel before the Lord our Maker.

It is a godly cuſtome if done in zeal of Gods glory, with devotion, and not in a cuſtomary formality, to ſanctifie our entrance into Gods houſe with Prayers, to fall low upon our knees before God to invocate him for his bleſſing upon our ſelves, upon our Miniſter, upon the whole Congregation.

2. Learn of the Apoſtle, *Let all things be done decently and in good order*; compoſe thy outward man to all due reverence, and conformity with the holy Congregation, and thine inward man to all zealous devotion; remember the meetings of the Saints in the primitive times of the Church, ὁμοθυμαδὸν. Do not give God thy knee, and thy tongue, thine eye, thine eare and thy hand, thy whole outward addreſſe, and keep thy heart from him, and let thy thoughts go and wander from the ſervice thou art about.

Confeſſe your ſins together, pray together, give thanks together; confeſſe your faith the common faith together, hear the Word together both read diſtinctly and preached profitably.

Remember that God ſpeaketh in the Miniſtry of his Word, and ſay with *David*, I *will heare what the Lord God will ſay.*

Gather Manna whilſt you may for you and your houſes.

Take heed that Satan coole not your zeale of Gods glory, by ſuggeſting irreverent opinions of the Prayers, and forme of ſervice of the Miniſter, of the Ceremonies of the Church, or uncharitable opinions of the Congregation.

For all theſe be whips of Satans twiſting to whip thee out of Gods Temple, and to make the ordinances of God ineffectual.

Bring with thee an humble and contrite heart, and ſay within thy ſelf, as St. *Paul* did, *I am the worſt of ſinners, I am the worſt Perſon in all this Congregation, for I know mine own wickedneſſe, and my ſinne is ever againſt me.*

Bring faith with thee that will ſhew thee the glorious and gracious face of God; by that eye thou ſhalt ſee the ſonne of God making interceſſion for thee, and thou ſhalt feele the ſpirit of God helping their infirmities: mingle faith with thy hearing, and the word ſhall profit thee.

Hide

Hide the word in thy heart, be not like a leaking veſſel, to let it out as faſt as it is poured in.

Take heed of the cares of this life and voluptuous living, leaſt they choak the good ſeed of the Word, when it cometh up.

In thy whole carriage at Church, conſider that the ſervice is publick; *hoc age*, do all thou doſt at Church according to the occaſion, ſeparate not thy ſelf from the body of which thou art a-part, by reading praying, or any other meditation, which may divide thee from the Congregation.

Tarry it out to the end, and depart not without Gods bleſſing pronounced by his Miniſter, to whom he hath given power from above to bleſſe in his name.

2. God is in his holy Temple, *Let all the earth be ſilent before him.*

This ſerveth for the direction of our whole life; for

1. This dwelling of God declareth his Omnipotency. The Lord is in heaven, he doth whatſoever he will. *The earth is but as the drop of a bucket*, compared to the unbounded, unſounded ocean of his fulnes of power and ſtrength.

2. This dwelling declareth the graciouſneſſe of God; for every good and perfect gift cometh from above; and unleſſe the heavens heare the earth, the earth periſheth utterly.

3. This dwelling declareth the Omniſcience of God; there God ſtandeth in the Congregation of God as upon a watch-tower, and from the heaven the Lord beholdeth the earth: the eye of the Lord is over all the world.

4. This declareth the eternity of God; ſo he ſaith, *The high and lofty that inhabiteth eternity*, which makes his purpoſes eſtabliſhed with ſtedfaſt decree, without variableneſs or ſhadow of change; a God that repenteth not, his gifts and calling are without repentance.

Iſa. 57. 15

5. This declareth the wiſedome of God; for the Maſter of that houſe is the wiſeſt; as the Prophet ſaith of him, *He that ruleth that houſe well where the Angels dwell that excel in ſtrength, The Lord of Hoaſts is his name, and they are his miniſtring ſpirits; how can it be but his wiſedome is incomprehenſible, and his ways paſt finding out?*

Iſa. 31. 2.

6. This

6. This declareth his juſtice; for there is the throne of judgement; heaven is his Throne, and all the holy ones give him that glory,

Even ſo Lord God Almighty, true and righteous are thy judgements. Rev. 16. 7.

To conclude.

1. Tremble O earth at the preſence of God who hath ſuch power, tempt not, provoke not this power againſt thee, he can rain ſnares; but if he be thy father, fear not; there are more with thee then againſt thee.

2. Love the Lord, who is ſo rich in goodneſſe and mercy, who dwelleth in the ſtorehouſe of bleſſings, and who giveth liberally with an open hand, and filleth, &c.

3. Be jealous of thy words, works and thoughts before the eye of jealouſie, which ſeeth all things.

4. Be ſtrong, and God ſhall eſtabliſh thy heart; for he is unchangable, whom he once loveth, he loveth to the end, that is *finis ſine fine.*

5. Let his wiſedome guide thee, and ſeek that wiſedom which is from above, ask it of him; for he giveth it liberally, and never upbraideth thee.

He upbraideth many with his gifts, never did he any with the gift of his wiſedome, for that cannot be abuſed, his grace may.

6. Remember that for all that thou haſt done in this life, God ſhall bring thee to judgment, every man ſhall give an account unto God of himſelf; *Felix* trembled to hear this.

Let all the earth keep ſilence before this God.

A COMMENTARY, OR EXPOSITION UPON HABAKKUK.

HABAK. 3. 1.

A Prayer of Habakkuk the Prophet upon Sigionoth.

THese wordes are the title of this Chapter, ſhewing the contents thereof.

It is called a prayer, and it is a Pſalme or Hymne, ſuch as *Davids* Pſalms: the Heathen Poets call them Odes, or Songs.

It is called the prayer or ſong of *Habakkuk*, both as compoſed by him, and uſed by himſelf; and addreſſed to the uſe of the people of God in their captivity in *Babylon*.

It is a ſong upon *Sigionoth*.

The *Hebrews* affirm this ſong to be one of the hardeſt places to interpret in all the old Teſtament, becauſe it is full of dark Parables, ſuch as could not be well underſtood till he came, *who hath the key of* David, *who openeth and no man ſhutteth*.

Our former Tranſlation readeth a Prayer of *Habakkuk* the Prophet for the ignorances, and it is expounded diverſly.

Some underſtanding it a prayer to God for the pardon of all thoſe ſins which the people of God have committed ignorantly.

Others conceive thus, that ſeeing the Prophet in the behalf of the Church in the firſt Chapter had taxed God, of too much remiſneſs toward his people, in bearing with their ſins, and forbearing to puniſh them: and then again, fore-ſeeing how God in time would awake and puniſh them by the furious *Chaldeans*, hee doth as much tax the ſeverity of God towards his Church.

Now, that God in the ſecond Chapter hath declared his juſtice in puniſhing his people, and reveiled the decree of his vengeance againſt his and their enemies; now the Prophet maketh this recantation and prayer for the ignorances, becauſe they not knowing the ſecret purpoſes of God, have been ſo forward to judg his ways.

But we muſt admit this confirmation, and the learned tranſlators of the Kings Bible, finding this to have been an errour in the former tranſlations, have followed the Originall more faithfully, and call it, *The Prayer of Habakkuk the Prophet upon Sigionoth.* Some ſay, this *Sigionoth* was ſome ſpeciall inſtrument of Muſick, upon which this ſong was ſung in the Church of God, and the laſt verſe of this Chapter ſaith.

To the chief ſinger on my ſtringed inſtruments. For as *Talmon* ſaith in this Pſal. the Prophet, *Canendo orat, orando canit.* By ſinging prayed, and by praying ſung.

So the 70 read προσευχὴ Ἀβακοὺμ τοῦ προφήτου μετ' ᾠδῆς.

But *Tremelius* and *Junius* read, *Oratio Habac. Prophetæ ſecundum odas mixtas.*

That is not accommodated to any ſet kind of verſe, but mixt of ſundry kinds.

And ſo they do not underſtand the word *Sigionoth* to be the the name of the inſtrument, upon which it was ſung: but the name of the verſe into which their prayer is digeſted.

As

As the *Greeks* and *Latines* had their ſeverall kinds of verſes. *Heroick*, *Iambick*, *Aſclepediake*, *Phalunciake*, and ſuch like.

I cannot better expreſſe this to the underſtanding of the weakeſt judgment, then by referring you to the varieties of verſe in our Engliſh Pſalmes, that we ſing in the Church, for if they were all compoſed in one kind of verſe, they might all be ſung to one tune.

Some have their ſet tunes and admit no other, becauſe they are of a ſeverall kind of verſe. So I take it that this *Sigionoth* was the name of that kind of verſe, in which this Pſalme was written.

Thus much of the words of the title.

The things which we may make profit of in this title are theſe.

1 That the Prophet compoſeth a prayer for his own uſe, and for the uſe of the people in captivity.
2 That he putteth this prayer into a ſong or pſalme.

Concerning the firſt.

The contemplation of the Juſtice of God in puniſhing the ſins of his Church; of the vengeance of God revenging the quarrels of his Church, and of the mercy of God in healing the wounds of his Church, and reſtoring it again to health; doth give the Faithfull occaſion to reſort to God by prayer. *Doct.*

The reaſon is, becauſe theſe things well conſidered that God is juſt and mercifull, do breed in us Fear and Faith, which being well mingled in us, cannot chuſe but break forth into prayer.

Fear diſcerning the danger of his power wiſely, and Faith laying hold on the hand of his mercy ſtrongly.

For howſoever Fear be an effect of weakneſſe, yet doth it ſerve to good uſe in the fitting of us to prayer; becauſe,

1. Fear breedeth humility, which is neceſſary in prayer, as St. *James* adreſſeth.

Caſt down your ſelves before the Lord: and St. *Peter*, *Humble your ſelves under the mighty hand of God.* Jam. 4. 10. 1 Pet. 5. 6.

And howſoever the proud deſpiſe humility, as too baſe a vertue for heroick and generous ſpirits, St. *Peter* commendeth it for a ſpeciall ornament.

1 Pet. 5. 5. *Deck your ſelves inwardly in lowlineſſe of mind.* That feare which is in the reprobate, doth drive them quite away from God, but the fear of the elect brings them to his hand, and caſteth them at his feet, the Publican full of fear, yet it had not power to keep him from the Temple, nor from prayer, rather becauſe he feared, he came to Church to pray.

2 Fear breedeth in us a deſire to approve our ſelves to God, and keepeth us in awe, ſetting both our ſins always in our own ſight, and our ſelves in the ſight of God, which ſheweth, what need we have to fly to him.

3 Fear doth ſerve for a ſpur, to put us on, and to mend our pace, is that we may *τρεχωμεν*, *run the way of Gods Commandments*; For men run for fear.

2 With this fear is joyned faith, which layeth hold on the comfortable promiſes of God, and ſo filleth us with the love of him, that we reſolve under the ſhadow of his wings, we ſhall be ſafe.

This alſo doth break forth into prayer, as the Prophet ſaith, *I believed, therefore did I ſpeake.*

Fear directed by Faith, will ſoon finde the face of God.

For fear humbleth us, faith directeth this humiliation to the mighty hand of God.

Fear makes us ful of deſire, faith directeth our deſire to God.

Fear makes us runne, faith ſheweth us the face of God, and biddeth us runne thither; and thus the contemplation of Gods juſtice and mercy doth fill the heart with zeale, and the ſpirit of ſupplications, as in this preſent example.

The Church ſeeth God remiſſe in forbearing them, it feeleth God ſharp in puniſhing them, it diſcerneth him juſt in avenging them, and it is promiſed mercy and favour in delivering them, therefore the Prophet teacheth them to pray.

1 *Uſe.* We are taught to think on theſe things, which may move us to ſeek the face of our God, and that is a work for the ſoul, when

when it keepeth a Sabbath of rest unto the service of God, as appeareth in the Psalme, for the day wherein the Church doth consider the justice and mercie of God. Psal. 92.

Our idle and wandring thoughts runne all the world over in vain imaginations, we could not bestow them better then in sweet contemplation of the works of God here in the government of the World.

We are taught also when we behold these things to pray to God, for prayer being a conference with God, we cannot offend him in any thing that we shall say out of fear and faith. This duty is by God commanded, he hath directed it, he hath promised his Spirit to helpe us in it, hee hath made many promises to them that use it aright, and it is here prescribed as a soveraign remedy against affliction to use it, for it is fitted for the use of the Church in captivity in *Babylon*. 2

This prayer being made for the use of the Church, as we have said, we are taught. 2 *Doct.*

That the afflictions of this life cannot separate the society of the faithful, but that even in exile, they will assemble together, to do service to their God, and therein also to comfort one another.

1 The reason is in respect of themselves, the faithfull are one body, and the ligaments and bonds of their communion are love and peace, therefore much water cannot put out this fire of charity, neither can the flouds drown it; so afflictions are in Scripture resembled in flouds and waters.

2 In regard of the service, they know it to be a debt from them, an honour to God, and though each of them in severall may do it, yet when a Congregation meeteth together, their conjoyned zeal is like a bonefire, for every ones zeal enflameth another.

What needed the faithful else to seek out corners and private places to assemble in, in the times of persecution for their devotion, if single and severall persons, had been either so fervent of themselfe, or so acceptable with God: so that before persecution ceased, they began to build Oratories for their meetings.

Vſe. Therefore, though ſome do ſeparate from our ſociety, others tarry with us to diſturbe our peace, ſome cry out againſt the uſe of our Churches, let us thank God, that we have liberty of Religion, and places to meet in, to ſerve our God: and let us not neglect the ſociety of the Church. *Ecce quàm bonum, & quàm jucundum:* Behold, how good, and pleaſant a thing it is to ſee one holy congregation ſet upon God by prayer.

3 Doct. This prayer made for the uſe of the Church, doth teach, that ſet prayers are both lawfull and neceſſary to be uſed by the faithfull; both in their private and publique meetings.

And this is proved by theſe examples in holy Scripture.

God himſelfe preſcribed to the Prieſts a ſet form of bleſſing the people, which they conſtantly uſed, for God ſaid to them.

Numb. 6. 23. &c. *Thus ſhall ye bleſſe the children of Iſrael, and ſay unto them.*
The Lord bleſſe thee and keep thee.
The Lord make his face ſhine upon thee, and be mercifull unto thee.
The Lord lift up his countenance upon thee, and give thee peace.

The 92. *Pſal.* is called a Pſalm for the Sabbath.

The 102. *Pſal.* is a prayer for the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

2 Chron. 29.30. *Hezekiah the King and the Princes commanded the Levites to praiſe the Lord with the words of David, and of Aſaph the Seer, which is the 136. Pſal.*

2 Chron. 20.21. This was alſo uſed by *Jehoſhapht.*

And in the Goſpel the Diſciples came to Chriſt and told him, that *John* had taught his Diſciples to pray, and deſired him to teach them, and he taught them the Lords Prayer, which doth imply, in the judgment of the beſt learned, that *John* had taught his Diſciples a ſet form.

The reaſons are firſt for hlep of the infirmities of ſuch as have good affections in them but cannot ſo well expreſs them that they may be directed, leſt they ſhould utter any thing raſhly of themſelves.

For thus the ſpirit helpeth their infirmities, by thoſe who can

can direct them, and in themſelves uſing theſe ſet formes.

This much advanceth the ſervice of God, when men before hand have their petitions drawn, and ſhall need nothing but zeal and faith in the delivering thereof to God. 2

Herein we are like to poore petitioners that come to the King, who not truſting themſelves with their own ſuites, do get ſome wiſer than themſelves to ſet down their mindes, and then they have nothing to do but to importune the Soverreign Majeſty of the King to hear them, and to grant their requeſts.

This ſerveth for the maintenance of Unanimity, the Congregation knowing before they meet, what they ſhall aske at the hands of God; it reſteth that they bring affections fit to joyn one with another in ſupplications. 3

This maintaineth outward Uniformity, when the whole Congregation joyn together in an outward worſhip, and ſervice of God.

This admoniſheth us.

1 To take it for a great bleſſing of God that he hath provided theſe helps for our weakneſſe. *Uſe.*

2 It ſheweth us that God for our good doth ſo labour to fit us to his ſervice, as that he is pleaſed that one of us be helpfull to another therein.

3 It reproveth thoſe who out of a preſumption and overweening of the graces of God in themſelves, do not onely deſpiſe thoſe helps themſelves, but diſgrace them in others: in which number we may reckon all the depravers of our Church prayers.

4 Here the prayer of the Prophet is uſed.

This teacheth that the fitteſt perſons to be uſed for direction of devotion are the Prophets, and Apoſtles, and Miniſters of the word. 4 *Doct.*

The reaſon is, becauſe they are the moſt fit to ſpeak to God for us, and to teach us how to ſpeak to him, who are ſet apart to ſpeak to us for God, and to inſtruct us from him.

Theſe are the Phiſitians of our ſouls, and ſhould beſt know

know our diseases and defects; and therefore best able to direct us to the remedy, for as in the state of bodily health many superficially in-sighted in some empericall Physick, do hurt themselves, by being their own Physitians.

So in the state of the spirituall man, many do overthrow their spirituall health, by presuming to be their own Divines, and trusting too much to their own skill.

Use. Therefore it is wisedome for the flock to be directed, especially in the service of God by their Pastours, and to hear his voyce, let *Habbakuk* teach Israel how to pray.

And for us howsoever the spirit of contradiction, which likes nothing long, have laboured long to disgrace our publique Service, yet because many faithfull and godly Pastours of the Church have zealously joyned their united forces of piety and charity to compose this book, and the approbation and authority both of Church and Common-wealth hath commanded it to the use of our Congregations, and the malignity of all the times since hath not been able to remove it, let us embrace it, and use it as Gods ordinance, sealed with the seal, the double seal both of prescription of time, and good successe in the use of this Church of *England*.

2 He putteth this prayer into verse, and maketh a song of it, and fitteth it to be sung by the Church with an instrument of Musick, for so the last verse of the Chapter directeth it to the chief Singer on my stringed instruments.

This manner of praising God is ancient, and of much use in the Church.

Mr. *Beza* hath taken the paines to collect fourteen songs, eleven out of the old Testament, and three out of the new, which he hath interpreted by way of Paraphrase, and hath annexed them to his Paraphrase of the book of *Davids* Psalmes, and they are translated into English.

I shall not lose my labour nor you your time, to shew you where you may finde them.

Exod. 15. The song that *Moses* taught Israel to sing to the praise of God for their deliverance from *Pharaoh* and his armies,

armies, which is of ſuch excellency, being a type of the deliverance of the Church, from the adverſary power of the world, and the tyranny of the beaſt; that there is mention of it in the *Revelation*. And they ſung the ſong of *Moſes* the ſervant of God. Rev. 15 3.

Deut. 2. 32. When *Moſes* drew neer his end he maketh a Propheticall ſong for the uſe of the people, both to commemorate Gods mercies to them, to lay open the judgements of God againſt them, to chide their rebellions, and to comfort them with types of grace in the revelation of the Meſſiah. And promiſing them the gift of the ſpirit of repentance to returne them into the favour of their God.

3 The triumphant ſong of *Deborah* and *Barak*, after the victory of *Jabin*, King of the *Cananites*. Judg. 5.

4 1 *Sam.* 2. 1. the ſong of *Hannah*, the Mother of *Samuel*, in thankſgiving, for the bleſſing of her fruitfulneſſe, conteining in it both thankſgiving, doctrine, and prophecy.

5 2 *Sam.* 1. 19. the elegie of *David*, bewailing the death of *Saul* and *Jonathan*.

6 2 *Sam.* 7. 18. A ſong of *David* in thankſgiving to God, after *Nathan* the Prophet had from God told him, that the *Meſſiah* ſhould be the Sonne of *David*.

7 *Iſaiah* 5. Conteining the rebuke of the people, which is a Satyricall Pſalme.

8 *Iſaiah* 26. 1. the ſong of the Church conteining conſolation and prophecy.

9 The ſong of *Hezekiah*, when God comforted his ſickneſs with promiſe of recovery. *Iſaiah* 38.

10 The ſong of *Jonah* in the belly of the Whale.

11 Is this ſong of *Habbakkuk*.

In the New teſtament we haue three.

The ſong of the bleſſed Virgine: *Magnificat*.

The ſong of *Zechariah*: called *Benedictus*.

The ſong of *Simeon*: *Nunc dimittis*.

Beſides frequent mentions of ſinging to inſtruments upon ſeveral occaſions, where the ſongs themſelves are not recorded.

From whence I gather theſe two obſervations.

1 That Poetry is ancient, and hath been of uſe in the Church of God, and in Gods ſervice and worſhip, for theſe were the Anthems of the Church in former times.

2 That Church-muſique hath had the ſame honour, both of reverend antiquity and holy uſe.

The firſt point concerning the ancient, laudable, and holy uſe of Meeters, which we call Poetry, ſo continued through the whole courſe of the Bible, as you have heard, doth ſhew that God requireth of us in his worſhip, not only plain faithfulneſſe, ſoundly and ſincerely to expreſſe our ſelves in his ſervice: but he requireth alſo that we ſhew all our learning, wit, and art in our compoſitions, according to the ſtrict lawes of a Verſe: thoſe were the Ballads of former times.

And though vaine, obſcene, wanton, lying rithmes, now printed, do carry the name of Ballads wholly, yet holy ſongs have been ſo called, if you look in your old Church Bibles, that were firſt printed in Engliſh, you ſhall finde the Song of *Solomon* or the *Canticles* called *Solomons* Ballad, or the Ballad of Ballads. The reaſons why God deſired and delighted in this form of worſhip.

1 Becauſe this gift of holy Poetry is of and from himſelf, he is the Authour of it, and the ſweet Singer of *Iſrael* learned it of him, to honour him in Hymnes, therefore the Apoſtle calleth them ſpirituall ſongs, that is inſpired by the Holy Ghoſt; & it is juſt that thoſe ſpirituall graces, which derive their being from him, ſhould be conſecrated in their uſe to him. And this is cleer, that there is no poetry ſo ancient as the holy Hymns of the Church.

2 St *Auguſtine*, in his preface to the Pſalmes, ſaith. *Spiritus ſanctus videns obluctantem ad virtutis viam humani generis animam, & ad delectationes hujus vitæ inclinari delectabilibus modulii Cantilenæ vim ſuæ doctrinæ permiſcuit, ut dum ſuavitate Carmine mulcetur auditus divini ſermonis pariter utilitas inſeratur.*

He ſaith, he hath obſerved that both yong children, and thoſe

those of more yeares, who have at Church given no heed to the reading of the Prophets and Apostles, have been so taken with the delight of the Psalmes, that they have learned to sing them at home, and upon the way, which also brought forth good effects in them, by the power of that good Spirit which endited them; *quia miscuit utile dulci.*

St *Augustine* resembleth the wisedome of God herein to the art of the Physitian, who gives his patient things wholesome, but not very tastfull in some sweet sirrups, or liquours, which may convey it without distast into the body.

3 This expressure of the zeal of Gods glory in verse, being the labour of the brain, the marrow of wit, the earnest wrestling of the soul striving to glorifie God, as *David* saith, *With the best member that we have, doth best present the inward man, the hid man of the heart*, as St. *Peter* calleth it, *to Almighty God.*

The Apostle biddeth us to *affect the best gifts.* They that do only read a Psalme, or a Prayer in a book, have done little, but they that love the dead letter, an enlightened understanding, and sanctified affections, they pray and praise God.

They that wisely compose their own meditations, and expresse their own hearts in their own words, holy hearts in holy words, do mount a degree higher.

But they that honour God with art and nature, observing the lawes of time, number, and measure; as *Bernard* saith, they have *Eruditam mentem*, a learned mind, and they are come, *ad provectam ætatem*, to a ripe age.

Solomon excelled in this kinde, whose Nuptiall Hymne is called worthily *Canticum Canticorum.* It is a good observation of St. *Bernard*, that the Proverbs of *Solomon*, which is *Disciplina morum*, the discipline of manners, and *Ecclesiastes* which is *Disciplina amorum*, the discipline of loves, the one correcting our vain love of our selves, the other of the world, must go first, and then our understanding and affections will be fitted to make such Verses.

4 This kind of honouring God in Ditties and Hymnes, doth please God in the Church, because even such of the lear-

ned Heathen, who had no other light but the light of nature, have yet in this kind honoured the unknown God.

Therefore *Lactantius* writing to the Heathen to bring them to the knowledge of the true God, proveth the Divinity by the very teſtimonies of their Poets, who in Poeticall raptures have given teſtimony to this truth.

De falſa relig. 1.1. Jude 23.

1 He nameth the moſt ancient of Poets that we do read amongſt the heathen; *Orpheus*, who lived about the time when *Thola* judged *Iſrael*.

He did celebrate the honour of one God, whom he called πρώτογονον, *Quod ante ipſum nihil ſit genitum, ſed ab ipſo ſint cuncta generata.* He ſpake alſo of the immortality of the ſonnes of this god.

ἐκπαγλον ἀθανάτοις νόμον ἀφθίτον,

As *Lactantius* ſaith, he could not reſt in *Jupiter*, ſeeing he heard *Saturn* was his father, nor in *Saturn*, who was ſaid to be the ſonne of the heaven, nor in the heaven, which was but a part of the world, *& egnit authore:* and wanted an author.

Hac illum ratio perduxit ad primo genitum illum deum, ei aſſignat & tribuit principatum: this brought him to the firſt begotten god, to whom he aſſigned primacy, he paſſeth over *Homer* and *Heſiod*, as finding nothing in them: but *Virgil*, who lived about the time of Chriſt, and excelled in Poeticall invention, hath much honoured God in his Verſes, according to the Light that ſhined on him.

I need not follow *Lactantius* any further, having in him overtaken the point which I have delivered, that ſeeing God hath had honour from Poetry amongſt the heathen, much more in his Church let him be ſo honoured.

1 Cor. 15. 33. St. *Paul* hath tranſplanted ſome of thoſe flowers of Poetry, which grew in the gardens of the heathen into his own holy Epiſtles.

From *Menander* the poet he took that excellent ſaying, Act. 17. 28 *that evill words doe corrupt good manners*, and he took it out of a wanton Comœdy called *Thais*.

From *Epimenides* they took that imputation on them of *Candie*. κρῆτες ἀεὶ ψεῦσται κακὰ θηρία τῦ γὰρ γένος ἐσσὶ Now

Now ſince God had honour from heathen Poets, much more is he honoured within the Church, by thoſe raviſhed ſpirits, within a lofty ſtrain, ſound out his prayſes, or their own ſorrowes, and wants.

5 This kind of writing as it is moſt delectable, ſo it is moſt hard and difficult of all others, the ſtrict laws of Verſe; exacting choice of words to take their places inthere meaſure, and the inſpired wit affecting ſuch ſublimity and ſvavity of matter and order, as is often involved in tropes and figurative, and parabolicall Phraſes; ſo that all readers of holy Scripture, finde the poeticall parts of the Bible exceeding difficult, more then the hiſtoricall and morall.

Now, where moſt coſt is beſtowed of ſearch, to finde out the meaning of the holy ghoſt, and moſt delight is reaped, it being found, that doth tarry by us better, and we hold it with ſtrongeſt retention. This pleaſeth God well, that we hide his word in our hearts, that we do not runne it out in a ſcake.

This doctrine of the holy uſe of Poetry in the worſhip and ſervice of God ſerveth, *Uſe.*

1 To ſtir us up to affect the beſt gifts of all in Gods worſhip: if there be any way more excellent then others, to uſe that in our prayers, and thankſgivings, and prayſes of our God. I remember what *David* ſaid to *Araunah*, the *Jebuſite*, when he offered to give him his threſhing floore to erect an altar upon it for God.

I will not offer a burnt Offering to the Lord my God, of that which coſt me nothing. 2 Sam. 24. 24.

Let it coſt us the higheſt ſtraine of our invention, the lowdeſt extenſion of the voice, the earneſteſt intention of the heart, we have nothing good enough for him, all we have is of him, let it be all for him, and for the advancement of his glory.

2 Seeing this kind of exerciſe of Hymns and Pſalmes hath been by Gods holy Servants conſecrated to the worſhip of God, let us beſtow our wit and inventions that way, not in deviſing

viſing Satyres to gird and laſh our Brethren; not in amorous and wanton evaporations of our luſtfull affections; not in baſe flattery of the corrupt times, and ſoothing of ungodly perſons, not in broaching and venting uſeleſſe fictions, the ſcumme and froth of idle and unſanctified brains, but let our wits and pens be exerciſed in glorifying of our God, and our readings rather beſtowed in the Pſalmes and Hymns of holy Scripture, then in the vain and artleſſe, dull and brainleſſe Ballads and Poems, which fly abroad amongſt us, and devoure precious time, which ſhould be better ſpent, and tranſport affections which ſhould bend their ſtrength to Gods ſervice.

2 I conſider that this ſong of *Habakkuk* was directed to the Muſician, to be fitted to the ſtringed inſtruments, ſo to be, not onely ſung, but played in the meetings of the Church: from whence I collect.

That Church-muſique hath the honour of antiquity, and of holy uſe alſo.

I need not prove this out of the old Teſtament, for the examples grow ſo thick there, that he hath read little in the Old Teſtament, that hath not informed himſelfe of the Churches uſe and practiſe therein.

We have *Myriams* conſort. *Exod.* 15.20. *There were Timbrels and Dances, all the women came out after them.*

Judg. 11. 34. We have *Jephthaes* Daughters conſort, *meeting her victorious Father with Timbrels and Dances.*

We have *Davids* full example in the Tabernable: *Solomons* conſtitution, for the full Muſique of the Temple.

If any object, that theſe be thoſe old things, which are done away, but now all things are made new, thoſe were but ſhadows and ceremonies ſerving onely for thoſe times, but now antiquate and aboliſht.

Let me tell them, that in the time of the Goſpell, where the Church hath more cauſe of joy, then ever it had before, we can give no cauſe to abate any thing of Gods worſhip.

Who can deny, but that the firſt tydings of the birth of Chriſt was proclaimed by an Angell, and the Proclamation was ſe-

ſeconded by a Quire of heavenly Souldiers, even a multitude of them, the whole conſort of heaven praiſing God.

The Anthume which they ſung is upon record in the living Book of the Goſpell. *Gloria in excelſis.* Luke 2. 14

But yet the ſinging and Muſick of inſtruments in the time of the Law were ſhawdows of things to come, at the coming whereof they muſt ceaſe, whereof then were they ſhadows. *Ob.*

It is anſwered of the inward and ſpirituall joy of the faithfull for the coming of the Meſſiah. *Sol.*

Had not then the faithfull before Chriſt this inward and ſpirituall joy? and why ſhould we which have it more in the inward man, expreſſe it leſſe in the outward worſhip. *David* Pſ. 48. 10.
ſaith, *According to thy name ſo is thy praiſe to the ends of the earth.*
Chriſt ſaith, *I have manifeſted thy name to them that thou gaveſt me*: doth it not follow well, where there is *manifeſtum nomen*, there ſhould be, *manifeſta laus.*

The Church uſe to prayſe God with inſtruments of Muſick, the Church hath more cauſe to prayſe God ſince the coming of Chriſt then before, why ſhould any thing not repealed and forbidden to be uſed be neglected, to manifeſt Gods prayſe.

Ob. But all things in the Church muſt be done to edification, Muſick doth not edifie.

Sol. Then was it never of lawfull uſe in the Church, and *David* and *Solomon* did ill to bring it into the Tabernacle, and the Temple, and the Church did as ill to contiune it, if it be without edification.

But if ever it ſeemed for edification, why not now as well as ever, it is the ſame God that is now ſerved whom they worſhipped, and as *Auguſtine, Tempora variata, ſunt fides una*, times vary, but faith is one: how, where and when did Muſick looſe that honour, that uſe, in the Church of God?

Ob. But it ſpendeth time which were much better beſtowed in hearing the Word of God preached.

Sol. I anſwer, it was uſed, when much more was to be done in the Church, then we have now to do, and they thought it not tedious.

There

They had many Sacrifices to offer, and the time ſpent in prayer, and hearing of the word; yet they uſe it.

Ob. But popiſh ſuperſtition hath ſo defiled it, that it is not now fit to receive it in our Chriſtian Churches.

Sol. I finde that our fathers before the coming of Chriſt were not ſo ſqueamiſh, to like their own holy worſhip the worſe, becauſe Idolaters did uſe ſome of their formes of worſhip; for

Nebuchadnezzar, made a golden image and that was worſhipped with all kinde of ſtil and loud Muſick, yet that did not defile the holy worſhip of the Church.

It is a dangerous rule of religion to menage it by oppoſition, they are not all *opera Diaboli*, workes of the Devill; which the devill doth, for you know, that he confeſt Chriſt, which many Scribes and Phariſees did not. They that condemne all that popiſh ſuperſtition hath alſo abuſed, may want a candle to light them to bed.

I profeſſe ſincerly, I cannot ſee but that the ſame motive that bgan to bring in Muſick into the Church, may hold it there ſtill for any thing that I can ſee.

1 In reſpect of God, to glorifie him in the beſt manner that we can by any gifts of art or nature. And Muſick being one of them, we ſee how much it hath decayed, and how many Students in that excellent art have been diſcouraged from that kind of ſtudy ſince the Church caſt out Muſick.

2 In reſpect of Gods ſervice, the more pompe and ſolemnity is uſed, the more glorious is the houſe of God made, and the more differing from our common houſe of habitation.

3 In reſpect of our ſelves, we have need to have the help of outward things, to draw us on with delight, to entertain our thoughts with cheerfulneſſe, to incite and move our affections, to quicken our devotion, and to blow the fire of our zeal, and to relieve our naturall wearineſſe in Gods ſervice.

Theſe reaſons brought in the ſong and inſtruments into the Church, and gloriouſly was it ſetled in *Solomons* time in the temple, according as his Father *David* had left it in the tabernacle,

nacle, where he designed to that service *men of cunning* 288. 1 Chron. 25.7.

Ob. But Christ and his Apostles, and the primitive Church, had no such musique in Churches.

Sol. They had no Churches, but in their meetings, they sung Psalmes, so did Christ and his Apostles in the roome where he kept his last Passeover, and in the Emperour *Trajans* time, which was before the death of St. *John. Pliny* writeth to the Emperour of the manner of the Christians: this one amongst the rest, that, *They did meet together early in the morning, and sung Hymns to their Christ.* Mat. 26.30

But after Religion had found favour with Princes, and began to appear in peace, then came in Churches, and Church Ornaments, then were Liturgies devised, and used, then were instruments of musique intermixed with the service, and God glorified in all.

St. *Aug. Confess. 9. Cap. 6.*

Quantum flevi in Hymnis & Canticis suave sonantis Ecclesiæ tuæ, voces illæ instillabant auribus meis, & eliquabatur veritas tua in cor meum, & ex eo æstuebat, inde affectus pietatis & currebant lachrymæ, & bene mihi erat cum eis.

In the next Chapter, hee tels how the *Arrians* attempted the taking of *Ambrose* B. of *Millain*, whom they accused of heresie, and *Justina* the Empresse bearing them out in it, they meant him a mischief, he went to the chief Church, and much people followed him, ready to dispatch their holy Bishop, St. *Augustine* and his Mother were amongst them, and there *Aug.* saith; *Tunc institutum ut Hymni & Psalmi canerentur more orientalium Ecclesiarum ne populus mœroris tædio contabesceret, quod ad hodiernum diem retentum est, &c.* The Hymns and Psalmes were ordained to be sung, &c.

Ob. It is a means often to carry away our thoughts more with the tune then with the matter. St. *Augustine* maketh it one of his Confessions, that he was so transported.

Sol. And may not the same happen in our singing of Psalmes? let us not lay our faults to the charge of the Church, what good shall we go about, but we shall finde Satan busie to divert us from it.

Obj. It is costly to maintain Musique in our Churches, and that mony were better bestowed on the poor, and other better uses.

Sol. What, better bestowed on the poor then upon God himself: is the cheapest religion the best? they had poor in the time of the Law, and yet that hindered not the magnificence of the Temple, and the Ornaments thereof, and the maintainance of Gods worship, *alit pauperes* 288. *in Templo ut ante.* The earth hath not the like glory now to shew, as that of Gods House: And shal *Aaron* that was but for a time be thus glorious, and shall *Melchizedeck* a Priest for ever want honour.

It is true, that it hath been policy in these later times, to keep the Church lean, and to strip it out of all outward pomp, and to transfer Gods inheritance into the hands of strangers. But remember the great Commandement, *Thou must love God above all things*; and so doing he shall have the best of all that thou art, the best of all that thou hast.

Our prayer is, *Sicut in cœlo*, as in heaven; and Christ promises is to the just, that they shal be as the Angels of God in
Reve.15.3. Heaven: there they sing the song of *Moses* the servant of God, and *David* saith,

Psa.89.15. *Blessed is the people that can rejoyce in thee*: we have more cause to use both voices and instruments in his praise, because he hath redeemed us from Satan, hath made us all Priests of the high God, to offer to him the calves of our lips, and with such sacrifices God is well pleased.

Ver. 2. *O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years make known; in wrath remember mercy.*

THis whole Psalme as it is in the composition of a mixt kind of *verse*, so in the matter of it mixt, for it consisteth;

1. Of

1 Of ſupplication and petition, *ver.* 2.
2 Of celebration of the prayſes of God, 3 & 15.
3 Conſternation before God, *ver.* 16, 17.
4 Conſolation in God.

1 *Of the ſupplication.*

O Lord, I have heard thy ſpeech; that is, all that thou haſt ſaid in the former Chapter, in defence of thy juſtice, and in prophetical revelation of thy holy will, both concerning thy Church how that ſhall be afflicted, and concerning the enemies of thy Church how they ſhall be puniſhed in the end.

And I was afraid] fear came upon me when I heard thee recompt thy judgements.

O Lord revive thy work in the midſt of the years] here be three quarries;

1 What he meaneth by the vvork.
2 What by the midſt of the years.
3 How this work ſhould be revived.

1 Thy work] *Lyranus* ſaith, *Opus tuum in punitione Chaldæorum, quod fiet virtute tua magis quam humana.*

2 *Beza*, by the work of God, here underſtandeth the Church of God, the people of *Iſrael*.

So do *Tremelius* and *Junius*, for they parallel this place with thoſe vvords of God in the Prophet *Iſa*, *Ask me of things to come concerning my ſon, and concerning the work of my hands command ye me.* Where he calleth his Church *opus manuum*, my work. Iſa. 45. 11.

Thus doth Maſter *Calvin* here underſtand *ſtatum Eccleſiæ*, the ſtate of the Church, vvhich is called, The vvork of God, ἔργον θεοῦ, as being the moſt excellenceſt part of his work, wherein he is moſt glorified.

So *David* prayeth for the Church under that appellation: *Forſake not the works of thine own hands.* So doth *Iſaiah* name them. Pſa. 138. 8.

Thy people alſo ſhall be all righteous, they ſhall inherit the land for ever, the branch of my planting: the work of my hands that I may be glorified. So in the next Chapter Chriſt Iſa. 60. 21. Iſa. 61. 3.

Isa.61.3. is anointed for the good of his Church; *that they may be called the trees of righteousness, the planting of the Lord.*

3 Now there is such a correspondence betvveen the head and the body, betvveen Christ and his Church, that sometimes that vvhich is literally spoken of the Church, is mystically applyed to Christ.

Lam.1.12. *Jeremie* expressing the great misery of the Church, bringeth her in, thus complaining; *Have ye no regard all ye that pass by the way, consider, and behold, if ever there were sorrow like my sorrow.*

Yet this complaint of the body is so fit for the head, the grief so surmounting, that the uniform judgments of the Ancients of the Church have applyed them to Christ, either in his Agony in the Garden, or on the Cross, where also hee sed *Davids* bewailing and passionate moan, *My God, my God, Why hast thou forsaken me?*

Verse 11.1 So the wonder of God in *Hosea*, spoken of *Israel* literally, *Ex Ægypto vocavi filium meum*, that God by mighty hand brought *Israel* out of *Egypt*, are applyed and verified in him,

Mat.2.15. by the Evangelist St. *Matthew*.

From hence the mysticall sense of those words doth express the head of this body of the Church, that is *Jesus Christ*, for his Incarnation was the work of God. He was made of a woman, and vvas made under the Law. So that this is a prayer to God to send his Son into the world.

This agreeth vvell with the comfort before given to them, *The just shall live by Faith.*

That faith is in the promised *Messiah*, and that is it to which the ancient Fathers do apply this place, as being the most excellent work of God, for the good and comfort of his Church.

St. *Augustine* maketh this whole Psalme a prophecy of Christ. *Consideravi opus tuum*, saith he,

Revel.Dei, 18.32. *Quid hoc est, nisi nova & recognita salutis hominum ineffabilis admiratio? Idem in Oratione contra Judeos Arrianos, & Paganos Cap.* 13.

St. *Jerome* paraphraseth this petition thus.

Expre-

Deprecor Domine, ut quod promisisti expleas, & finito tempore reddas Christum tuum.

Riberia, a learned Jesuite, saith, that this Exposition doth passe most currant with the ancients, he nameth *Eusebius, Eutherius, Rupertus, Theophilact*: all of reverend antiquity, and one saith, for the most part *seniores, saniores*, the elder, the sounder.

Arias Montanus, one that hath taken as much pains in the Bible, as ever any one man did in latter days, saith, this Note, this Song, doth begin at the name of God, which of all other in holy Scripture; *Divinam naturam maximè significant*, doth especially signifie the divine nature. יהוה; a note which God revealed unto *Moses*, a name for the most part used in the old Testament, saith he, *Ubi negotium Messiæ agitur*, where the businesse of the *Messiah* is handled.

2 What is ment by *in medio annorum*, in the midst of years: here I must give you to understand, that the 70 Interpreters do render this part of the text in other words, and in another sense, yet agreeing well with the mystery of godlinesse, that is, the Incarnation of Christ.

They read, ἐν μέσῳ δύο ζώων γνωσθήσῃ. Saint *Augustine* doth receive that interpretation, so do many more, for great is the authority of the 70. And we find often in the new Testament, that their translation is cited by the Apostles, and not the originall in the old Testament.

I will not quite passe over this reading of the 70, as neglecting it, though in the end, I do not mean to follow it, because many great judgments have embraced it.

This is observed in these Interpreters, that often in their translations, they do not strictly observe the words of the originall, but rather expound the sense of the place: often they do adde something, especially in the prophecies, which they think do point at the *Messiah*, whereby they declare, that that prophecy is to be referred to Christ.

So do they in this place, and to shew that they understand the place of the *Messiah*, they adde, ἐν μέσῳ δύο ζώων γνωσθήσῃ.

Which

Which St. *Auguſtine* doth underſtand either figuratively, *in medio duorum Teſtamentorum*, or literally, *in medio Moſis & Eliæ*, with whom he ſpake in the mountaine when he was transfigured: or, *in medio duorum latronum*, between whom he was hanged, when he was crucified.

Others of late following the tradition that lay in the manger between an Oxe and an Aſſe, that were feeding there, underſtand theſe two living creatures, in the midſt of whom the Wiſemen that came from the Eaſt, found Chriſt.

Yet *Euſebius* and *Theophilact* read not ζώων, with an acute accent in the firſt ſyllable, which ſignifieth living creatures, but with a circumflexe in the laſt ζῶν, which doth ſignifie lives, *in medio duarum vitarum quia venit in mundum habens duas vitas alteram mortalem & humanam, alteram immortalem & divinam.*

I onely make this uſe of theſe expoſitions to ſhew you how of this old place hath paſſed for a teſtimonie of the Prophets fore-ſight and prophecying of Chriſt.

But reading as we do *in medio annorum*, here alſo ſundry interpretations are given: for ſome do referre this to that time which St. *Paul* ſpeaketh of.

Gal. 4. *But when the fulneſſe of time came, God ſent his Sonne.*

So the Prophets prayer is, that God would remember to perform his promiſe of the *Meſſiah*, *in medio annorum*, that is, in the fulneſſe of time; for it is certain, that from Chriſt to the end of the world, the world is in a ſtate of declination.

Lyranus ſaith, that theſe years here meant, are from the deſtruction of the temple at *Jeruſalem*, to the rebuilding thereof finiſhed, for he ſaith, there were 52 years from the deſtruction of the temple to the firſt year of the reigne of *Cyrus*, from thence to the ſixt year of the reigne of *Darius*, were 46 years, for ſo long it is ſaid the temple was in building.

In the midſt, not *in medio Geometrico*, but *Arithmetico*, the Prophet prayeth God to revive his work of reſtoring the people to their liberty and poſſeſſions.

But I chuſe to follow the Expoſition of the 70 Interpre-

ters,

ters, ἐν τῷ παρῆκε τὸν καιρὸν, *cum temporis opportunitas fuerit*, vvhen there ſhall be a fit time, vvhich leaveth it at large to God to take his ovvn time, and that ſeemeth to have been the judgment of *Tremelius* and *Junius*, vvho render it *interea temporis*, as vve in Engliſh, in the mean time. So *Beza*.

Maſter *Calvin* doth goe vvith the former expoſition of the fulneſs of time, for he ſaith, the Church vvas but grovving and coming on till *Jeſus Chriſt* came in the fleſh; but then it grevv up to a ripeneſs, ſo that the coming of *Chriſt* was the grovving up of the Church, *ad ætatem virilem*, to the age of a man.

3 *Vivifica*, revive, the margent readeth, preſerve thy vvork, that is, maintain thy Church, and keep it from the povver of her enemies, till thou ſendeſt a Redeemer to recover it from the injuries of time, and the violence of the ungodly; for the time of the Church under perſecution, is the vvinter of it, in vvhich it ſeemeth dead, and prayeth God to quicken and revive it by the ſending of his Son.

In the midſt of the years make knovvn, he re-inforceth his former petition, novv deſiring that God vvould reveale his gracious purpoſe of ſuccouring his Church, and triumphing over the enemies thereof.

In the mean time, vvhile thy Church is groaning under the burthen of their exile, make thy vvill knovvn to them.

This favour of God vvil ſvveeten the adverſity of their baniſhment, vvhen they ſhall knovv the loving purpoſe of God tovvard them.

In vvrath remember mercy.

They confeſſe, that they have given God cauſe of diſpleaſure, and have provoked him to vvrath, they feel the ſmart thereof in a ſtrange land, and they have no plea but mercy, they dare not make ſo bold vvith him, as to entreat him to turn avvay all his vvrath from them, becauſe they are ſo guilty to themſelves, that they have provoked him, and deſerved his indignation.

Onely they deſire that in the midſt of his vvrath, he vvould remember mercy.

By

By vvrath in this place is not meant any ſuch affection in God, vvhereof his unchangeable and conſtant nature is not capable, for God is *ſemper idem*, ever the ſame, vvhom hee loveth, he loveth vvith an everlaſting love, and he cannot at any time be angry vvith them. But vvhom he loveth, upon occaſion, he rebuketh, and chaſteneth every ſon, vvhom he receiveth, and this love ſometimes bringing forth the effects of that vvhich in man is called vvrath, vve ſpeak after the manner of men, and avouch it of God.

Thus then the text is literally to be underſtood, O Lord, I have heard vvhat thou haſt ſpoken in the defence of thy upright juſtice, I have heard vvhat thou purpoſeſt in the puniſhing and in the avenging of thy Church, in the mean time preſerve it, and make it knovv thy love tovvards it, and vvhilſt thou art puniſhing of it, remember mercy.

The parts of this are tvvo.

1 The preparation to prayer.
2 The prayer it ſelf.

1 In the preparation, I obſerve
- *Motum* the motive.
- *Metum* fear.

2 In the prayer, I obſerve
- 1 *Subjectum* the ſubject.
- 2 *Petitiones* the petitions.

The petitions are three.

1 O Lord, revive thy Work in the middle of the years.
2 O Lord, in the middle of the years make knovvn.
3 In wrath, remember mercy.

Firſt, of the preparation, 1 of the *Motus*.

O Lord, I have heard thy Speech.

The Word of God is vvell beſtovved on them that vvill hear it vvith reverence, and receive it vvith humility, here vvas a maze, the Prophet and the Faithfull of the land had loſt themſelves, they knevv not vvhat to think, till they had put the matter to God himſelf. *Cap.* 1. and God having made a ful anſvver, novv the Prophet ſaith in his ovvn name, and in the name of vvhom

whom he consulted God, *I have heard thy speech.* All the Scripture is full of examples, of the children of God, hearkening to his word of precepts, and admonitions to us to hearken: of promises to them that do hearken.

The reason is, because it is a speciall note of Gods children to heare his Word, even as our Saviour himself saith.

He that is of God, heareth Gods Word: ye therefore hear them not, Joh.8.47. *because ye are not of God.*

And now seeing God hath given over speaking by miracles extraordinarily to his Church. St. *John* saith: *We are of God,* 1 Joh 4. *he that knoweth God, heareth us, he that is not of God, heareth not us,* hereby we know the Spirit of Truth, and the spirit of errour.

The Spirit of truth is left in the Church by our Saviour, and he speaketh in such, who by the Ordinance of Christ, are the Priests of the new Testament, of whom Christ saith. *Qui vos recipit, me recipit: & qui recipit me, recipit eum qui misit me:* he that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me: we must hear him, before he hear us, for St. *Paul* telleth us true, *We know not what we should pray* Rom.8.26. *for as we ought.* The art of prayer, is not so quickly learned as some forward professours make themselves believe. *John* besides his continuall preaching to his Disciples, taught them also to pray.

And never had any Disciples a better Master, then the Disciples of Jesus Christ, yet they living in the eare of his Doctrine, and in the eye of his holy example, were glad to come to him to be taught to pray, & he taught them the Lords prayer privately, which after he taught the whole multitude in a Sermon openly.

My observation is that his Word must minister matter to *Doct.* our prayers, and all our petitions must be grounded thereupon.

The reason is, because God heareth not sinners, and *David* John 9.31. saith: *If I regard wickednesse in my heart, the Lord will not hear me. But the prayer of a righteous man prevaileth much, if it be fer-* Jam. 5.16. *vent.*

Against sin we have no such remedy as the word. So *David,*

Psal.119. 11. *Thy word have I hid in my heart, that I might not sin against thee.*

Our Lessons from hence are;

1 We must take it for a great favour of God to us, that he giveth us his word, for that is a lanthorne to our feet, that is, our counsalor, as *David* calleth it.

This word is given us to profit withall, and it is deposited.

1 In the Books of the Canonical Scripture, which we have not, as the Church of *Rome* shut up in an unknown language, but trauslated faithfully into our own tongue, that all of us may be partakers of it.

2 As in the time of the law, the Priests lips did preserve knowledge, and men were to require the law at their lips, so in the time of the Gospel, St. *Paul* saith, of the Apostles, and of all the Ministers, that should succeed them in their office in the Church, *God hath committed to us the word of reconciliation,* he hath so committed it to his Son first, as he gave him power to transmit it in the Priesthood of the New Testament; to all ages of the Church till his second coming.

1 Cor.5. 19.

The spirit which Christ left to comfort and instruct his Church, was not given at large to all men, but in particular ordinance to them whom he sent, to teach all Nations, as the Apostle saith, *Our sufficiency is of God, who hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life.*

2 Cor.3.6.

So we are the Ministers of the word that giveth life, and there is no life to be had but by our Ministry. This gives us interest in your affections, in your understandings, in your goods, in your prayers.

2 Now we know where we may hear God, we are taught also not to neglect him speaking to us, for as the Author to the *Hebrews* saith, *See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.*

Heb.12. 25.

And the Ministers of the Gospel do speak even as if Christ himself spake in us, we speak in Christs stead.

2 Cor.5. 20.

But as in the time of the Law God sent his Prophets some-

times

times to such as would not give them the hearing: so doth he now in the time of the Gospel, but that must not discourage our Ministry, at their peril be it, Gods Word will ever be Gods wisdom, though the prophane count it foolishnes, and it will be Gods truth though heresie and schisme pick quarrels.

Therefore, if you would learn to pray, and be prepared for that holy worship? hear Gods speech first, and that will teach you what to ask as you ou ought. Hear the word from us as the *Thessalonians* did. *When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the Word of God, which effectually worketh also in you that believe.* 1 Thes. 2. 13.

2 Here is *metus*. I was afraid, the Seventy read ἐξέστην *I was in an extasie*, as St. *John* saith, when he saw the vision of the Son of man, *I fell at his feet as dead.* Rev. 1. 17.

There were two things to strike the Prophet with astonishment;

1 The Majestie of the Speaker.
2 The matter of the speech.

And both these must both meet in our understandings, and in our affections, to enlighten and to move them, that we may know what we have to do, and with whom, when we pray; that we may come before him with fear and holy reverence.

1 The great glory and Majesty of God to whom we resort in prayer, is such, as no creature can endure the sight thereof. *The Angels standing before him, cover their faces with their wings.* Isa. 6. 2.

2 The matter of his speech conteined in his word to the Prophet, is the summe of the Bible. Justice punishing sin in his Church: Vengeance destroying the enemies of his Church: and Grace redeeming his Church from the power of Satan, by the glorious Kingdom of *Jesus Christ*.

Qua. Why should the Prophet be afraid at this? here was matter of comfort, the heavines of the night, is promised the joy of the morning: The Church though it must suffer

for a time for ſin, hath here a promiſe of two main conſolations.

1 Their own deliverance from dangers, into a reſtitution of them into Gods favour.

2 Their eye ſhall have their deſire alſo upon their enemies, they ſhall ſee the wheel of wrath go over them, and the Lord ſhall let out of their throats the bloud of his people, with which they have made themſelves drunk: all this is matter of joy, and what needeth this fear?

Sol. Who can come without fear before him, that can and will do all this? for if he be angry, yea but a little, they are bleſſed that truſt in him, fear is a proper paſſion of a true believer, and is inſeparably joyned with ſaving faith.

For ſeeing the bond of our union with Chriſt by faith, whereby he dwelleth in us is.

Partly, the hold that he hath of us by his Spirit:

Partly the hold that we have of him by faith.

Joh. 10. 27. The firſt is firme, *There ſhall not any one pluck them out of my hand*, he giveth a ſtrong reaſon for it, *for my Father who gave them me is greater then all, and none is able to take them out of my Fathers hand.* we are his gifts, and his gifts and calling are without repentance.

But the fleſh doth put the Spirit to it ſo hard ſome times, even in the elect of God, that the hold on our part is weak, which breedeth fear, and that fear makes us hold ſo much the faſter.

From hence it comes, that all the intelligence between God and man doth begin at fear in us.

This is not the fear of an evill conſcience, as it was in *Adam*, when he hid himſelf from God, but the fear of reverence of God, and the good conſcience of our unworthineſſe being fallen from our originall righteouſneſſe.

The ſhepheards that were keeping watch by night, becauſe of their flocks were ſore afraid, when they ſaw the light ſhining at that time of night, that the Angel began with, *Nolite timere*, fear not, yet were they in the lawfull buſineſſe of their cal-

calling. The blessed Virgin, no doubt, wel and holily employed, *Zecharie* the Priest in the Church about the occasions of his office, yet all afraid.

This is the seasoning and preparing of the heart for God to be cast down before him, it is humbling our selves under the mighty hand of God, and we cannot pray as we ought without it.

When the Apostle saith, we cannot pray as we ought, and that the spirit helpeth our infirmities, he sheweth that such as he have infirmities and they feel them, when they come to appear before God; and where infirmities are, there must needs be fear, if they that have them be sensible of them.

Yea, I dare say, that they that come to prayer without fear, come without faith, and all their prayers are turned into sin.

Ob. We read of comming with boldnesse to God. *Because we have an high Priest which is touched with the feeling of our infirmities, in all points tempted like as wee are yet without sin. Let us therefore come boldly to the throne of grace, that wee may obtein mercy, and finde grace to help in time of need.* Heb. 4.15, 16.

Sol. This is cleered by the same Authour in the same Epistle, declaring how many considerations must concurre, as ingrediences in this our spirituall boldnes.

1 *Let us draw neer with a true heart.* Heb. 10.22
2 *In full assurance of Faith.*
3 *Having our hearts sprinkled from an evill Conscience.*
4 *Our bodies washed with pure water.*
5 *Let us hold fast the profession of our Faith without wavering.*
6 *Let us consider one another, to provoke to love and good works.*
7 *Not forsaking the assembling of our selves together, &c.*
8 *Exhorting one another.*

Let a man before he pray try his wayes and examine his soul, upon those interrogatories, and I dare say the best of us (if we sin not also in presumption) will finde himself short in every one of these perticulars of that perfection that should accomplish boldnesse.

But having those things in some measure, and more in de-

sire and endeavour, our boldnes must needs be as much shaken with fear as these graces in us are shaken with infirmity.

And upon this fear our Church teacheth us to pray to God in these words.

12 Dom. post Trinit. *Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that which our prayers dare not presume to ask, through Jesus Christ our Lord.*

And this some of our brethren have quarrelled, as a contradiction in our prayers, because we say, we pray for tha we dare not pray for.

To whom, I answer, in these words of my Text; *O Lord, I heard thy voice and was afraid*: In thy word, I see how corrupt I am, for that sheweth me what thou requirest: my conscience feareth those sins of which it is guilty, for which I come to thee for mercy.

O give me through *Iesus Christ* our Lord, that which my prayer without him dare not presume to ask. Here is spiritual boldness through *Iesus Christ* our Lord, here is fear in respect of our selves; for we must serve the Lord in fear, and rejoyce in trembling: it is vvell that that is not branded vvith a mark of contradiction.

We have to do vvith three sorts of persons.

1 The prophane and carnall.
2 The generation the Wise man nameth, of such as are wise in their own eyes, yet want washing.
3 The truly zealous faithfull ones that do worship God with fear and trembling.

First, concerning the prophane and carnall.

These do not pray at all, the reason is, because they do not fear, of such *David* saith, Psa. 9. 20. *Put them in fear, O Lord, that they may know they are but men:* for when they know that, they will see and confesse, that they have need of help.

Thus was *Saul* converted, there suddenly shoon a light from heaven upon him, a voyce spake to him, he was cast down to the earth.

Thus

Then trembling and astonished he said, Lord, what wilt thou have me do? then was hee fit to be wrought. To such wee must preach as *Paul* did to *Felix of righteousnesse, temperance, and the judgment to come: to put them into trembling*, better to put them between the two mil-stones of the law of *Moses*, and the lavv vvritten in their hearts, and to grind them as small as the dust of the earth, then to let them make sinne out of measure sinfull, by holding out to be abominable, and to every good vvork reprobate. Act. 9. 6. Act. 24. 25.

We cannot open the gates of hell too vvide for such to shevv them the anger to come, a fit text for a generation of Vipers, vve cannot lift up our voyces too loud in the deaf ears of such, to tell them their transgressions, and to put them in fear.

David vvept rivers of vvaters for such, and that is a good remedie, let the faithfull vweep for them, for κλαιω vvhich signifieth to vweep, comes of κλαω, *frango*.

So vvhen the man of God looked on *Hazael*, and fore-savv the cruell butcheries, vvhich his bloudy hand should perform, he vvept, this vweeping of the Prophet brake the heart of *Hazael* for the time, and he said, *Is thy Servant a dog, that he should do these things?* 2 Reg. 8. 11.

So St *Paul* putteth them together.

What mean you to weep, and to break my heart, their vweping brake his heart. Act. 21. 13.

The hearts of the prophane are hardened with the custome of sinning. St. *Bernard*.

Aperiatur vena ferro compunctionis, vve must drawv bloud of them, by the preaching of the terrour of the Lord to them.

This bloud is the tears of compunction, of vvhich *David*, *My soul melteth, or drippeth for heavinesse*. St. *Augustine* saith, that *Lachryma compunctionis* be *sanguis vulnerati cordis*, vvhen the remembrance and consideration of their sins hath vwounded them, and left them half dead, then the good Samaritan will come vvith his Wine and Oile, even the Oile of gladnesse, and the poor patient will say, *Thou hast put gladnesse into my heart*. Epist. 199.

Thus.

This was *Sauls* hard heart broken in pieces firſt, and he that before did carry the croſſe of Chriſt to torment others, now rejoyced in nothing but the croſſe of Chriſt himſelf, whereby the world was crucified to him, and he to the world.

Thus vvhen the lavv hath humbled the prophane under the mighty hand of God, he turneth all into tears full of the fear of God, and voyveth vvith himſelfe as he did in the Poet, *In fontem frontem, atque in flumina lumina vertam*, then is he fit to pray, and to call upon the name of the Lord, ſaying, *Sana animam meam, quia peccavi contra te*, heal my ſoul, O Lord, for I have ſinned againſt thee.

2. Wee have to doe vvith that generation, vvho are vvise in their ovvn eyes: theſe have a good opinion of themſelves that they knovv more then others, and they are not in converſation like to the Publican, and therefore they look God in the face, they dravv neer to him, they ſtand and pray, theſe are ſo ful of the ſpirit, that they need no help in their prayers, they can pen their ovvn petitions, their hearts endite good matters, their tongues are the pens of ready vvriters, they can talk vvith God Almighty *ex tempore*. *Dabitur illa hora.*

Self-opinion is a kind of ſpirituall drunkeneſſe, and therein of like effect, it maketh men daring and fool-hardy, the prophane care not for God, there is no fear of God before their eyes, theſe make two bold vvith him, they alſo muſt take a little phyſick to purge the exuberancy of their preſumption, vve muſt give them a doze of fear, and teach them to drink of the cup of trembling next their hearts, there is no ſuch antidote againſt *tumor*, as *timor*: ſwelling, as fear.

It is the Wiſe mans counſell:

Eccle. 5. 2. *Be not raſh with thy mouth, and let not thy heart be haſty to vter any thing before the Lord, for God is in heaven, and thou upon earth, therefore let thy words be few.*

Verſ. 3. He addeth, *a fools voice is known by multitude of words*, that is further urged.

Prov. 10. 19. *In the multitude of words there wanteth not ſin.*

For this Chriſt teaching us to pray, beginneth at *Our Father which*

which art in heaven, that we upon earth, might conſider that he to whom we pray, is in Heaven: that we might compoſe our ſelves with fear and reverence to come before him, and to preſent him with our prayers.

And again, he comprehendeth all that we may aske of God in a very ſhort prayer, to teach us that our words muſt be few.

And to that purpoſe, in his Sermon he taught; *But when ye pray, uſe not vain repititions, as the heathen do, for they think they ſhall be heard for their much ſpeaking.* Mat. 6 7.

They that come in preſence of great perſons, ſpeak their words by number and by weight, the very preſence doth ſtamp in them an impreſſion of reverence and fear: now ſeeing God to whom we pray is inviſible, our faith muſt behold him before us in glorious majeſty, as hee ſaith, *I have ſet God always before mee*, and like *Abraham*, the neerer we come to his preſence, and the more that we ſolicite him, the more ſhall we be ſhaken with this holy fear; conſidering him who dwelleth in the light, that no man can attein unto, and conſidering our ſelves that we are but duſt and aſhes: the heathen could teach, *dios caſte adeunto*, let men go reverently, and inwardly cleave before their gods.

3 There are yet another ſort of them whom their ſins do oppreſs as a burthen too heavie for them to bear, whoſe hearts do ſmite them, and whoſe conſciences do accuſe them, that though the zeal of Gods houſe do bring them to Church, yet the fear of their unworthineſs doth make them ſtand a far off, beating their breaſts, and not daring to lift up their eyes to heaven.

Theſe had need of comfort, we muſt labour to put meatll into ſuch, by telling them that he whoſe face they ſeek is, *God the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort.* 2 Cor. 1. 3.

David, is a full example of a diſtreſſed man, fearing and yet praying, for he confeſſeth, *I am very ſore afflicted*, yet he prayeth God to quicken him, he ſaith, *My ſoul is continually in my* Pſal. 119. 107.

hand, he was even ready to yield it up, yet the comfort that he had in God eſtabliſhed his heart.

And herein God is moſt gratious, for when our ſins come in our ſight, and we are horribly afraid of Gods judgments, even then God ſendeth his Spirit to us, not to take away our infirmities quite, but to help them, not to turne our ſorrow into joy, but to ſanctifie our ſorrow, and to ſupply it with ſighs and groanes, and this additio of fear and grief doth alſo mend devotion.

To ſuch we muſt ſay, that tho gh he to whom we pray be in Heaven, yet he is our Father, and though great and glorious be his Majeſty, yet he is the preſerver of men.

David calleth him our Sun and Shield, the brightneſſe of this Sun may dazle our weak ſight, but the protection of this ſhield will ſave us from danger.

Be ſtrong then, and God ſhall eſtabliſh your hearts, he ſhall anoint you with the oile of gladneſſe, and he ſhall ſay to your ſoul, *I am thy Salvation.*

2 *Subjectum, Vide diviſ. ſupr. Pag.* 29.

This prayer is for the Church, that is, for all thoſe that then were the viſible ſociety of ſuch as worſhiped the onely true God.

Doct. It is the duty of every child of God, and member of the Church to pray to God for the whole body of the Church.

The Church at this time was within a pale, and confined to the houſe of *Abraham,* not in his whole bloud, for *Iſhmael* was excluded, in *Iſaac* was the promiſe, not in his whole bloud; for *Eſay* was excluded, *Jacob* was *Iſrael,* and prevailed with God, of him came the Fathers, and in his ſeed was the Church continued.

This Church was now threatned with deportation, and ſundry great judgments, the Prophet teacheth them how to pray one for another.

To this there are great motives.

1 The direction of Chriſt in the Lords Prayer, which calleth God, our Father, and in the proceſſe of it, ſheweth that the

the Church of God, is ſtill included, *Give us, forgive us, lead us not.*

2 The content that we give to God, in theſe generall prayers, which the Apoſtle doth well expreſſe.

I exhort that firſt of all prayers, &c. be made for all men: For this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved. 1 Tim. 2. 1. 3. 4.

All are or may be members of the Church of God, for ought we know.

3 The benefit that we reap hereby is great, for thus we come to have our portion in the charitable prayers of others.

Ambroſe, Si prote rogas tantum, prote ſolus rogabis, ſi autem pro omnibus rogas, omnes pro te rogabunt. Hexam. 1.

4 It is a true rule, that *extra Eccleſiam non eſt ſalus*, without the Church there is no ſalvation: it is ſaid that *God added to the Church daily ſuch as ſhould be ſaved:* the reaſon hereof is, becauſe Chriſt is no where to be found as a Saviour but in his Church, and the meanes of ſalvation, Preaching, Prayer, and Sacraments, they are only found in the Church. Acts 2. 47.

Without are dogs, enchanters, &c. Revel. 22. 15.

Chriſt is the good Shepheard, and he hath his fold, all the ſheep that are without, muſt be brought to that fold, as himſelf ſaith, *alias oves habeo, quæ non ſunt de ovili hoc, illas oportet adducere.* I have other ſheep, &c. they ſhall hear my voice, and there ſhall be one fold, and one Shepheard. Joh. 10. 16

Therefore there is no ſafety in ſingularity, they that forſake the Church, forſake the fold, the unity of ſpirit, not the ſingularity, is the bond of peace.

We are members one of another, the common ſafety of the body communicateth perticular ſafety to all the members of the body.

In the temporall ſtate, the peace of perticular perſons is included in the peace of the whole kingdome, therefore *Jeremiah* ſaith to the Church then in deportation.

Seek the peace of the City, whether I have cauſed you to be carried away captives, and pray unto the Lord for it, for in the peace thereof ſhall ye have peace. Jer. 29. 7.

Much more ſhall we have peace in the peace of the Church, ſeeing Chriſt bequeathed his legacy of peace, not to ſome parts and members of his Church, but to the whole body thereof. *Pacem meam do vobis*, I give unto you my peace. It muſt be ſo underſtood, for as he left his Spirit the Comforter, ſo he left his peace the comfort, not to his Diſciples onely, but to all the Church, therefore pray all that it may be well with thee, *in communi bono*, in the common good.

Joh. 14. 27.

1 This teacheth us to incorporate our ſelvs in the communion of Saints, *per communionem pietatis et charitatis*, by the communion of piety and charity, to be one anothers Orators, but eſpecially to ſtudy and pray for the peace and welfare of the Church, let us conſider it is the Spouſe of Chriſt, it is a Lily among thorns, it is a flower in the field, not only open to all weathers, but to the tooth and foot of the beaſts of the field, Satan going about ſeeking to devoure it.

Let our prayers to God reſiſt Satan, and fight the Lords battail againſt him.

We heare of the troubles of the Church in other countreys, we heare of the tyranny of Popery, and the oppreſſions of faithfull profeſſours, if we give them no other help, yet let our prayers give God no reſt, till he have mercy on them, and give them deliverance.

2 This teacheth us to maintain truth and peace amongſt our ſelves, let not the wounds and ſcars of a Church, that is hereſie, and ſchiſme, and ſeparation, be ſo much as named amongſt us, as it becommeth the Saints of God, let not the common enemy of our Religion hope to build upon our ruines, and to raiſe up himſelf by our fall, to ſtrengthen his peace by our contentions, to be-night our clear and glorious Sun-ſhine of the Goſpel, ſo many happy years crowned with peace, and the fruits of peace propagation, with his Egyptian and Cymmerian darkneſſe.

Let us be of good comfort, their darkneſſe dare not come ſo neer our light, for our light will diſcover it, their errour dare not come ſo neer our truth, our truth will confute it, and the God of Truth will not ſuffer his truth to fail. Yet

Yet if our unthankfulneſs to God, for his light ſo long ſhining in our Church: if our evil lives ſo unanſwerable to our outward profeſſion: if our contentions ſo diſpleaſing to the God of peace: our want of zeal and devotion in prayer, do turn away the face of God from us, we may thank our ſelves: and his juſtice may ſay, *Perditio tua ex te*, Thy deſtruction is of thy ſelf.

2 The Petitions; theſe are three, *vide p. 29.*

1 *Revive thy work in the middeſt of the years*; that is, as we have expounded it literally, in the mean time, preſerve thy Church.

In which Petition we are taught:

That the Church of God is the work of God; ye have heard it ſo acknowledged by God himſelf. 1 *Doct.*

Ask me concerning my ſons, and concerning the work of my hands, command ye me. Iſa. 45. 11.

Wherein God confeſſeth his Church to be his own work; and therefore ſo comprehended in his care, that they may challenge his protection.

Again, He calleth his Church thus: *The Branch of my planting, the work of my hands, that I may be glorified.* Iſa. 60. 21.

And *David* upon this prayeth, *Forſake not the works of thy own hands.* Pſal. 138. 8

The reaſons why the Church is thus called.

Becauſe the Church is not an Aſſembly that doth gather themſelves together: as we ſay, That Birds of a feather do fly together: but it is ἐκκλησία, it is a congregation of ſuch as the free election of grace hath called out of the world by the miniſtery of the Word of God, and the Sacraments.

The firſt Church of God, in whom God was glorified, conſiſted of Angels, intellectual ſpirits, whereof many kept not their firſteſtate, but were excõmunicated never to be redeemed.

The firſt Church of God on earth, were our firſt Parents, whom God created in his image.

The Creation miſcarried by the fall of our Parents, who might have ſtood if they would.

The election of grace remained unchangeable and continued

nued a Church in *Adam*, in *Abel*, in *Seth*, which ſeparated from *Cain* and his iſſue: in *Noah* and *Sem*, and in *Japhet*, perſwaded to the tents of *Shem*, in the calling of the *Gentiles*, ſo that all that have the election of grace, do come to be members of the Church by vertue of an effectuall calling: election deſigneth them, vocation declareth them to be the members of the Church, and both theſe are the work of God.

L. vit. 20. 26. Will you take it from Gods own mouth? who ſaith, *Ye ſhall be holy unto me, for I the Lord am holy, and have ſevered you from other people that you ſhould be mine.*

2 The Church is called the work of God, in reſpect of his perpetuall preſence with it, and preſervation of it, both by his own ſpeciall providence, which is the priviledge of the Church, & alſo by the ſubordinate miniſtery of his holy Angels.

1 For his own providence, he hath declared it in a promiſe, Joſh. 1. 5. *I will not fail thee, nor forſake thee*, in which promiſe, what intereſt the Church hath, and every member thereof, the Authour to the *Hebrews* ſhewveth.

Heb. 13. 5. *Let your converſation be without covetouſneſſe, and be content with ſuch things as you have, for he hath ſaid, I will never leave thee, nor forſake thee.*

So that we may boldly ſay, *The Lord is my helper, I will not fear what man ſhall do unto me.*

1 Pet. 4. 19 For which gratious protection, St. *Peter* willeth us *to commit our ſouls to him in wel-doing, as to a faithfull Creatour*, ſo called, ſaith *Lyranus, quia ſecurè conſervat, & gloriosè coronat, non relinquit opus.*

He not onely buildeth, but ſtandeth to reparations.

2 For the miniſtry and ſubvention of Angels, the Pſalmiſt Pſal 91. 11 12. ſaith; *He hath given his Angels charge over thee, to keep thee in all thy wayes: They ſhall bear thee up in their hands.*

Heb. 1. 14. *Are they not all miniſtring Spirits? ſent forth to miniſter for them, who ſhall be heirs of Salvation?*

3 The Church of God is called the Work of God; to honour God, for God is not ſo glorious in any thing that he hath wrought, as in his Church, for therein mercy and truth met together,

together, righteousneſſe and peace kiſſed each other, our election adoption is *to the praiſe of the glory of his grace.* You heard himſelf ſay of his Church. *The work of my hands, that I may be glorified.* For God is more glorified in thoſe things, which he hath wrought by Jeſus Chriſt in our fleſh, and in thoſe things which he doth for his ſake, then in all the other works of his hands. Ephes. 1. 6 Isa. 60. 21.

This will one day appear, it is revealed already in part to us, for whatſoever God did work *ſine verbo incarnato*, without the word incarnate, it all ſhall fail, and come to diſſolution, or to a worſe condition, that is, an eternall being in wo.

For example, the heavens and the eath ſhall all periſh, and new ſhall be made in their place, a nevv heaven, and a nevv earth, vvherein God vvill plant righteouſneſſe.

The Angels that fell, and the reprobate, ſhall ſuffer eternall flames.

What remains now but Angels and juſt men, the elect Angels and the holy Church of God; the one ſort elected in Chriſt, eſtabliſhed in bliſſe by Chriſt: the other redeemed by Chriſt, theſe are reſerved to glory, the juſt ſhall be as the Angels of God in heaven.

In this Church then God is moſt glorified. 4

The Church is called the Work of God, to give honour to it here on earth, for God would have the World knovv, that he owns his Church, and that they are a peculiar people, a choſen generation, a royall Prieſthood, that he delighteth in in them. And again, the faithfull delight in nothing, but what he hath vvrought in them and from them. So *Auguſtine* bringeth in the Church, ſaying;

Opus tuum in me Domine, vide, non meum nam meum ſi videris damnum, tuum ſi videris Coronas. Behold, thy work in mee, &c.

It is *Davids* glory, *I am thine,*

All things elſe have the ſame maker, that have any being, but the Church hath the honour of curious and coſtly vvork, all the reſt of the vvorks of God are not vvorth the coſt that he beſtovved in the vvhite vvaſhing of this vvork.

To turn this point into profit. 1 Seeing

1 Seeing vve are the vvork of God in regard of election of grace, of creation and protection, this teacheth us to live godlily, righteously and soberly, in this present vvorld, and to keep our selves unspotted of the vvorld.

Ephes.1.4. 1 For election, *He hath chosen us that we should be holy, and without blame before him in love,*

Ephe.2.10 2 For creation, *We are his workmanship created in Christ Jesus unto good works, that we should walk in them.*

3 For all his other favours, as that *we are a royall priesthood, an holy nation, a purchased people, it is, that we should shew forth the*

1 Pet.2.9. *praises of him, who hath called us out of darknesse into his marvellous light.*

Survey thy soul, peruse thy vvhole conversation vvithout, search thy heart vvithin, suffer not the Work of the Lord in thee to be defaced, and defouled vvith the uncleanneſſe of groſſe and foul sins. If Satan have been too strong for thee, that he holdeth thee captive, and bindeth thee, and maketh thee go vvhere thou vvouldest not, and do vvhat thou abhorrest, yet declare it by thy resisting of him that he hath usurped, thou hast not yielded him possession, let not sin set up a stool of vvickedneſſe vvithin thee, let it not reign in thy mortall body.

Do thy Maker so much right, to preserve and keep his vvork, as clean as thou canst from the defiling of the vvorld.

2 Gather boldneſſe from this consideration, to solicite God in prayers, for so it is used as an effectuall argument, *Vivifica opus tuum*, revive thy Work, as *David, I am thine, O save.*

So *Solomon* enforceth his suit to God for *Israel, for thou didst seperate them from all the people of the earth to be thine inheritance.*

1 Reg.8. 52,53. Therefore, he prayeth, *that the eyes of God would be open to their supplications, and that he would hearken to them in all that they pray for.*

2 In the petition that God vvould revive and quicken his Church, in the meantime, that is, during the affliction and vexation of it, vve are taught.

That

That afflictions and the withdrawing of the light of Gods countenance from his Church for a time, is ſuch a deading of it, that except it be quickened with ſome beams of grace and light, and have ſome *lucida intervalla*, it is a burthen more then they can bear. 2 *Doct.*

Satan is a cunning Serpent, a roaring Lion, when he can get leave to aſſault, he putteth his whole ſtrength to it, as in the ſifting of *Peter*, and in the buffeting of *Paul*, and in the afflicting of *Job*. If *Peter*, had not he had Chriſts *ego oravi pro te*, I have prayed for thee, and *Paul* had not heard his *ſufficit tibi gratia mea*, thy grace is ſufficient for me, and *Job* had not had the preſerver of men to friend, how had it gone with them?

And great reaſon there is for this, why the Church ſhould faint under the croſſe, if it were not ſtrongly ſupported by grace.

For there is no leſſon ſo hard for a child of God, to take out as to take up the croſſe of Chriſt, and to follow him, to ſuffer the ſmart of affliction with patience and thankſgiving.

For in the very regenerate man, the fleſh is both ſtrong and unruly, and nothing ſo contrary to the fleſh, as affliction and tribulation is.

Therefore doth God meaſure to his Children their portion and draught of this cup, becauſe he knowes whereof we be made.

So the Pſalmiſt ſaith, *The rod of the wicked ſhall not reſt upon the lot of the righteous, leſt the righteous put forth their hand unto iniquity.* Pſal. 125. 3

And for this St. *Paul* ſaith, *God is faithfull, who will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make away to eſcape that ye may be able to bear it.* 1 Cor. 10. 13.

Wherein note for comfort in tribulation.

1 That though Satan have no ſtay of his fury and malice in our temptations, yet God will not ſuffer us to be tempted further, than he thinks fit. For there is good uſe to be made of ſome temptations, as *St. James* ſaith, *My brethren, count it all joy, when you fall into divers temptations*, he meaneth temp- Jam. 1. 2.

tations of tryall, by which we do approve our faith and our patience, *St. Peter* ſaith.

1 Pet. 1. 7. *That the triall of your faith being much more precious than gold that periſheth (though it be tried with fire) might be found unto praiſe, and honour, and glory, at the appearing of our Lord Jeſus Chriſt.*

2 We ſee that all the elect children of God have a meaſure of ſtrength to bear temptation, and he that gave them their meaſure, and knoweth what it contains, will not ſuffer them to be tempted further then they are able.

Herein many miſtake themſelves, and think their ability to bear affliction, leſſe then it is, for indeed till God put us to it, we do not know how much we are able to ſuffer, and many great examples in Church ſtory we finde of thoſe Chriſtians, young men and aged, tender Virgines that have feared their own weakneſſe much, who have filled the catalogue of Gods confeſſours and martyrs with invincible conſtancy.

3 We ſee that when God openeth a way out of tribulation that the faithfull ſee an iſſue, though for the time the temptation be more then our ſtrength, yet the iſſue in-ſight, doth put mettle into us to bear it.

Howſoever, the fleſh will be more then a looker on in this conflict, becauſe Heb. 12. 11 *no chaſtning for the time ſeemeth to be joyous but grievous.*

For many fears ariſe in the hearts of the afflicted, and Satan is ſtill ſuggeſting, that God hath forſaken him that is afflicted.

Eſpecially ſuch a great affliction as this that was now threatned to the Church, the ſword of the *Chaldeans*, depopulation of their *Cities* and *Towns*, deſtruction of the temple, deportation into the land of their enemies, and ſeventy years captivity: this ſhaketh their faith in the promiſe of God made to his Church, and maketh them to doubt that God hath forgotten to be gratious, and will ſhew no more mercy.

Let us learne of the Prophet what uſe we muſt make of afflictions in this kind, even prayer: O Lord, revive thy work, let us comfort our ſelves in all tribulations that we are the

work

work of Gods hand, and let us commend our ſelves to his fatherly love.

Prayer is *fidelis nuncius*, a faithfull meſſenger, we may diſpatch away this meſſenger from *Babylon*, from the Lions den, from the belly of the whale, from the fiery furnace of heaven, and it will do our errand to God faithfully and effectually.

It is *St. Auguſtines* comfort. *Cum videris non à te amotum deprecationem tuam, ſecurus eſto, quia non eſt amota miſrecordia ejus.* In Pſal 65.

2 Petition. *In the midſt of the years make known.*

That is in the mean time, whilſt thy Church is in captivity, reveal to thē thy gratious purpoſe of reſtoring & avenging them.

The true comfort in afflictions groweth out of a right underſtanding of the will and purpoſe of God therein, that is, that he beareth a conſtant love to his Church, however he puniſh them. *Doctr.*

1 This maketh them able to bear affliction, when we ſee that *God maketh a way to eſcape*, as you heard from *St. Paul*. *Reaſ.* 1. 1 Cor. 10. 13.

And this is very cleer in this people, for God made known to them his purpoſe concerning their bondage in *Ægypt*, his vvill vvas thus revealed to *Abraham*. *Know that thy ſeed of a ſurety ſhall be a ſtranger in a Land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred Years. And alſo that nation whom they ſhall ſerve, will I judg: and afterward ſhall they come out with great ſubſtance.* Gen. 15. 13 - Verſ. 14.

This, as *St. Auguſtine* vvell underſtandeth, doth include all the time that paſſed between the birth of *Iſaac*, and the entring of the people of *Iſrael* into the land of promiſe, duriug vvhich time, they had no land of their ovvn, and in a diſjunct reading, they vvere either ſtrangers, as during their firſt abode in *Canaan*, and after in *Ægypt*, or they ſerved, as after *Joſephs* death, and vvere afflicted.

Four hundred years are a long time, yet they ſavv an end of their travails, and afflictions, and they knevv that their poſterity ſhould have reſt at laſt, and they knevv that God vvould judg their oppreſſours, this made them able to bear the affliction.

Here is a picture dravvn to the life of a chriſtian mans life

here on earth, for he muſt be a ſtranger and pilgrime here, and muſt ſerve and ſuffer before he can come to *Jeruſalem*, which is *viſio pacis*, the viſion of peace, before he can come to reſt from his labours.

This captivity in *Babylon*, was a great puniſhment to this people, but God made his vvill known to them, as the Prophet here teacheth them to pray, for he gave them vvarning of it long before, but ſomwhat obſcurely, he came to a more cleer diſcovery of his purpoſe to *Hezechiah*. *All ſhall be carried into Babylon, nothing ſhall be left.* The Lord alſo by *Jeremie* his Prophet gave them warning of it. *I will caſt you out of this land, into a land that ye know not.* He threateneth to ſend Fiſhers to fiſh them, compare that with *Habakkuks* prophecy. *Thou makeſt them as the fiſhes of the Sea,* there you heard of their angle, net, and dragge.

2 Reg. 20. 17.

Jer. 16. 13.

Hab. 1. 14.

Jer. 20. 6.

Jer. 25. 11.

Verſ. 12.

Jer. 30. 2.

Jeremy is yet more plain in this prediction. *I will deliver all the ſtrength of the city, and all the labours thereof, and all the precious things thereof, &c. to be carried into Babylon.* But moſt fully begin at the 9 verſe. *And this whole Land ſhall be a Deſolation, and an Aſtoniſhment, and theſe Nations ſhall ſerve the King of Babylon 70 years. And it ſhall come to paſſe when 70 years are accompliſhed that I will puniſh the King of Babylon, and that nation,* ſaith the Lord.

There is ſome better news, *ſic dicit Dominus; The days come,* ſaith the Lord, *that I will bring again the captivity of my people Iſrael and Judah,* ſaith the Lord, *and I will cauſe them to returne to the land that I gave to their Fathers, and they ſhall poſſeſs it.*

The miſeries that ſmart upon afflicted men do make them forget the comforts that ſhould heal their wounded ſpirits: *David* expreſſeth his vexation ſo: *My ſoul refuſed comfort, therefore, O Lord, make it known.* Make thy people ſenſible of that comfort, which thou haſt gratiouſly reſerved for them.

And indeed, the people were not quite out of heart, all the time that they lived in that captivity they ſtil remembred *Jeruſalem*, and thought upon *Sion*, and expected their deliverance.

But the diſperſion of the Jews that hath now continued almoſt

moſt 1600 years that hath laſted long, and the time of their reſtitution is not perticularly revealed, this maketh them hang the head, God in juſtice for the cruelty which they did execute upon his Son, would not let them know the time of their deliverance, as in their former afflictions he did, which, no doubt, is a great ſigne of Gods heavy indignation.

Seeing then that the knowledge of the will of God and his purpoſe revealed in his Word, is ſo great a comfort in afflictions, we are taught to ſtudy and ſearch the Book of Gods Will, and therein to exerciſe our ſelves, for he is the ſame God that he was, and his wil is the ſame, the juſt haye the ſame promiſes that they had, the unjuſt ſhall have the ſame judgments, hear read the Book of God, and apply it as thou goeſt, for there thou ſhalt have thy portion. 1 *Uſe.*

Labour for newneſſe of life, and that ſhall bring thee to the proof and tryal, to the diſcerning and experience of the will of God, as the Apoſtle ſaith, *And be not conformed to the World, but be you transformed by the renewing of your mind, that you may prove what is that good, that acceptable, and perfect will of God.* For God will not reveale himſelf to the ungodly, but the ſecrets of the Lord are with them that fear him, and he will ſhew them his Covenant. 2 Rom. 12. 2.

We muſt reſt in this wil of God, with a *fiat voluntas tua*, thy will be done, we muſt not reſiſt it, we muſt not murmure at it, we muſt not make haſte, but we muſt live by faith, and tarry the Lords leaſure, and in the mean time, gather ſtrength from his promiſe, to eſtabliſh our hearts that they faint not, and fail us in our tribulations. 3

3 Petition. *In wrath remember mercy.*

The plea of the true Church in afflictions is mercy, God taught us this himſelf, for when our firſt Parents had ſinned, they were afraid and aſhamed, and hid themſelves from God, there was no mercy yet revealed. *Doct.* 1 *Reaſ.*

Hovv vvould they ſolicite God, Jeſus Chriſt vvas not yet known to them, therefore they fled from God, for there is no

drawing neer to God, for ſinners without Chriſt, then God came and ſought out *Adam*, he arraigned the offenders, and finding the Serpent guilty of the temptation, he curſed him; and there he promiſed Chriſt.

When mercy was revealed to man, then he called the man firſt, and then the woman. And ever ſince, that mercy was made known to the Church, the true Church hath had no other plea but mercy.

There is *miſericordia condonans*, a pardoning mercy, he forgiveth all our iniquities, an article of faith, *remiſſio peccatorum*, remiſſion of ſins, there is *miſericordia donans*, a giving mercy, he giveth medicine to heal all our infirmities.

2 *Reaſ.* The Church knoweth that they have given God cauſe to be angry, they know that if his wrath be kindled but a little, he is a conſuming fire, and it is a fearfull thing to fall into his hands, they know that in his favour is life, and at his right hand there are pleaſures for evermore.

We have nothing to keep us from the anger to come but mercy. *It is of the Lords mercies, that we are not all conſumed, for his compaſſions fail not. Have mercy upon me, O Lord, according to thy loving kindneſſe, &c.*

Lam. 3. 22. Pſal. 51. 1.

We have nothing to bring us again in favour with God, whom we provoke every day, but his mercy. *But as for me I will come into thy houſe in the multitude of thy mercies.*

Pſal. 5. 7.

3 *Reaſ.* The Church knoweth that God is more glorious in his mercy, then in all his other attributes, for his mercy is above all his works; the juſtice of God is againſt us, becauſe we are unrighteous: the wiſedom of God is againſt us, becauſe we have walked as fools, and not as wiſe men.

The holineſs of God is againſt us, becauſe we are unclean, conceived in ſin, and born in iniquity.

The truth of God is againſt us; for *omnis homo mendax*, every man is a lyer; The power of God is againſt us, becauſe we have forſaken him the fountain of living water, *&c.*

The Patience of God is againſt us, becauſe he is a God that loveth not iniquity, neither ſhall evill dwell with him; he hateth all thoſe that work wickedneſs. One-

Onely Mercy is our friend, that maketh Chriſt our juſtice, our wiſedom, our ſanctification and redemption; that maketh truth perform gratious promiſes, and his power becometh our protection, his patience our peace; *Divitiæ miſericordiæ*, riches of mercy.

This ſeemeth to excellent uſe;

1 To aſſure to us the favour of God, becauſe it is built upon the foundation of Gods mercies, of which *David* ſaith, *The mercy of God endureth for ever, his mercy is everlaſting.* 1 *Vſe.*

The knowledge of ſalvation given by the remiſſion of our ſins is, *Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us.* Luk. 1. 77, 78.

So that if God be angry with us for our ſin, yet his vvrath doth not burn like fire; but as he ſayd of *Solomon*, *I will chaſten him with the rods of men, but my mercy will I not take utterly from him.*

2 It ſeemeth to rebuke thoſe that put their truſt in humane merits, or works of the Law, they that come to God for wages, forſake their own mercy; nothing ſo contrary to Divine mercy, as humane condignity.

3 Becauſe here is anger and mercy together, this killeth all preſumption, for he that is called *The God of mercies*, is called a *jealous God, and a furious Avenger.* 2 Cor. 1. 3. Nahu. 1. 2.

And the rods of men well laid on will ſmart, and draw bloud.

4 This inviteth to new life, becauſe, *The goodneſs and mercy of God leadeth to repentance*, and the Crown of it. Rom. 2. 6.

5 Seing we have ſo much need of mercy our ſelvs, let us ſhew mercy unto others. *Eſtote miſericordes, ut pater veſter cæleſtis*, be ye merciſull, as your heavenly father; for there ſhall be judgement vvithout mercy to him that ſheweth no mercy

Chriſt abideth yet naked, and ſick and impriſoned, and hungry and thirſty, in our poor brethren, as his mercy embraceth us, ſo let our mercy embrace him, that he may ſay, *eſurivi & paviſtis, I was hungry, and ye fed me.*

Ver.

Ver. 3. *God came from* Teman, *and the holy one from mount* Paran, Selah. *His glorie covered the Heavens, and the Earth was full of his praise.*

4 *And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power.*

5 *Before him went the pestilence, and burning coals went forth at his feet.*

Vid. divis. p. 23.

THe second part of this Psalm doth contein a celebration of the prayses of God, which also doth declare upon what grounds, the Church in affliction and captivity doth put trust in God.

The whole Section is a commemoration of the great power and glory, and power and mercy of God shewed in behalf of his own people, *v.* 3,4,5. *ad finem*, *v.* 15.

1 In his coming to them from *Paran* and *Teman*.
2 Of the same power and glory declared in giving of the possession of the land of *Canaan* to *Israel*.
3 In the dismay of the Nations, *v.* 7.
4 In the marvellous Water-works, 8,9,10.
5 In their great victories within the Land.

I begin at the first;

God came from Teman, *and the holy one from Mount* Paran. The best exposition that I do finde amongst many, of these words, is, that here is remembred the coming of God to *Israel*, when he gave them the Law written in two Tables of stone, with his own hand.

For God came then from *Teman* and *Paran*: *Paran* was a great mountain neer to mount *Sinai*, but *Teman* signified the South; so God came from the South, thence came God to give *Israel* his Law, wherein he did express himself the King of this people, by coming so neer to them, by shewing himself so openly, and by revealing his wil to them so plainly.

This

This was ſo great a favour done to them, that he addeth *Selah*, which word is onely uſed in *Davids* Pſalmes, and in this Pſalme, and the word in the judgments of the learned is ſometime *vox optantis*, the voice of one that wiſheth, æquivalent to *Amen*, or *vox admirantis*, the voice of one admiring, ſhewing ſome ſpeciall matter, or *vox affirmantis*, of one affirming, avouching what is ſaid, or *vox meditantis*, of one meditating, requiring conſideration of what is ſaid. But withall, it is a reſt in Muſique.

Jerome ſaith, it is, *commutatio metri*, or *viciſſitudo canendi*, his glory covered the heavens, and the earth was full of his praiſe.]

And His Brightneſſe was as the Light,] he meaneth the brightneſſe of that glory wherein he appeared, when he gave the Law ſet forth. *Exod.* 19.16. *For there were Thunders and Lightnings.*

He had Horns comming out of his hands,] by *Horns*, in Scripture, ſtrength is ſignified, the horne of ſalvation is the ſtrength of ſalvation, the exalting of the horne is the advancing of power, and theſe are ſaid to be in his hands, becauſe the hands and arms are called the ſtrong men in the body, they are the inſtruments of power.

And there was the hiding of his power,] there in that apparition, God did hide his power from the reſt of the world, and declared it perticularly to his Church, as *David* ſaith. *He hath not deals ſo with any nation, and as for his judgments, they have not known them.* Pſal. 147. 20.

Before him went the Peſtilence,] *and burning coals went forth at his feet.*]

His meaning is that God then declared himſelf mighty in the puniſhment of his enemies, and the enemies of his Church, for under theſe two kinds of puniſhments by peſtilence and fire, he ſheweth that God hath the command of all the inſtruments of wrath, of which theſe two, by plague and fire, are the moſt licking and devouring, putting no difference where they go.

And this hath reference to the many plagues wherevvith he puniſhed the Ægyptians, vvhen he brought his people from the land of Ægypt, from the houſe of bondage.

The ſumme of all is this, that God hath declared himſelf glorious.

1 In his ſpeciall favour to his people.
2 In his juſt vengeance.

From vvhence theſe points of doctrine iſſue.

1 That the conſideration of Gods former mercies, doth ſtrengthen faith in preſent tribulations.
2 That the Church of God hath a ſpeciall intereſt in the povver and protection of God.
3 That God is armed vvith povver to puniſh evill doers.
4 That in all this God vvas glorified.

Firſt, the conſideration of former mercies doth ſtrengthen faith in preſent troubles.

Therefore do they commemorate the manner of Gods glorious comming from *Teman* and of *Paran*, vvherein he had glory in the heavens, and prayſe upon the earth.

David did make good uſe of this point often. For vvhen my diſtreſſe came, he found comfort in this remembrance.

Novv thou art farre of, *and goeſt not forth with our armies.*

Pſal. 44. 9. 10. *Thou makeſt us turn back from the adverſary, and they which hate us ſpoile for themſelves, &c.*

To comfort this affliction, he beginneth that Pſalme. *We have heard with our ears, O God, and our fathers have told us, what thou didſt in their days, and in the times of old.*

How thou didſt drive out the heathen with thy hand, and planted them, &c.

Pſal. 74. 9. So, again, complaining of great afflictions. *We ſee not our ſignes, there is no more any Prophet,* this is his comfort. *God is my King of old, working Salvation in the midſt of the Earth.*

Thou didſt divide the Sea by thy power, &c.

Pſal. 77. 2. So again, *In the day of my trouble, I ſought the Lord, my ſoar ran, and ceaſed not, and in the night my ſoul refuſed comfort.*

Verſe 5. Pſal. 4. 1. *Then I conſidered the days of old, and the years of ancient times. Thou haſt enlarged me when I was diſtreſt.*

The reaſon why this doth miniſter comfort to the Church, is, becauſe we have learned that our God is conſtant in his love, whom he once loved, he ever loveth; for he is without variableneſſe, and ſhadow of changing, as the Apoſtle and the Pſalmiſt ſaith. *But thou art the ſame, & thy years ſhall have no end.* *The children of the ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.* *The goodneſs of God endureth continually.* 1 *Reaſ.* Pſ. 102. 27. 28. Pſal. 52. 1.

Becauſe the commemoration of former benefits is a work of thankſgiving and prayſe, and that is the higheſt ſervice that we can perform to God in his worſhip, this is, *Sicut in cœlo*, it is heaven upon earth; *For it is a good thing to give thanks unto the Lord, and to ſing prayſes to the Name of the moſt High.* *Reaſ.* 2. Pſal. 92. 1.

It is good for God, for, *He that offereth me praiſe glorifieth me*, and for that he made us. Pſ. 50. 23.

It it good for us, for, *with ſuch Sacrifices God is well pleaſed*; there is our happineſs, for in his favor is light. *Reaſ.* 3.

Again, the thankfull commemoration of former mercies of God to us doth draw on new benefits; for thanksgiving as it is Gods crop which he gathereth from us of the ſeed of his many favours, ſo it is our ſeed which we caſt into the ground of Gods kindneſs, and it bringeth us an harveſt of new bleſſings.

Every man thinks his ſeed well beſtowed in good ground that yeeldeth an encreaſe, and God hath ſaid; *Them that honour me I will honour.* 1 Sam. 2. 30.

This point is of excellent uſe, to ſtir us up to a wiſe conſideration of the conſtant love of God, to ſuch as fear & ſerve him. *Uſe.*

Benefits are ſoon forgotten, therefore, as *David* ſaith, *I called upon the Lord in my trouble*, ſo he ſtirreth up himſelf to thankfulneſs; *My ſoul praiſe thou the Lord, and forget not all his benefits.*

He found great comfort in this looking back.

When he undertook *Goliah*, and *Saul* diſcouraged him as unable for it, he looked back to the time paſt, and remembred how God had delivered him from a Lion, and a Bear, and

from that experience of Gods good help, he reſolved to attempt the uncircumciſed Philiſtine.

And in his declining years, when age grew upon him, he comforted his drooping ſpirits thus, *Thou art my hope, O Lord,*
Pſa. 71.5. *God, even my truſt from my youth.*

Upon thee have I been ſtayed from the womb, thou art he that took me from mymothers bowels.

6. *Caſt me not off in the time of age, forſake me not when my ſtrength faileth.*

There be three ſorts of men that do even run themſelves upon the edge and point of reprehenſion, we cannot here forgive them a chiding.

1 Thoſe that, *tanquam prona pecora*, as groveling beaſts do look onely upon the time incumbent, miſtaking St. *Paul*, who ſaith, *I forget that which is behind.*

Lyranus underſtandeth him, *legalia & terrena.*

Theophilact better: *Prateritarum virtutum nihil reminiſcor, nec*
Phil.3.13. *memoria repeto, ſed ea omnia poſt tergum relinquo.*

So we muſt forget all the good we have done, as being ſhort of perfection, that we may mend our pace in the ways of Gods Commandements.

But the Apoſtle did look back to times paſt, to ſee what Chriſt had done for us, how he loved us when vve vvere his enemies, how he waſhed us in his bloud, how he forgave him his ſins, and how he obteined mercy of him, becauſe vvhat he did, he did it ignorantly through unbelief.

2 Thoſe alſo are here reproved, vvho look only to the time paſt, and ſee therein nothing but Gods temporall favours, but regard not the times preſent, and conſider not Gods ſpirituall graces

Some that lived in the time of Popery, do prayſe thoſe dais: then vvas good houſe-keeping, eaſie rents, a conſtant faſhion of apparrel; that many Gentlemen had the lands of their grandfathers in poſſeſſion, and their cloaths on their backs; then vvas no ſeeking of reverſions, or buying of offices, no market of Church-livings.

Iſrael

Iſrael did ſo: *Remember the fiſh that we ate in Ægypt for nought, the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlick.* Num. 11. 5.

I deny not, but when the people of this Land were fewer, and the vanity of the pride of other Nations, and many of their foul ſins kept home, and were not imported hither, there were better times for the belly then theſe are.

But let us ſee the ſtate of ſouls at that time, they were then in the houſe of bondage, under *Pharaoh* of *Rome*: Beef and Mutton, Wheat and Barly were cheap: but the two Teſtaments, the two breaſts of the Church, were like a Fountain ſealed up, and like a Garden encloſed.

But when Queen *Elizabeth* began to reſt in this Hemiſphere, like the Sun to run her race, ſhe turned that night into day, and maintained this light till ſhe was taken up into heaven; and ſhe that was a ſhining ſtar on earth, and bleſt the Church of God here with benigne aſpect and influence, was made a glorious ever bleſſed Saint in heaven.

In the beginning of her raign, *God came from* Teman: *The Holy one from mount* Paran; God revealed himſelf in the glorious Sun-ſhine of his Goſpel of peace.

3. They are alſo reproved, who out of too much fore-caſting fear of the times to come, do quite forget both the former and the preſent mercies of God, and aſtoniſh themſelves with repreſentations of hideous formes of enſuing dangers.

The God that gave us his light of Truth, and hath continued it ſo many happy years of peace amongſt us, hath begun, he will alſo make an end; by this light, no doubt, many faithful ſouls have found the way to the throne of grace, whoſe continuall prayers to God for the happy eſtate of his Church, are able to make this Sun ſtay his courſe, and not withdraw his light from us; their prayers and devotions know the way to heaven ſo well, and plead the cauſe of the Church ſo effectually, that we have cauſe to hope, that the goodneſs of God which endureth, yet daily will not fail us, but that we ſhall ſee it, and taſt of it, in this land of the living.

Once, let us remember, under whoſe ſhadow we live, a learned gracious King, who hath ſeen into the darkneſs of Popery, and laid it open, no Chriſtian Prince ſo much, no Chriſtian more: he hath put his hand to the Plough, and he cannot forget *Lots* Wife.

Let us not make our ſelves certain afflictions, out of uncertain fears, and draw uqon us the evils of to morrow, *For ſufficient for the day is the evil thereof.*

Queen *Elizabeth*, brought into this Church and Land, True Religion and Peace, King *James* hath continued it, let us be thankfull to God for it, and let us be ever telling what the Lord hath done for our ſouls: Let not our unquiet wranglings amongſt our ſelves provoke the God of Peace againſt us, neither let our buſie eves-dropping the counſels and intendments of State which are above us, and belong not to us make us afraid, our work is, *In all things to give thanks*, For what we have received already, for what we do poſſeſſe and enjoy: and *pray continually* for that we would have, *for all men, eſpecially for our King*, that under him *we may lead a quiet and peaceable life in all godlineſs and honeſtie*: and then, *Rejoyce evermore, Rejoyce in the Lord, and again, I ſay rejoyce.*

1 Tim. 2. 2.

He that came from *Teman* and *Paran*, to a people, that ſate in darkneſs and in the ſhadow of death, and gave us light, hath ever ſince ſo ſupplyed us with oile, that we may ſay, *difficium vaſa*, the want is on our part, for truly God is good to *Iſrael*, to all ſuch that have faithfull and true hearts.

To this end, let me ſtir you up to a remembrance of the times paſt, beginning at the *Initium regni November*, 17, *in Anno*, 1558. for ſo long hath this Sun of righteouſneſs ſhined clear upon our Church.

2 *Doctr.* The Church hath a ſpeciall intereſt in the power and protection of God, gathered from hence, he had hornes comming out his hands, and there was the hiding of his power. There is a power that God openly ſheweth, and that is extended to an univerſall protection of all the works of Gods hand, but there is a power that he hideth, and that is his ſpeciall protection of his Church.

1 He

1 He protecteth them, *David* gives them a good inſtance in the former mercies of God to this people.

When they were yet but few, and they ſtrangers in the land. 1 Chron.
And when they went from nation to nation, from one Kingdome 16.19.
to another people. 20.
He ſuffered no man to do them any wrong, but reproved even 21.
Kings for their ſakes, ſaying,
Touch not my anointed, and do my Prophets no harme. 22.

And the Pſalmiſt can give no other reaſon of this ſpeciall protection, but on Gods part, becauſe he had a favour to them; and on their part, that they might keep his ſtatutes, and obſerve his lawes.

And theſe be motives that eſtabliſh Gods protection upon his Church, in all the ages thereof.

His mercy and our obedience, which leſſon if we take out well, vve ſhall learne thankfulneſſe to him for his favour, and holineſſe in our lives. And this is that godlineſſe, vvhich hath the promiſes of this life, and that vvhich is to come.

2 He hideth the horne of our Salvation.

1 From his Church, in ſome meaſure, to keep us from preſumption, ſo that vve do often rather believe then feel the loving kindneſſe of the Lord, and to ſtirre us up to prayer, for the more vve are made ſenſible of our vvants, the more are vve provoked to invocation of the name of the Lord.

2 From the vvorld, that hateth his Church, that they may fulfill their iniquity, and declare their uttermoſt malice againſt the Church, and when he had ſuffered PHARAOH and his hoaſt to follovv his people of *Iſrael* into the red Sea, *and there taketh of their Chariot wheels*, then they ſhall ſee it and ſay, *we will fly from the face of Iſrael, for the Lord fighteth for them againſt the Ægyptians.* Exod.14. 25.

Great is the profit of this point in the caſe of thoſe ſpirituall deſertions, vvhereby God for a time ſeemeth to forſake his own children. *Uſe.*

Well are they deſcribed by Gods ovvn mouth.

For a ſmall moment have I forſaken thee, but with great mer- Iſa.54.7.
cies will I gather thee.

In

In a little wrath, I hid my face from thee for a moment, but with everlaſting kindneſſe will I have mercy on thee, ſaith the Lord, thy Redeemer.

Which ſheweth that the hiding of Gods protecting power, is not totall, but partiall, for it is in a little anger, and it is not finall, but temporary, for a ſmall moment.

1 In outward things.

In the example in my text, God hid his hand in his boſome, & the horn of his Salvation was almoſt all out of ſight for the ſpace of 70 years, during the captivity of the Church.

So many of Gods dear Servants drink deep of the bitter cup of affliction, ſuffering the contempt and injuries of the world, in bonds, impriſonments, oppreſſions, ſcourges, ſuch as the world is not worthy of: yet do they not want a ſecret feeling of the power of Gods protection, quickning their patience, and reviving his own work in them, in the midſt of the yeare.

2 In ſpirituall graces.

Sometime God taketh away from his children their feeling of his love, and of the joy of the Holy Ghoſt, and that they finde with much grief.

1 In the oppreſſion of the heart with ſorrow, wherein they feel no comfort, as *David*; *My ſoar ran, and ceaſed not; my ſoul* Pſal. 77. 2, *refuſed comfort. I did think upon God and was troubled.*

3. 2 In the ineffectuating the means of ſalvation for a time. For many holy zealous ſouls deſirous to do God good ſervice, do complain, that they hear the Word, & do not profit by it, they receive the Sacraments, and do not taſt how ſweet it is; they pray, but they feel not the Spirit helping their infirmities; they give thanks and praiſe to God, but they do not feel that inward dancing of the heart, and jubilation of the ſoul, and rejoycing in God, that ſhould attend his prayſe, yea, rather they perceive in themſelves a going backward from God, as the Church complaineth.

Iſa. 63. 17. *O Lord, why haſt thou made us to erre from thy ways, and hardened our heart from thy feare?*

3 Sometimes when we have the zeal of Gods glory, and a ſtrong

ſtrong deſire to ſerve him, we feel a failing in the act of obedience, and as the Apoſtle complaineth, *when we delight in the Law of God concerning the inner man: We finde another law in our members rebelling againſt the Law of our minds, and leading us captive to the law of ſin, which is in our members*: for, Rom. 7. 22.

Sometimes, when we ſet and diſpoſe our ſelves to the worſhip of God in prayer and thankſgiving, or to the hearing of the Word, either a covetous or a wanton, or an envious, or an ambitious thought thwarts us, and carries us quite away for a time, and we have much a doe to redeeme our ſelves from it.

4 Sometimes we do feel ſuch want of the Spirit of God in us, that Satan takes advantage thereat, perſwadeth that God hath forſaken us: and thus many of Gods deare children feel the bitterneſſe of deſpaire for a time, in which agony, *Job* cries, Job. 6. 4.

For the arrowes of the Almighty are within me, the poiſon whereof drinketh up my ſpirit, the terrour of God do ſet themſelves in array againſt mee.

In this fit of deep agony ſome have died deſpairing and blaſpheming the name of God: ſome have done violence to themſelves, and have died of their own hand, of whom let chriſtian charity hope the beſt, ſeeing, that God hideth the horne of his ſalvation out of ſight.

Therefore *David* prayeth, *O forſake not me utterly*, the word Pſ. 119. 8.
is עד, *uſque valde*, as our Engliſh over-long, for the word utterly, is ſomewhat too full of fear, and the hiding of this power, giveth hope to the diſtreſſed, the light will reſt in darkneſſe.

3 *Doctr.* God is armed with inſtruments of vengeance to puniſh ſin, peſtilence, and burning coals.

The 10 plagues of *Egypt* do prove this and the deſtruction of *Pharoah* & his hoaſt in the red Sea. And leſt the Church ſhould preſume too far upon his favor, the ſtory of the paſſage of the children of *Iſrael*, from the Land of *Egypt* to *Canaan* is full of examples of terrour to evill doers, which the Apoſtle doth

urge and presse to the *Corinthians*, and giveth them warning of the wrath to come.

1 Cor. 10. 5 For he saith, first in generall termes, that *with many of them God was not well pleased, for they were overthrown in the wilderness.*

And in perticular, he nameth some sharp judgment, *For*

Vers. 8. *fornication, there fell in one day twentie three thousand.*

Num. 25. 9 *That was the plague*, and St. *Paul* speaks within compasse, for we read 24000.

Verse 9. *For tempting of God, they were destroyed with serpents:* these

Num. 21. 6 Verse 10. were the fiery serpents.

For murmuring they were destroyed of the destroyer, which I understand the plague.

Num. 14. 37. *Those men which did bring up the evill report of the Land, died by the Plague before the Lord.*

Ps. 106. 18. Num. 16. 31. *David* describing the judgments of God in those dayes, saith; *A fire was kindled in their company, and burnt up the wicked:* meaning the 250 that offered incense, who murmured against *Moses* and *Aaron*.

Thus you see, how the pestilence still walked before him, and burning coals at his feet.

Not onely without the pale amongst the enemies of his Church, but within foul amongst such, as were reckoned with the Church.

1 *Reas.* In which course of powerfull justice, he hath still gone forward to put the sonnes of men in fear, that they may know they are but men, and that they may not dare to resist the right hand of the most High.

For Satan doth still suggest that God is mercifull, and so animates sinners to do evill, by feeding their presumption.

Therefore the children of God, who set God always before their eyes, do not only behold him as he is *togatus* in peace, or as he is *rogatus* easily entreated, but as he is *oculatus* to behold, and *aculeatus* to sting sinners, it is the voice of the Church.

Isa. 26. 8. *In the way of thy judgments have we waited for thee:* this keepeth children in awe, this shewing of the rod saves them ma-

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ny a ſwinging, and for the ungodly of the earth, it filleth them with the terrour of the Lord, they dare not do all that they would, for fear of the peſtilence that deſtroyeth at the noon day, and for fear of ſtirring theſe coals at the feet of God, which can ſo ſoon overtake them. So God hath theſe judgments at hand, to put men out of hope of impunity, which is the greateſt flattery to ſooth up ſin, that is;

The falſe Prophets ſeduced the people of God, ſaying, peace, peace: Ezek. 13. 10
and thereby,

They ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life. Verſe 22.

It is ſaid of the Magiſtrates of the earth, *That they do not bear the Sword in vain*; and can we think that this ſupream Lord of all doth carry theſe rods of vengeance ſo near him; the Peſtilence before his face, and theſe burning coals at his feet for nothing.

2 Hee nameth theſe two judgments for all, becauſe they be of ſudden diſpatch, and of quick execution: the plague we do know how ſpeedy it is in a work of deſtruction, three days peſtilence ſwept away threeſcore and 10000 in *Davids* time. 2 *Reaſ.*

We cannot forget what deſolations it hath made in this our great City, and what terrour it made all the Land over.

Fire is a mercileſs Element, ſudden and cruel in conſumption of all combuſtible matter, the Apoſtle thoſe that reſemblance, to expreſs God in a fury, *Deus noſter ignis conſumens*, Our God is a conſuming fire.

Here is not onely the violence of wrath, but the ſuddainess alſo expreſſed, the laſt fire that ſhall deſtroy the world, ſhall come as a Thief in the night, as that ſhovver of fire and Brimſtone fell upon *Sodom*. 1 Theſſ. 5.

1 This teacheth the man of earth, vvho is but man to feare vvhen the plague commeth, to conſider that he is but ſtubble; and therefore not fit to encounter this fire, he is but man, and not fit to meet this devouring peſtilence; therefore let him not provoke the God of this povver, let him not ſtir up theſe coals, nor avvake judgement, rather let him quench this fire with the tears of true repentance. 1 *Uſe.*

As Christ said to the Church of *Sardis*, *Remember how thou*
Rev.3.3. *hast received and heard, hold fast and repent, if thou wilt not watch,*
I will come to thee as a thief.
Amos 6.3. It is not the way of peace to put away the evill day, rather let us put away the evil, and break off our sins by repentance, that we may obtein mercy in the time of need.

He that hath such ready instruments of wrath to punish sin, is not to be dallied with, he may surprise us on the bed whereon we study mischief; he may meet us at the doore when we are going forth to act it, he may overtake us when we are upon the way, he may cut us off in the act of sin, and bring us from the fact to judgement.

And howsoever his mercy hath the name above his other works, and his patience and long suffering be the fruits of his mercy, yet he never had mercy enough to swallow, or consume either his justice or his truth.

He hath diverted his plague often, he hath sometimes called it in, and long he keepeth it in, for that he expecteth repentance, but he hath never turned it out of his service, but hath it always before him, he hath also turned his fire another way, that it might not come neer the Tabernacles of the righteous; but he hath never quenched it, it is always at his feet, if he moveth that moveth with him, the Rain-bow about his head is the joy of his Church, the coals of terrour at his fire, are the terrour of the wicked.

Use 2. 2 We have also our lesson herein, for the Apostle saith;
2 Cor.5.11 *Knowing therfore the terror of the Lord we perswade men, but we are made manifest unto God, and I trust are made manifest also in your consciences.*

We find this danger in sin, and this severity in judgement; thereupon we perswade men to a conscionable course of life, such as may keep them unspotted of the world.

If we do not acquaint you with the terrour of the Lord, and shew you the pestilence that walketh before him, and the burning coals at his feet, God will right himself upon us, for as he told his Prophet *Ezekiel*, so he will deal with us.

Sin

Son of man I have made thee a watchman to the house of Israel, *therefore hear the word from my mouth, and give them warning from me,* Ezc.3.17.

when I say to the wicked, thou shalt surely dye, and thou givest him not warning, nor speakest to warn the wicked from his evill way, to save his life, the same wicked man shall dye in his iniquity, but his blood will I require at thy hand. 18.

This excuseth us to you, when we preach the rod of God, even pestilence and coales of fire, that this is not our furie and railing, as some call it, but it is the wrath of the Lord against sin, and if we temper a bitter potion for you to drink, it is not poison but medicine, and it is ministred to you, as God himself saith, to save your lives, that you may not dye in your sins, it is the *therapentique* physick to heal your souls, it is *prophilactique* to us, to prevent disease, that we perish not for your unreproved sins.

The arrows of vengeance are aimed at your sins, that you may kill sin and save the sinner alive, Cry therefore, *Spare us good Lord.*

4. *Doct.* God is glorious in heaven and in earth for this: Heaven is covered with his glory, and the Earth is full of his praise.

This is the confession of *David*;

O Lord, how excellent is thy name in all the Earth, who hast set thy glory above the heavens. Psa.8.1

What need we any more reason to think this his due, then these two; *Reas.*1.

1 *His name onely is excellent, his glory is above the Earth and Heaven.*

Here we are sure we cannot over-doe in matter of praise and glory: the Angels and Saints do him that service, and cover the heaven with the praises of God, for his love shineth to his Church; and we pray *Sicut in Cœlo*, as in heaven. Psa.148.13.

He also exalteth the horne of his people, the praise of all his Saints. Psa.14.3.

Uſe. Let not us ſit out vvhen all joyn to glorifie God, let not any of us like the fleece of *Gideon* be dry, vvhen all the floore is watered vvith the joys and jubilations of the Church. *David* is not content vvith a bare praiſing of the name of God, as they that ſay alway. *The Lord be praiſed*, but he requireth
Pſ.149.1. both a ſong, *Canticum novum*, a nevv ſong, and that in the congregation of the Saints.

Verſe 3. He alſo requireth a dance, he requireth alſo inſtruments of muſique, he gives reaſon.

He vvould have us delight in the ſervice that we do to God, therefore he addeth.

Verſe 4. *The Lord taketh pleaſure in his people, he will beautifie the meek with Salvation.*

Verſe 5. *Let the Saints be joyfull in glory, let them ſing aloud upon their beds.*

Verſe 6. *Let the high praiſes of God be in their mouth.*

This is that vvhich this example requireth, not to be ſhallovv and ſleight in the promiſes of God, but to ſtrein our ſelves to the uttermoſt: the inward man of the heart, the voice, the hand playing, the feet dancing, till vve cover the heaven, and fill the earth vvith his glory.

Verſe 6. *He ſtood and meaſured the earth, he beheld, and drove in ſunder the Nations, and the everlaſting Mountains were ſcattered; the perpetuall hils did bow: his ways are everlaſting.*

2 HEre is a commemoration of the power and glory of God, in giving to his *Iſrael* the Land of *Canaan*, for their poſſeſſion.

Diverſe judgments have made diverſe conſtructions of theſe words.

Mr. *Calvine* is of opinion, that they declare God in his glorious Lordſhip, over all the world, for as *David*, when he ſhould come to be abſolute Monarch of *Judah* and *Iſrael*, ſaid, *I will rejoyce therefore, and divide Shechem, and mete out the val-*

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leg of Succoth, &c. So God is here declared absolute Monarch. in this phrase of measuring of the earth: as *David* would cast his shooe over the *Philistines* would rejoyce: So God is here declared Conquerour of all by dividing in sunder the nations, &c.

St. *Augustine* turnes all into Allegory, and applieth it to Christ.

You remember, how before, I found that the Church doth comfort their present miseries, with remembrance of Gods former mercies, therefore I choose to keep pace with the story of Gods former mercies to his *Israel*. And as before he spake of the comming of God from *Teman* and *Paran*, when he appeared glorious to them in giving the law, so now he comes to another powerfull mercy, that is, when he gave them the promised Land, for then he that went before them all the way of their journey in their removes, now stood still, as declaring that now they were come to the land of their rest, as he had promised it.

And there, *He measured the Earth*, it is ascribed here to God, that he divided the land amongst the Tribes, because it was done by lot, wherein not chance, but God answered.

This hath reference to that story which we read *Joshua* 5. for when the people were entred into the land of *Canaan*, and were come so far in to it as *Gilgall*, that the Ark of God was setled in *Gilgall*.

Then God commanded the Sacrament of Circumcision to be revived, which in the whole journey between their comming out of Ægypt to this place had been omitted, so long was it omitted, because of the journey that there entred into *Canaan*, but two of all that came out of Ægypt, who had received the Sacrament of Circumcision, who were *Caleb* and *Joshua*.

Now all the males are circumcised at *Gilgall*, there the children of *Israel* kept the Passeover, and there they began to eat of the old provision of corn, that they found in the land, and as soon as they had eaten thereof, *Manna* ceased, and there, *Verse* 13. There

There ſtood a man over againſt him, with his ſword drawn in his hand, to whom *Joſhua* went, and ſaid unto him. *Art thou for us, or for our adverſaries?* he ſaid, *nay; but as a Prince of the hoſt of the Lord, am I now come, and Joſhua fell on his face, and did worſhip.*

Compare that ſtorie with this text, and you ſhall ſee that this man that ſtood before *Joſhua*, is he that ſtood in my text and after meaſured the earth: and ſo *Joſhua* conceived him to be, elſe he had not worſhipped him, for *Joſhuah* was not to learn that Angels are not to be worſhipped.

So this place will not help the Church of *Rome* for the maintenance of the worſhip of Angels, though *Lyranus* ſay that it was *adoratio dulia, quia cognovit eum eſſe Angelum*. The man that ſtood there was that Son of man, that Prince of the Lords Armies, which brought *Iſrael out of the Land of Egypt, out of the houſe of bondage.*

And he ſtood there, for there was the Ark ſetled, and the Sacrament revived, and they were at home when they began to feed upon the proviſion of the promiſed Land: and now followeth, that *He meaſured the Earth.*

For in the next Chap. *Jericho* was taken, *Chap.* 8. *Ai* is overcome; and ſhortly after the land is meaſured, and by lot aſſigned to the Tribes. The Nations are drove in ſunder that they took and deſtroyed *Jericho*: *Ai*, and the five Kings that made war againſt *Gibeon*, as *David* ſaith, *He caſt out the Nations and planted them in. Then the everlaſting mountains were ſcattered, and the perpetuall hils did bow.*

Theſe titles and attributes of Everlaſting and Perpetuall, are in true propriety of ſenſe onely belonging to God, but this is a poeticall and figurative hymne, and by an *Hyperbole* theſe words do ſignifie the mighty power of God, who ſubdued theſe unconquered mountains, fixt and ſetled in their places, to the obedience of his people, and brought the ſtrength of the land into their ſubjection.

Declaring that by no ſtrength of their own, they got the quiet poſſeſſion of that land, but they received it of the gift of God, who ſubdued the impregnable ſtrength to their hand, and gave them victory, for it followeth;

His ways are everlaſting] that is, as *David* doth render it; *He doth whatſoever he will.* He long before promiſed *Abraham* this land, and though the poſterity of *Canaan* have held the land in poſſeſſion for many ages, yet there is no preſcription againſt God: *Nullum tempus occurrit regi*, he will goe in the way, that the counſel of his wiſedome hath long agoe trode out for them.

There was an old curſe which lay in the deck, and ſlept all this while, ever ſince *Cham* the youngeſt, the ſon of *Noah*, diſcovered his fathers nakedneſs, for then *Noah* awoke and knew what his ſons had done to him, and he ſaid, *Curſed be Canaan*, that is, Let a curſe fall upon the poſterity of *Cham*: theſe be the ways of God, for the iſſue of *Shem* drove out *Canans* ſeed and poſſeſſed their Land.

Here is another argument drawn from the ſame head with the former; for the Church doth comfort her it ſelf in preſent miſery, by remembring what God did for them, in giving to them the poſſeſſion of the promiſed Land, which is wholly aſcribed to God, as the Pſalmiſt;

For they got not the Land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, & thine arm, and the light of thy countenance, becauſe thou haſt a favour unto them. Pſal. 44. 3.

This commemoration of Gods ſetling them in the promiſed land ſerveth to comfort the captivity of *Iſrael*, in *Babylon*, becauſe it teacheth them;

1 That their tenure of that land howſoever interrupted by calamities and deportations is a good tenure, they hold it by the free gift of God, who is able to maintain the right of his donation againſt all.

2 That there is no counſail or ſtrength againſt the Lord, for he that can ſubdue mountains, & eternal hils, and he whoſe ways are everlaſting, is not to be reſiſted.

From which premiſes they conclude, comfortably, that they ſhall have their land again, and that their enemies ſhall not be able to keep them out of it with all their ſtrength.

For God did not do ſo great things for them, to plant

them in *Canaan*, for no long time his ſtanding there: as if he would ſay, now I have brought them to their reſt.

His driving out of the Nations to make them room, his ſcattering of the mountains and bowing of the hils, all this was not done that *Iſrael* might hold the land of promiſe no longer: for the promiſe was made to *Abraham*, and St. *Mathew* Ma.1.17. ſaith, that from *Abraham* to *David* are 14 generations: and from *David* to the deportation into *Babylon* 14 generations; there were from the promiſe of this land to the captivity but 28 generations: and the firſt 14 generations from *Abraham* to *David* were wel ſpent, before the land was poſſeſt; and ſo much God foretold *Abraham*, and foure hundred years delay, and expectation of the promiſe we have hereof from the mouth of Ge.15.13. God to *Abraham*, before they ſhould come out of *Egypt*: and thirty years, were found added to that reckoning before they had a deliverance, and forty more ſpent in the wilderneſs, four hundred and ſeventy years, which will make up much of the time between the promiſe and the poſſeſſion of this land, that is, four of the generations.

Compare this with the promiſe of this Land, and you ſhall finde it ſo.

Ge.15.16. *But in the fourth generation they ſhall come hither again.*

Now, for the terme for which they ſhould have this land, that is ſet down before.

Ge.13.15. *For all the Land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.*

Yet we finde that for 70 years, they loſt the poſſeſſion of their land being carried captive into *Babylon*, and our Church ſtories, and the hiſtories of the heathen writers old and modern, do ſhew that the *Jews* have loſt this land almoſt 1600 years; which may ſeeme to fruſtrate that deed of gift in reſpect of the terme, and ſo it doth for matter of fact, for matter of right it is queſtionable, and thereupon, ſome have determined: 1 that that Land is by right as yet belonging to the ſeed of *Abraham*, by vertue of that promiſe.

2 That in the laſt calling of the Jews, it ſhall be reſtored to them again, and that the Common-wealth of the Jews ſhall be reſected

reſetled there before the end of the world, as it was after the return from the captivity of *Babylon*, ſo that though there have been interruption of poſſeſſion for ſo many years, there ſhall be no impeachment of title, but their right doth run on, till the time appointed for the reſtoring of them.

Concerning the calling of the Jews, and the reſtoring of them to the Church, St. *Paul* hath prophecyed ſo plainly, as there can be no doubt thereof. Rom. 11.

But for the reſtoring of them to the land of promiſe, we have no good ground in holy Scripture.

1 Becauſe they have forfeited their eſtate therein, which they held with condition of obedience.

When thou ſhalt beget children, and childrens children in the land, and ſhalt have remained long in the land, and ſhall corrupt your ſelves; and make a graven image or the likenes of any thing, and ſhall do evill in the ſight of the Lord thy God to provoke him to anger. Deut. 4. 25

I call Heaven and Earth to witneſſe againſt you this day, that ye ſhall ſoon utterly periſh from of the Land, whereunto you goe over Jordan to poſſeſſe it, ye ſhall not prolong your dayes upon it, but ſhall utterly be deſtroyed.

And the Lord ſhall ſcatter you among the nations. This is not without hope, for as by ſin they loſt their inheritance there, ſo by repentance it was recoverable.

When thou art in tribulation, and all theſe things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and be obedient to his voyce. Verſe 3.

He will not forſake thee, nor deſtroy thee, nor forget the Covenant with thy Fathers.

This proves their tenure conditional, and their reſtitution to this land after their return frō captivity was alſo upon the ſame condition of obedience, as appeareth in the words of Chriſt.

How often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not. Math. 23. 37, 38, 39.

Behold, the houſe is left unto you deſolate.

For I ſay unto you, you ſhall not ſee me henceforth, till ye ſhall ſay, bleſſed is he that commeth in the name of the Lord.

That place is plain, that the habitation of *Jeruſalem*, that is, *Domus veſtra*, and the temple of which our God ſaid, *Domus mea*, now become by abuſe *Domus veſtra*, ſhall be deſolate till the ſecond comming of Chriſt.

2 The Propheſies do ſpeak plain.

Jer. 19.11. *Thus ſaith the Lord of hoaſts, even ſo will I break this people, and this city, as one breaketh a potters veſſell that cannot be made whole again.* My concluſion therefore is, that

Though the argument drawn from the free gift of that land to the people meaſuring out the ſame to the tribes, do ſerve to comfort their captivity in *Babylon*, with hope of reſtitution, yet now in theſe times, and ever ſince the diſperſion of the Jews for the cauſe of Chriſt, this can miniſter no comfort at all to that nation, to promiſe them their land again.

I come to matter of inſtruction.

1 Theſe words aime not at the generall ſcope of this Section, in which is declared that,

The remembrance of Gods former mercies is a ſweet conſolation of preſent afflictions.

2 Becauſe he nameth the meaſuring out of the land of *Canaan*, to the tribes, the driving in ſunder the nations, the ſcattering of the mountains, the bowing of the hils.

1 *Docemur*, We are taught, The beſt form of thankſgiving is that which maketh perticular commemoration of the mercies of God to his Church, or to any member of it.

2 That the matter of thankſgiving is an acknowledgment of all benefits, as received from the hand and free gift of God.

3 From the phraſe and manner of ſpeech here uſed, we are taught, that figurative forms of ſpeech, are in uſe in holy Scripture.

1 *Doct.* In thankſgiving, let us be perticular in our commemoration, we have *Davids* example for it.

Pſal. 103.2. *Prayſe the Lord, O my ſoul, and forget not all his benefits:* ſo he ſtirreth up himſelf to remember them, to remember them all.

The two Pſalmes 105. 106. are full examples of this perticular thankfulneſſe, and they are good guides to ſuch as would learn it.

This

This is neceſſary. 1 Becauſe the more perticularly we recompt the favours of God to us, the more we diſcerne Gods love to us, as in the example of this people, *Moſes* ſaith. *Reaſ.* 1. Deut. 4.

That God had done much for this people, never ſo much for any, read from *Verſe* 32. *ad finem* 38. And all thoſe favours grew out of one root, *Becauſe he loved thy Fathers.* 37.

It is the Apoſtles note. *Ecce quantam charitatem*, behold, how great love. *Sic Deus dilexit mundum*, God ſo loved the world.

2 Seeing Gods temporall favours are not always beſtowed in love, but are made rods to whip the ungodly, this is a certain rule, that theſe favours of God are evermore tokens of his love to ſuch as are thankfull for them, and to none elſe. *Reaſ.* 2.

3 They that keep an inventorie of their receipts, and are always reckoning and reporting the bounty of God to them, ſhall finde that their receipts of favours have been more and greater then their iſſues of prayers. *Reaſ.* 3.

For how many great bleſſings have we from God, that we never prayed for, ſo that God giveth us much more cauſe of thankſgiving and prayſe of his name, then of prayer and ſupplication.

4 Thankſgiving is a work of juſtice: as *David*, it well becommeth the juſt to be thankfull, and again, give to the Lord the glory due to his name, that is for every perticular benefit, perticular prayſe and thanks. *Reaſ.* 4.

Thankſgiving doth put us in mind of our unableneſſe to requite God, we cannot make him amends for his favours done to us, we ſhall finde, that our wel-doing extendeth not to him, we muſt therefore do good to all, *propter Dominum*, for the Lord. *Reaſ.* 5.

6 Thankſgiving doth put us in mind of our unworthineſſe, as *Mephiboſheth* to *David*, *What is thy ſervant, that thou ſhouldſt look upon ſuch a dead dog as I am.* Jacob, *Non ſum dignus*, I am not worthy. *David* himſelf, *What is man, that thou art ſo mindfull of him?* *Reaſ.* 6. 2 Sam. 9. 8.

7 If we will forget, God will remember us, as to *David*: *I anointed thee King over Iſrael, I delivered thee out of the hand* *Reaſ.* 7.

of Saul, *I gave thee thy Maſters houſe, and thy Maſters wives into his boſome: Domus Iſrael. Domus Iudæ.*

Uſe. Surely, we have not well taken out the leſſon of thankſgiving to God, for to ſhuffle it up with generall. God be thanked, for all comes, if but coldly, and is a poor rependam, for all the benefits beſtowed upon us.

St. *Auguſtine* upon thoſe words of *David: And forget not all his benefits*, ſaith, *pro quibus bonis? primo quia es, cum non eſſes, ſed eſt & lapis, deinde quia vivis, ſed vivit & pecus, ſed fecit te ad ſimilitudinem ſuam, ſuum exigit retribue ei ſimilitudinem ſuam in te.*

Look to the common bleſſings of the God in generall: upon the Church in which thou liveſt, pay God his debt for the good he hath done, before thou finde fault with the defect in it: recompt what he hath done for the Common-wealth in which thou liveſt.

Looke home to thine own family, to thine own perſon: recompt thy ſpirituall graces, thy temporall bleſſings: conſider what God hath given thee, what he hath forgiven thee, the preventions, the ſubventions of his love: what ſpirituall, what temporall evils thou haſt either not felt by his keeping of thee, or eſcaped by his delivering of thee: and to all, and to each of theſe ſay; *The Lord be thanked.*

It is a ſmall duty that is required of us, to repeat what God hath done for us.

2 *Doct. Hee ſtood and meaſured the Earth, he drove aſunder the Nations, hee ſcattered the everlaſting mountains.* Here wee are taught to give the whole glory and prayſe of all good to God.

We know that *Joſhua* brought this people into the promiſed land, that he cauſed the land to be meaſured, that he led them againſt the Inhabitants of God, and that the people of God did valiantly; yet, *Not unto us, not unto us, but to thy name give the praiſe.*

Reaſon. We need no other reaſon for this Doctrine, then that of St. *James, For every good and perfect gift cometh from him*

Thanks

Thanks are given to creatures as the miniſters and inſtruments of God, by whom he worketh the good pleaſure of his will, but none hath a proper right to them but God onely. The Lord giveth, the Lord forgiveth: in both he uſeth the miniſteriall means, for both he muſt be thanked.

1 This ſerveth to inform our underſtanding in the truth of this Doctrine, becauſe the ignorance hereof is the mother of unthankfulneſs: It is Gods complaint: *The Oxe hath known his own, the Aſſe his maſters Crib: but my people do not know, &c.* Iſa.1.3. *Uſe* 1.

It was charged on them in *Heſea.*

She did not know that I gave her corn, and wine, and oyle, and multiplyed her ſilver and gold. Hoſ.2.8.

Jer.2.8.

2 This ſerveth to reprove all thoſe that aſcribe the benefits which they receive to themſelves, like them in the firſt Chapter of this Prophecy, that did *ſacrifice to their net, and burn incenſe to their dragge, becauſe by them their portion is fat, and their meat plenteous.* Hab.1.16.

3 This reproveth them that murmur, for ſeeing God is the Author and giver of all good, we muſt ſeek all from him, but we muſt not be our own carvers, we muſt learn to abound if the Lord giveth, and to want if the Lord taketh away.

4 This chideth thoſe that repine at common bleſſings, when they do abate any thing of their own perticuler profits.

Of this God hath given us a fearfull example, for the laſt year our portion was fat, and our bread plenteous, great was the unthankfulneſs of many to God for it.

Then the Landlord complained he could not have his rent: the Tenant that he could not pay it, plenty had undone him.

Such is the unconſcionable rack of rents, generally through the Common-wealth, that plenty is a puniſhment to many, even a ſharpe and ſmarting rod. And doth not God begin to viſit our land with ſudden dearth, how much of the hope of the earth doth now lye in ſteep in the drowned earth, never likely to pay the ſeed that the earth borrowed.

It is time for the Lord to pull thy hand out of thy boſome, and

and to whet thy ſword, when thy mercies become burthens to the ſons of men.

5 This reproveth all thoſe that ſtudy men, and tender all their addreſſes to them, ſeeing their advancement and eſtabliſhment here on earth by the purchaſed love and favour of men, they ſeek not the Lord.

Did ever age ſow precedents ſo thick for poſterity, of drooping, declining and falling greatneſs. Truly God is the Lord, and his name onely is excellent; If God muſt have the glory, all that is done for us, whatſoever is done for us muſt be done by him, elſe it muſt needs miſcarry.

6 This ſerves to eſtabliſh the hearts of thoſe who have obteined any competency for the ſupport of this life with contentment, for if God be the giver of my daily bread, and if his hand do miniſter to my neceſſities, he knows beſt what ſtate of life is fitteſt for me, I will not aſpire higher: he knows how much will ſerve me, I will not covet more; this reſolution wil give thee much peace, For it caſteth all thy care upon God, who will never leave thee, nor forſake thee.

7 This alſo ſtirreth us up to walk in the obedience of the Laws of God, for if we conſent and obey, we ſhall eat the good things of the land; let us ſeek the face of God, and depend upon his providence for all things: let us conſider the fowls of the air, and the lillies of the field, and wherein we are better then they, even in our reaſonable ſervice of God, & conclude, that God will not let them want any thing that lead a godly life: ſo will he furniſh us with matter of praiſe, that we may ever be telling of his goodneſs from day to day.

Unlawful and indirect means of bettring our eſtates, by corrupting of our conſciences, do break our bags, and ſpring leaks in our Ships, that we and our goods periſh, but the fear of the Lord maketh us rich; and what wanteth in the peace of the world, is ſupplied in the peace of a good conſcience.

3 *Doct.* Figurative ſpeeches are in uſe in holy Scripture: this Text is full of them, ſo is this whole Pſalm.

I will onely note theſe figures, which in this verſe do offer themſelves to us, for a taſt. 1 It

it is here ſaid that God ſtood.

is ſpoken after the maner of men, for when hearing and ing, and ſmelling, and touching, and taſting, which are our are attributed to God: when our parts of body, our ears, mouth, hands, feet, armes are given to him: our tions: as ſetting, ſtanding, riſing, going, ſtriking and ſuch are ſpoken of God, know that theſe be figurative ms of ſpeech, wherein the holy Ghoſt doth retein our weak pacities, and under thoſe forms of words, doth preſent to our derſtandings the unconceiveable operations of the moſt gh God.

And let us take heed that we do not conceive God in our oughts like to man in the ſtructure and compoſition of body as the *Anthropomorphites* did.

For it is here underſtood by the ſtanding of God, that when brought the people to the promiſed land, there the pro- ſe ended, he ſtood there where he brought them to reſt.

It is here ſaid, that he meaſured the earth, that is, alſo a fi- tive manner of ſpeaking, wherein that is charged upon which was done by his direction and warrant.

He beheld and drove in ſunder the Nations.

God is all eye, and beholdeth all things, all ear, and heareth things; all hand, and maketh all things, and doth whatſoe- he wil: all foot and ſtandeth in all places: he is here ſaid behold, which denoteth his provident care of his work, and is ſaid to drive in ſunder the Nations, becauſe he ordein- their expulſion, and he gave commiſſion for the deſtructi- of them, that he might give their land, according to his pro- , to his own people.

Where he cals the mountains everlaſting and the hils petuall, this is alſo a figure. For theſe be attributes onely longing to God to be everlaſting and perpetuall, and it eweth the ſtability and ſetledneſſe thereof.

There is alſo another figure in the very name of moun- ns, for we muſt not literally underſtand that there was any olence offered to the mountains and hils, but thereby the ength and proceſſe and ſetled eſtate of thoſe nations that

dwelt in the land of *Canaan*, is signified, and so the scattering and bowing of these mountains, doth expresse the dispersion of those nations, on the bringing of them under the yoake of subjection to the people of *Israel*.

His wayes are everlasting, this is also figurative, for by the wayes of God are understood here the counsels and decrees of God, and his executions of his will, which are no sudden operations, but proceed from everlasting wisedome.

And this is the wisedome of the Reader of holy Scripture, to observe, what is spoken literally, and what figuratively, else many errours and heresies may arise.

As even in this attribution of the parts and motions, and actions of the body of man to God, the *Anthropomorphitæ*, not understanding the figure, did conceive God in body like to man.

The heresie of transubstantiation grew out of the mistake of those words, *hoc est corpus meum*, this is my body, wherein the figure not observed, the *Romanists* do believe a reall transmutation of the bread into the body of Christ: whereas that is to be understood only by sacramentall representation, as as the sacrament of Circumcision is called the covenant of God in the flesh, and the water of Baptisme, is called the laver of regeneration, being the sign and seal thereof.

Mat. 16. 16 You know that when Christ said to his Disciples; *Beware of the leaven of the Pharises:* they understood him not to speak figuratively, and said; *It is because we have taken no bread.*

So when he said, *Destroy this Temple:* the Jews understood him of the temple at *Jerusalem*. The Scriptures of both Testaments, are full of examples of figurative speaking.

The whole book of the song of *Solomon*, is a continued figure, and all the poeticall part of holy Scripture abound therewith.

The reasons why the wisedome of God hath thus exprest it self, are:

1 Because herein he would commend to us the use of that excellent science of the Rhetorick, which teacheth the use of fi-

figures, for there is no eloquence or oratory in all the wiſedome of the world, comparable to the holy elocution of Scripture, the majeſty whereof is ſuch, that it convinceth the judgment of man, and maketh it to yield it to the breath of God.

2 Becauſe this cuptical manner of ſpeaking doth involve the ſecrets of Gods wiſedome in ſome obſcurity, to ſtirre up and awake our diligence in the ſearch, that we may be put to it to ſtudy holy Scriptures, as Chriſt ſaith, Ἐραυνᾶτε, ſearch; for eaſie things do ſoon cloy us and make us idle.

3 Becauſe this difficulty, doth put us to our prayers, to beſeech God to open to us the ſecrets of his wiſedome.

4 This makes us fear God, becauſe the ſecrets of the Lord are onely revealed to them that fear God.

5 This difficulty is ſo ſweetned with the pleaſant mixture of art, as it hath *omne punctum* in it, for it mingleth *utile dulci*.

6 It doth teach us to be ſpirituall, for the carnall man cannot perceive the things of God, becauſe they are ſpiritually diſcerned, and the letter killeth, but the Spirit giveth life: his Spirit he hath left to teach his Church, and to bring all things to our remembrance.

7 This obſcurity doth call upon us to ſet apart ſome time for the ſtudy and ſearch of Scriptures, and we cannot employ our ſpare hours of leaſure better then in this ſearch, for here are the treaſures of wiſedome and knowledge, and theſe are able to make the man of God wiſe to ſalvation, perfect, then to throughly perfect to all good works.

8 He hath diſtributed his graces in his Church accordingly, and hath ordained ſome to be teachers of others, whoſe whole time is conſecrated to the ſtudy of this book of Scripture, that they may be able to underſtand this word aright, divide it aright to their hearers.

Herein you have a great advantage, if you conſider the goodneſſe of God to you, for in one hour, you reap the harveſt of our labours in many hours of our readings, of our inventions, judgments, ſearch.

These reasons I gather from *Clemens Alexandrinus*, St. *Augustine*, and St. *Gregory*, and some others.

Use 1. This teacheth us that the worthie Minister of the Word must be no smatterer in those necessary arts and learning, which is helpfull to the study of Divinity, for want whereof many bunglers handle the Word of God too homelily, and instead of giving a constant light do only make a blaze, which yet like one of our night-walking fires devours more admiration, than the full Moon that shines all night long.

Logick and *Rhethorick*, are two such necessary and requisite parts in a Minister, as without which, neither can the method of Scripture, nor the power of the arguments therein used, nor the clear interpretation of the words be given.

2 This teacheth the hearer and reader of the Word, to put his strength to it, not to parrat the words of Scripture, but to study the sense thereof.

St. *Origen* saith, that as man, so the whole Bible doth consist of a body and a soul, the body is the letter, the sense is the soul of Scripture.

That is the spirituall Manna that giveth strength to the weak, that is, the true Light that giveth understanding to the simple.

3 Let not this discourage any zealous Christian from exercising himself in the reading and study of holy Scripture: because we do confesse, that the figurative forms used therein, do often make the Scripture obscure.

For we do also affirme, that figures do sometimes give light to our apprehension, and make the mind of God better known to us: as when Christ saith;

I am the good Shepheard: as *David* said, *The Lord is my Shepheard:* this doth make Christ better known to us in his carefull protection of us, and his watchfull keeping, and his plentifull feeding, and safe foulding of us, and in such like.

Now, because the Church of *Rome*, hath taken advantage of the obscurity of the Scripture, to forbid the translation thereof, into the vernacle tongues of nations, and to prohibit lay per-

perſons, or any other without ſpeciall leave. Thus much I dare affirm, that holy Scripture are plain and eaſie in all dogmaticall points, all the articles of faith are plainly ſet forth, and the whole doctrine of godly life, and the way to ſalvation is openly declared. So far our Church doth avouch, yet withall we muſt conſider, that there is a double plainneſſe of Scripture.

1 Rationall and Intellectuall, which apprehendeth the true meaning of the words in Grammaticall conſtruction, in Logicall compoſition, and in Rhetoricall illuſtration, thus all the dogmaticall part of Divinity is plain to a naturall man, that is capable of theſe helps.

2 Spirituall and Metaphyſicall, which is, ſaving knowledge, and is the work of the Holy Ghoſt in us, making us thereby wiſe to ſalvation, this knowledg is both the daughter and mother, of faith, for by faith we hear the word, elſe it would not profit us, and by hearing commeth faith, elſe it were unfruitfull.

Therefore I muſt indite many of the learned of the Church of *Rome* of ſlander, who have given out in print, that we do hold the whole body of Scripture ſo eaſie, both in the whole, and in every part thereof, that any unlearned men & women may read, and underſtand, all as they go, and that they need no interpreter. This no ſober man will affirm; but that the difficulty is not ſuch as ſhould deter us from the ſtudy thereof, rather that it is ſuch as inviteth us thereto, that we affirme.

This ſerveth us for caution;

1 Though the Scripture be full of figures, let us not make figures where there are none, and ſtrein plain and evident Texts from their genuine and proper ſenſe, to forreign and far-fetcht myſteries, as the Papiſt doth often. 4

For when *Peter* ſaith, *Ecce hic duo gladii*, they underſtand the double power of *Peter*, and ſo of al Popes as his ſucceſſours Eccleſiaſticall and temporall; ſo on theſe words:

He made two great lights, the greater to rule the day, the leſs to rule the night; that theſe two lights are the Pope to rule the day;

that is to say, the Church: and the Emperour to rule the night, that is, the lay people.

Where note, that as the Moon borroweth all the light it hath of the Sun, So must the Emperour borrow all his glory of the Pope.

Some of our own brethren have trode awry in this way, for an Article of Faith lyes bleeding in the unresolved judgements of many, by this fault of making a figure where none is.

The words of Christ, *Thou wilt not leave my soul in hell*, are plain enough:

For we know that Christ had a soul, we know that there is an hell, and we hear Christ say; that God would not leave it there.

But Mr. *Calvine* turns this into a figure, and his words be all oracles with some that take their faith upon trust, his figure is that, *descendit ad inferos diros in anima cruciatus damnati, ac perditi hominis pertulit:* he descended into hell, that is, he bare in his soul all the torments of the damned.

Mast. *Perkins* refuseth this as the meaning of the article, for he saith, all this is conteined in the former: he suffered, was crucified dead.

And he findeth another figure in these words, by soul, he meaneth the body; and by hell, he meaneth the grave; for he thus rendreth it.

He descended into hell, that is, he was held captive in the grave, and lay in bondage under death for three daies.

Which need not, for the Article that saith, he was buried contemneth that, for then *God did not suffer his holy one to see corruption.*

This turning of Articles of faith into figures, doth destroy faith, therefore without figure the safest way is to understand the word of the Prophets in their own proper sense & natural signification: by soul, to understand the living soul of Christ, which by death was separated for a time from his body.

By hell, to understand the place of the damned, in which Christ

Chriſt triumphed victoriouſly over the Devil and his angels, and brought away the keys thereof, that he might open it to the reprobate, and ſhut it again: the elect to whom the promiſe is made, that, *The gates of hell ſhall not prevail againſt them.*

2 Let us alſo take heed, that where there is a plain figure, we do not underſtand that literally, to corrupt the Text: which was the errour of the Diſciplies, to whom when Chriſt had ſpoken of reſtoring the Kingdom to *Iſrael*, they underſtood it literally, of the temporall Kingdom of the Jews, which was meant of the ſpirituall Kingdom of Chriſt.

So the woman of *Samaria* thought Chriſt had ſpoken of an Elementary water, and the Capernaites miſtook Chriſt, ſpeaking of the bread of life.

Therefore, let common judgements take good counſel, how they expound Scriptures, leſt they pervert them to their own damnation, for as *Aug. Hinc nata ſunt omnes hereſes, quia ſcripturæ bonæ intelleguntur non bene*, hence all hereſies grow, &c.

Ver. 7. *I ſaw the Tents of* Cuſhan *in affliction, and the curtains of the Land of* Midian *did tremble.*

3 HEre followeth further inſtance of the Majeſtie and glory of God, and goodneſs to his Church, declared,

1 In the power of his fear, which was upon the Nations, When he brought his *Iſrael* to *Canaan*, for that put them into affliction and trembling.
2 In the wonders that he ſhewed in the work.

I ſaw the tents of Cuſhan *in affliction.*

Who ſaw this? not the Prophet onely, but the Church of God, to whom God hath made himſelf known by this judgement.

The viſion was, that God did caſt the fear of his people upon the Nations: he nameth *Cuſhan*, or the people of *Ethiopia* bordering

bordering upon *Egypt* and *Midian*, which took name of *Midian* the ſon of *Abraham* by *Keturah*.

Gen.25.2.

The terrour of God fell upon many Nations, when God put *Iſrael* into the way to the promiſed Land, and long after; and theſe two Nations are hereby a figure Poetically and Rhethorically named, for many Nations,

Gen.10.6. The reaſon whereof I conceive to be this;

Cuſhan or *Ethiopia* took name from *Cuſh* the eldeſt ſon of *Cham* them youngeſt ſon of *Noah*, to ſhew, that though *Canaan* the ſon of *Cham* be onely named in *Noahs* curſe, yet the ſmart thereof ſhould alſo light upon *Cuſh* alſo, and he ſhould taſte alſo of affliction.

Again, herein the extent of this terrrour is well expreſſed, that *Cuſhan* or *Ethiopia* ſhould be made to tremble, which was remote from *Canaan*, for the whole land of *Egypt* lay between.

Midian lay neer to that land, ſo that I underſtand the Text thus; That God caſt his fear upon people remote, and near hand, and ſhook them with trembling at his mighty power, when he brought his *Iſrael* into the promiſed Land; and this was ſo palpable and manifeſt, that the Church of God could not but take notice of it.

By tents and curtains, he expreſſed this people diſmayed not in their Cities and Towns, and places of habitation, but in the fields, and amidſt their military preparations, when their tents were pitcht, as it were in readineſſe to give battail: which is a Rhethoricall amplification of the greatneſſe of their terrour.

My obſervation from this place is this;

Doctr. The power of God ſhewed in the terror of the wicked, doth prove that there is a God, and therefore no people on earth can be altogether ignorant of the God-head.

Why ſhould the tents of *Cuſhan* be in affliction? Why ſhould the curtains of *Midian* tremble? but that the fear of the Lord is upon them, God daunteth and diſmayeth them.

It was one of Gods promiſes to his people; *Ye are to paſs through*

through the coasts of your brethren the children of Esau, *which dwell in* Seir, *and they shall be afraid of you.* Deu.2.4.

This deliverance of *Israel* from *Egypt* was a most memorable act of Gods power, and made his name great in all the earth; it followeth,

He, (*i.e.*) *Esau*) *knoweth thy walkings through the great wilderness: these forty years, the Lord thy God hath been with thee, thou hast lacked nothing.* Ver. 7.

Rahab that entertained the Spies whom *Joshua*, sent to view the Land of *Canaan*, saved them from the dangerous pursuite of the messengers of the King of *Jericho*: and she said to them:

I know the Lord hath given you the Land, and that your terror is fallen upon us, and that all the Inhabitants of the Land melt because of it. Josh.2.9.

For we heard how the Lord dried up the waters of the Red Sea for you, when he came out of Egypt, and what you did to the two Kings of the Amorites *on the other side* Jordan, Sihon *and* Og, *whom ye destroyed utterly.* 10.

And assoon as we heard these things, our hearts did melt, neither did there remain any more courage in any man because of you, for the Lord your God, he is God above in Heaven, and in Earth beneath. 11.

And this is the right way to make God known to the wicked and ungodly of the earth.

From thence came that prayer of *David*, *Put them in fear, O Lord, that they may know, themselves to be but men.* Psa.9.20. The fear of God vvill smite them vvith such terrour, that they shall not have heart to stirre against him.

So it is said that God is known by executing his judgments. *Reason.*

For as the Apostle saith, *the very naturall man hath the work of the law written in his heart.* Rom.2.5.

The lavv vvriten in the heart of every man is a generall principle both of truth in the understanding, vvhich affirmeth a divine nature, and of avve in the affections to make him feared. And this lavv is not idle, but it vvorketh, for there

is, ἔργον τὸ νόμου, the vvork of the lavv. And this is the true cauſe vvhy there is no peace at all to the vvicked man, becauſe he hath the lavv of nature vvorking vvithin him, vvhich is againſt him, and he hath not the lavv of grace to lay the ſtorms vvhich the law of nature raiſeth.

From hence it commeth, that the wicked flyeth when no man purſueth, as *Solomon* ſaith, *and he feareth where no fear is:* and *Tully* could ſay, that all the poeticall fictions of the furies which diſquieted men ſo much, were but the pinchings and convulſions of mens guilty conſciences, who when they had done evill, knew that they had broken the law written in their hearts, and then feared the power which they ſaw above them, armed with vengeance againſt evill doers.

Uſe. St. *Paul* teacheth us the uſe of this point.

Rom. 31. 3. *Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.*

Where doing that which is good hath a double reward, for it quiteth fear, and it crowneth us with praiſe. Me thinks, that this conſideration of the reward ſhould ſtirre us up to ſay:

John 6. 28, 29. *What ſhall we do that we may work the works of God?* Then will Chriſt tell us: *This is the work of God, that ye believe on him whom he hath ſent.*

Faith in Chriſt taketh away this terrour of the Lord, as the Apoſtle ſaith, we knowing the terrour of the Lord do perſwade men, and what is the thing to which the Apoſtles doe perſwade, but to reconciliation with God through Chriſt: ſo that when we preach faith to you, wee preach peace, even as the Apoſtle ſaith, peace to them that are neer, & peace to them that are far off, and the God of peace ſendeth his Son, the peace of his Church with the Goſpell of peace.

2 *Doct.* Wee are taught here that the welfare of the Church is the grief and vexation of her enemies: *Cuſhan* and *Midian* are afflicted, and in a cold fit, when they hear what God doth for *Iſrael.*

So did the Ægyptians repine at the proſperity of *Iſrael*, in Ægypt they ſaid: *Behold*

Behold, the children of Iſrael are more and mightier then we: Come let us deal wiſely with them, leſt they multiply, &c. Exod. 1. 10

You ſee vvhat the vvorld thinks of their plots againſt the Church of God, they think they do vviſely, vvhen they vex the Church, this is that wiſedome which the Apoſtle doth call, carnall, ſenſuall, and diveliſh.

And theſe be the wiſemen, of which it is ſaid; *ubi ſapiens*, where is the wiſeman, and God hath made the wiſedome of the world fooliſhneſſe.

The reaſon of this oppoſition is given by our Saviour, the world hateth you becauſe you are not of the world, and I have choſen you out of the world, and for this they weep at the joy of the Church, they joy at their weeping, the Prophets complaint. *Reaſ.* 1.

Truth faileth, and he that departeth from evill, maketh himſelf a prey. So *David.* Iſa. 59. 15.

But mine enemies they are lively, they are ſtrong, and they that hate wrongfully are multiplyed. Pſal. 38. 19

They alſo that render evill for good are mine adverſaries, becauſe I follow the thing that good is. Verſe 20.

They began betimes, for *Cain* ſlue his brother: *and wherefore ſlue he him? becauſe his own works were evil, and his brothers righteous.* 1 Joh. 3. 12. *Ratio vocationis.*

I can eaſily bring you to the head of theſe bitter waters, ſo ſoon as *Adam* had fallen from grace when God kept his firſt aſſiſe upon earth, and convented and arraigned the tranſgreſſours, the man, the woman, and the ſerpent, he revealed his eternall counſell of election and reprobation, and put a difference betwixt the ſeed and ſeed, the ſeed of the woman, and the ſeed of the ſerpent.

Which is not onely to be underſtood of the unreconciliable enmity that is betwixt Chriſt and the Devill. For Chriſt was the ſeed of the woman, *quia ſolus ita ſemen mulieris, & non etiam viri ſemen ſit.*

But hee meant therein that enmity vvhich ſhould be betvvixt the elect, vvho are the ſeed of the vvoman by naturall generation, and the holy ſeed by ſpirituall regeneration,

ſo called, *Semen ſanctum*, and the ſeed of the ſerpent, for Chriſt calleth the vvicked *geniminā viperarum*, generation of vipers; and to ſuch he ſaith, *Vos eſtis ex patre veſtro Diabolo*, you are of
John 8.44. your father the Devill.

For this *Rupertus* ſaith, that the Bible is called the Book of
Num.21. 14. the battails of the Lord, becauſe it conteineth the ſtory of the vvars betvveen theſe tvvo, the Church and the vvorld.

From this enmity vvhich God put betvveen the Church, and the vvorld ariſeth this hatred and oppoſition, ſo that the proſperity of the vvicked is *Davids* grief, the miſeries of *David* be the vvorlds joy, the joy of the Church is the affliction of the vvorld.

God left the Devill in his fall, and took him not up again, thereby forſaking him, he put enmity into him, and he for the hatred that he beareth to God, hath ever ſince perſecuted him in his Church, becauſe his malice cannot extend to hurt him.

And herein he is the more cruel, becauſe he knovvs his time is but ſhort.

Reaſ.2. Satan is but Gods inſtrument in the afflicting of the Church, ſo it is ſaid to the Angell of the Church of *Smyrna*, *Behold,*
Revel.2.10 *the Devil ſhall caſt ſome of you into priſon, that ye may be tryed, and ye ſhall have tribulation ten days.*

He goes about like a roaring lion, ſeeking whom he may devour: if he be kept from devouring, he biteth and rendeth, and doth vvhat hurt he can, for he is a murtherer, but if God ſhevv the light of his countenance to them vvhom he purſueth, he is ſick of that mercie, and ſo are all the tents of *Cuſhan*, the vvhole brood of vipers have this venome from the old ſerpent, to be afflicted at the proſperity of the Church.

For inſtance, I vvill prevent the time, *David* ſaith; *one day telleth another, and one night certifieth another.*

To morrovvs memoriall teacheth this day, this vvas the vigill of that popiſh holy day, vvhich the ſame Papiſts here at home, and many beyond the ſeas, hoped to have made feſtivall to all poſterity.

The

The children of darkneſs had provided to put out our light, to quench the light of our *Iſrael:* it was an affliction to the Papiſts to behold religion and peace ſetled under the government of a learned King, who knew what he believed, and why, and who had diſcovered himſelf an enemy to their Antichriſtian and hereticall ſynagogue.

They ſaw a fair iſſue ready for timely ſucceſſion, ſo gratiouſly ſeaſoned with the ſalt of heavenly wiſedom from the firſt of their capacity and apprehenſion; that there remained no hope for their politique religion to finde footing in theſe Churches.

Their flouriſhing ſtate of Church and Common-welth was ſuch an affliction to them, that ſome Zealots of their Religion, the ſons of thunder could no longer contein themſelves, but their ſtudy was how to put their grief upon us, and to transfer our joy upon themſelves.

They ſhewed us the vvay of their rejoycing, their mercies vvere cruel, nothing could remove their grief at our vvelfare, but the deſtruction of the head and body, root and tree, and all in a day. And they that vvould have deſtroyed us thought, and the Jeſuites and Prieſts of the Roman Faith taught them to believe, that they ſhould do God good ſervice.

We ſee the mercies of that religion ſo clearly in this horrible Treaſon, that all that knovv and ſerve the God of peace; have juſt cauſe to eſteem Papiſts diſloyall ſubjects, ſecret enemies to the State; bloudy perſecutors of the Goſpell of peace.

Our ſtories are full of their malice, vvrackings, impriſonments, ſtarvings, burnings, hangings, and many exquiſite torments executed upon innocent and holy Martyrs.

But vvhen vve remember the Povvder-Treaſon, that calleth all the tormentors of the Church before them mercifull: the Devill did never roar ſo loud before, the Buls of *Rome* never bellovv'd ſuch terrour to the Church, as in that damnable and deſperate attempt.

The provocation vvas their affliction at our proſperity, and grief

griefe at our vvelfare, again, this venome of the generation of vipers boiled over, and they that bore evill vvill to our *Sion*, ſayd, one unto another. *Catesby* to his confederates.

I have bethought me of a way at one inſtant to deliver us from all our bonds, and without any forriegn help to replant the Catholique Religion, which is to blow up the Parliament-houſe with Gunpowder, for in that place have they done us all the miſchief, and perchance God hath deſigned that place for their puniſhment: for this ſtriketh at the root, and will breed a confuſion, fit to beget new alterations.

What alterations could be here meant but thoſe that *Job* felt, that our Land and Church might complain: *Thou haſt turned my Harp into mourning, and my Organs into the voice of them that weep.*

How did they ſwallow up the joy of this change, in hopeful expectation of ſucceſſe: but the children came to the birth, and there was no ſtrength to bring forth.

Their own fear came upon them, For it was *Catesbyes* own *Lenvoy*, to his revealed Treaſon; But, ſaith he, *If this take not effect (as moſt of this nature miſcarry) the ſcandal will be ſo great to the Catholick Religion, as not onely our enemies, but our friends will with good reaſon condemn us.* Thus did their minds miſ-give, and abodements of evil did ſecretly call upon them, to fly from the anger to come,

This diverted them a while from this execution, and put them into a new project; *Thomas Winter* was ſent (as his confeſſion under his own hand reporteth) to inform the Conſtable of *Spaine* then coming in Ambaſſy from the King of *Spain* to our Sovereigne, of the ſtate of the Catholicks in *England*, and to entreat his mediation to ſolicite our King for the revocation of ſome penall laws, and the admittance of the Engliſh Catholicks into the ranke of his other Subjects. *Winter* met with him at *Bergen* neer *Dunkirk*, and by the meanes of *Owen*, an apoſtate Traitor, he had acceſſe to him, mooved him in his ſuite, and had a fair promiſe from him to do all good offices in that errand.

But

But *Owen* diſcouraged that hope, ſaying, that he believed nothing leſſe, and that they ſought onely their own ends: meaning the ſtate of *Spaine*, holding ſmall accompt of Catholiques.

Owen animated the Treaſon, and promiſed to ſend *Faux* over to help to ſet it forward.

From thence *Winter* went to another of our fugitives, Sir *William Stanley*, to *Oſtend*, where he asked his opinion, whether, if the Catholiques of *England* ſhould do any thing in *England* to help themſelves, the Arch-Duke would ſecond them? he anſwered, no: for all thoſe parts deſired peace with *England*.

After all theſe deſpairs, they had no remedy to cure their diſeaſe of envy at the gratious peace of this State, but their powder-plot, in which none but profeſt Papiſts within the land had any hand.

None that we can diſcover, but Prieſts and Jeſuites, here or abroad did blow the fire.

No forreign Prince hath the diſhonorable name of privacy with it, or abetment of it, onely the Church of *Rome* lent her help to this nefarious Treaſon, for there was here,

1 *The ſeal of Catholique Confeſſion*;

2 *The bond of a Catholique Oath*;

3 *The Vow by a Catholique Sacrament*;

4 *The indiction of Catholique prayers, to be uſed for the proſperous ſucceſs of the Catholique cauſe in* England.

But, I may be ſhort in the Cataſtroplie of this whole danger, as God was ſudden in his exceeding great mercies to us.

The nets were broken, and we eſcaped as a whole meaſt of Birds from the hands of the fowler. Never was there day wherein God did ſo great things for this Land as on that day, never did the Sun ſhine in more perfect ſtrength upon this Church then on that day, which God crowned with our deliverance.

1 It was and is a good uſe of this mercy, to fil our mouthes with laughter, and our tongues with joy; but that muſt not be all.

2 We

2 We muſt tell the people what things he hath done, and once a year, at leaſt we muſt ſay, this is the day, that the Lord hath made, *exultemus & lætemur*, and his praiſe muſt be in our mouthes, we muſt give unto the Lord the glory due to his name, and praiſe him according to his excellent greatneſſe.

3 But that is not all, wee muſt being delivered from the hands of our enemies, ſerve him in holineſſe and righteouſneſſe before him all the days of our life, and remember that if we do wickedly, we ſhall periſh, we and our King.

4 But that is not all, we muſt pray alſo for the peace of our *Jeruſalem*, for we ſhall proſper if we love it: for our brethren and companions ſake in the common faith, we muſt wiſh it now proſperity, for the houſe of Gods ſake, we muſt ſeek to do it good.

6 But this is not all, we muſt caſt out the bond-woman, and her ſon, that is, the ſuperſtition of the blondy Church of *Rome*, I may ſafely perſwade, thus far, every one of us out of his own heart, and thus farre we may go without our ſelves to let our light ſhine before men, that in our light they may ſee light.

The Miniſter may go further, for he hath the warrant of a lawfull calling, to reprove the works of darkneſſe openly, and to convince hereſies, and to warne men to take heed of the leaven of the Scribes and Phariſees.

The Magiſtrate may go further, to execute the juſt laws of our land upon ſuch, and let him ſee to it, that he bear not the ſword of God in vain.

The ſovereign Defender of the Faith amongſt us beareth that high title, which is proper to all godly Kings, to this end, accomptable to none but God for his vice-gerency herein.

Verſe 8. *Was the Lord diſpleaſed againſt the rivers? was thine anger againſt the rivers? was thy wrath againſt the ſea? that thou didſt ride upon thy horſes, or thy chariot of Salvation.*

NOvv he procedeth to commemorate the vvonderfull things that declared God a friend to his people, in their ſafe conduct to the land of promiſe. 2

1 The power of God ſhewed in the waters: 1 he made a paſſage for his *Iſrael*, through the red ſea, as on dry land, to bring them out of *Ægypt*,

2 He made a paſſage through *Jordan*, the river turned back, and gave them way to paſſe over into the land of promiſe.

The words of my text are eaſie.

Doth any man conceive that God did take any ſpleen at the river of *Jordan*, that he drove it back: or that he was angry with the ſea, that he made dry land to appear: ſurely, God was not moved thereto from any fury againſt the creatures, which keep their courſe according to his appointments.

And he ſaith, that God did ride upon his horſes, poetically, and figuratively, expreſſing God in ſtate, riding on, as the Pſalmiſt ſaith, proſperouſly.

And he calleth the protection of God the chariots of ſalvation, becauſe God took them up to him to preſerve them.

Verſe 9. And this is well expounded in the next words; in a new figure.

Verſe 9 *Thy bow was made quite naked according to the oaths of the tribes, even thy word, Selah. Thou didſt cleave the earth with rivers.* Verſe 9.

For here by the bow of God is meant the armour where-

with God is furniſhed, for the defence of his Church. This bow is therefore ſaid to be made quite naked, becauſe then God declared that all the wonders which he did in the diviſion of the waters of the red ſea, and of *Jordan*, were wrought for the preſervation of his Church.

This bow he always had, that is, this ſtrength for his Church, but then he made it ſo naked, that the Ægyptians cryed, let us fly from *Iſrael:* and the tents of *Cuſhan* were afflicted, and the curtains of *Midian* trembled to ſee this bow of the Lord.

Abraham ſaw this bow, but in the caſe, for it was under promiſe, the Patriarchs ſaw it ſomewhat neerer hand, but yet not uncaſed, in the deliverance from Ægypt, it began to be drawn out in the poſſeſſion of the land of *Canaan*, it was made quite naked, and this was done.

According to the oaths of the tribes, even thy word, that is;

All this was done that thou mighteſt make good thy word, whereby thou hadſt ſworn to give this land to the tribes, the oath of God was ſworn to *Abraham*, as *Zechariah* remembreth it.

Luke 1.72 73. *To perform the mercy promiſed to our fathers, and to remember his holy Covenant.*

The oath which he ſware to our father Abraham.

Selah, is a reſt for meditation, for admiration, it is a confeſſion of the goodneſſe of God.

Thou didſt cleave the earth with rivers] This was another of Gods water-works.

Tremelius and *Junius* read thus: *flumina diffidiſti terræ:* and ſo it is no more but what before he ſaid, more plainly expreſt that: he clave the waters to make way for paſſage.

And to omit the various opinions of men, concerning this wonderfull work of God, I think it hath ſpeciall reference to that ſtory, where the people of *Iſrael* upon the way almoſt periſhing with thirſt, and therefore murmuring, *Moſes* Numb. 20. 11. *ſtruck the rock*, which by the commandement he ſhould onely have ſpoken to, and the waters guſhed out and cut themſelves

ſelves a channell, which here is called cleaving of the earth with rivers.

Here was a double miracle, one in giving the water out of the rock, whence formerly none have iſſued: another in the continuance of this full ſtream, running along the way of their journey, in the wilderneſs to ſupply them, ſo the Pſalmiſt ſaith;

He brought ſtreames alſo out of the rock, and cauſed waters to run down like rivers. Pſal. 78. 16.

Theſe words do contein three parts.

1 The wonders which God ſhewed in the waters.
2 The motive that induced him.
3 The argument drawn from hence.

1 The wonders here mentioned are three.

1 He nameth the laſt as freſheſt in memorie, the diviſion of the waters of *Jordan*, to give way to the paſſage of *Iſrael*, into the promiſed land.
2 He nameth the firſt, the cutting of a paſſage through the red ſea to bring *Iſrael* out of Ægypt.
3 He nameth the miracle of giving his people vvater out of the rock, and loading the ſtream along vvith the hoaſt.

2 The motive that induced him { 1 *Affir.* 2 *Neg.*

1 There vvas *internus motor*, the invvard motive, his love to *Iſrael*, and his care to preſerve them, vvhich is expreſt in his riding on the chariots of ſalvation. 1 *Affirm.*
2 There vvas *externum motivum*, the outvvard motive, and that vvas the oaths of the Tribes, even his vvord vvhich he had put to *Abraham* for that land.

2 *Non iratus*, I am not angry. 2 *Neg.*

3 The Argument dravvn from hence.

God hath ſhewed himſelf marvelous to *Iſrael*, *in exitu*, in their going forth, then he divided a ſea for them *in via*, in their way, then he made rivers to run in dry places after them, *in introitu*, in their entrance, then he divided *Jordan* for them.

Therefore vve may truſt in him, and commit our ſelves to his care, he will never leave us, nor forſake us.

1 Of the wonders ſhewed in the waters, and therein,

1 Of the diviſion of *Jordan*.

This was a great wonder, the ſtory of it is recorded ſo, for the day before it was done *Joſhua* ſaid to the people:

Joſh 3 5. *Sanctifie your ſelves, for to morrow the Lord will do wonders among you:* yea, God himſelf ſaid to *Joſhua*; *This day will I magnifie thee in the ſight of all* Iſrael, *that they may know, that as I was with* Moſes, *ſo I will be with thee.*

7.

The wonder is ſet down thus:

15. *No ſooner did the feet of the Prieſts which bare the Ark, dip in*
16. *the brim of the water, but the waters that came down from above ſtood, and roſe up upon an heap very far from the City* Adam, *that is beſide the* Zaretan: *and thoſe that came down from the Sea of the plain, even the ſalt Sea failed, and were cut off: and the people paſſed over right againſt* Jericho.

This was ſo great a wonder, that we read,

Joſh. 5. 1. *When all the Kings of the* Amorites *which were on the ſide of* Jordan *weſtward, and all the Kings of the* Cananites *which were by the Sea, heard that the Lord had dried up the waters of* Jordan *from before the children of* Iſrael: *until we were paſſed over that their hearts melted: neither was there ſpirit in them any more, becauſe of the children of* Iſrael.

And the Pſalmiſt doth celebrate the prayſes of God for the ſame, with poeticall ſtreins of divine rapture; he putteth both together, as this our Pſalmiſt doth, both that of the Red Sea, and this of *Jordan*,

Pſa. 114 1, 2, 3. *The Sea ſaw that and fled*: (i.e. it ſaw that, *when* Iſrael *came out of* Egypt, Judah *was his Sanctuary, and* Iſrael *his dominion.*) *Jordan was driven back.*

5. *What ailed thee O Sea, that thou fleddeſt? thou Jordan that thou waſt turned back?*

The things moſt remarkable in that wonderfull work of God were theſe;

1 That the waters of ſo great a River as *Jordan* ſhould recoil towards their head; for water being a ponderous body, doth naturally fall downward, and ſeeketh ſtill the lower place;

place; but God did make a wall of water to ſtop the decourſe of the ſtream, which was a work againſt nature: for the other part of the ſtream ran on, and left the land dry.

2 The ſecond wonder was the means that God uſed to accompliſh this great work: for the Prieſts that did bear the Arke muſt ſet the firſt foot into the River, for God ſaid;

Aſſoon as the ſoals of the feet of the Prieſts, that bear the Arke of the Lord, the Lord of all the Earth, ſhall reſt in the waters of Jordan, *the waters of Jordan ſhall be cut off, &c.* Joſh. 3 13.

Here was the Arke, the Sacrament viſible of Gods inviſible preſence, and the Prieſts of the Lord bearing it: they had the warrant of Gods Word to attempt this paſſage, and they did not ſo much as wet their feet in that river; no ſooner did the ſoals of their feet touch the water, but they fled from the Lord, not from the Prieſts; yet from the Prieſts as the Lords inſtruments, not that any vertue or efficacie was in the feet of the Prieſts, the vertue was in the Sacrament of Gods preſence, the Ark which they carried upon their ſhoulders: neither was the vertue of that wonder in the Sacrament efficiently and primarily, but mediately and inſtrumentally.

It was the work of the *Lord of all the Earth*, whoſe Sacrament was the Arke, whoſe ſervants the Prieſts.

3 A third wonder was the faith of the Prieſts that did bear the Arke, who could believe a thing in nature ſo impoſſible, in reaſon ſo improbable, that they durſt attempt it both in regard of their ovvn perſons, but eſpecially of the Ark of God vvhich they did bear.

Moſes vvanted faith in a leſſe matter, vvhen God bade him onely ſpeak to the Rock, he ſmote it tvvice, once in vain to puniſh his unbelief, once vvith ſucceſſe to fulfill Gods promiſe.

Yet the Prieſts believed faithfully, and obeyed vvvillingly, and did not debate the matter anxiouſly, or go on timerouſly.

4 A fourth wonder was in the time, for it was *in the time of the harveſt when* Jordan *overfloweth all the banks*, when there Joſh. 3. 15.

was a great deal more river then channel, and the more water, the more wonder.

5 We may adde here to a fifth, that when all the people
Joſh.4.5. were paſt over, *Joſhua* did command twelve men out of every Tribe a man, to return back again into the midſt of the Channel, and they were not prieſts, but lay-men, and they were not to follow the Ark, but to goe before it, and from thence, they muſt every man bring upon his ſhoulder a ſtone, and thoſe were ſet up in *Gilgall* for a monument of this paſſage, for the memoriall thereof to their children.

6 The laſt wonder was, that when the twelve men returned from the midſt of the channell of *Jordan*, to the land which was for them to dwell in. The Prieſts following them with the Arke of God, the ſoals of their feet were no ſooner lifted upon the dry land, but

Joſh. 4.18. *The waters of* Jordan *returned to their place, and flowed over all his banks as they did before.* But he names river in my Text, ſo; Further, this mention of the Rivers is yet referred to a former ſtory, wherein God declared his power in the Rivers of the *Egyptians*, and that not improperly, becauſe then the people were in the houſe of bondage, and the firſt Plague which God
Exod.7.20. put upon the Egyptians was this, *All the waters were turned into bloud, the fiſh died, and the Waters ſtanke.*

It may alſo renew the memory of two more paſſages over
2 Kin.2.8. *Jordan*, one of *Eliah*, *who took his mantle and wrapped it together, and ſmote the waters, and they were divided hither and thither,*
Verſe 14. *ſo that they two went over on dry land.* Another of *Eliſha*, *who took up the mantle of Eliah, and ſtood by the River of* Jordan, *and ſaid, Where is the Lord God of Eliah, and ſmote the water, and it parted hither and thither, and Eliſha paſt over.*

2 In the next place, he remembreth the Sea, meaning the Red Sea, and Gods riding through it, and conducting his *Iſ-*
Exo.14.16. *rael* through the midſt of it, the ſtorie of it is recorded by *Moſes.*

And there are many wvonders in it.

1 The danger that *Iſrael* vvas in, the *Egyptians* behind them

them vvith povver and ſury to deſtroy them, the Sea before them to ſvvallovv them, God opened them a paſſage through the Sea to ſave them for the over-taking of their enemies, and to lead them to the next ſhoar, a wonderfull helpe in extremity of danger.

2 Another vvonder, that God rather uſed *Moſes* and his rod, then his ovvn vvord, in the parting of the waters of the Sea: for uſing the Miniſtry and ſervice of men, in his great and extraordinary operations, he doth honour to men therein, as he ſaid to *Joſhua*. Exo.14.16

This day will I begin to magnifie thee in the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo I will be with thee.* Joſ.3.7.

So the Pſalmiſt ſaith,

Thou leadeſt thy people like ſheep by the hand of Moſes *and* Aaron: Pſa.77.20.

It is wel obſerved of Maſter *Calvine*, *Miniſtros ſimul commendat, quibus tam honorificum munus deus injunxit.*

So in the Goſpel, Chriſt hath honored his Miniſters, to whom he hath committed the office of the miniſtry of reconciliation: teaching by them, baptizing by them, binding and looſning by them, for though he do all theſe things himſelf, as he ſaith, *Sine me nihil poteſtis facere*, without me you can do nothing, yet he will do nothing ordinarily in theſe things without us, becauſe this is his Ordinance, and the eſtabliſhed conſtitution in his Church.

3 As he uſed the miniſtry of *Moſes* in this great work of dividing the ſea, ſo did he alſo uſe the ſervice of an Eaſt-wind all the night, to drive back the vvaters, that dry land might appear. Ex.14.21

This abated nothing of the honour of God, that he uſed the ſervice of his creatures, neither can this ſeparation of the waters be, therefore aſcribed to ſome naturall cauſes, ſeeing this wind was miraculouſly ſent of God to this purpoſe.

Some enemies of God have ſlandred this miracle, and ſaid, that the paſſage of *Iſrael* was but an advantage taken of an extraordinary neap tide, which turns the truth into a lye, for it

it is here added, that the vvaters vvere a vvall on both ſides of them.

The work it ſelf of dividing the ſea, that was the greateſt, what is the rod of *Moſes*, or the force of an eaſt wind to part the waters in two, and to cut out a lane of dry land, in the midſt of the ſea for ſuch an armie to paſſe through on foot, to make the waters a fluent and liquid element to ſtand on both ſides, as a wall and fence to their paſſage.

Yet I muſt tell you that many learned have believed and written, that the waters of the ſea were divided in twelve places, and twelve lanes, cut out, for the twelve tribes to paſſe over every of the tribes a part, and by himſelf.

And this was the tradition of the *Hebrews:* as St. *Origen*, upon this place affirmeth.

Hom.5.in Exod. *Audivi à majoribus traditum quod in iſta digreſſione maris, ſingulis quibuſq; tribubus filiorum Iſr. ſingulæ aquarum diviſiones factæ ſunt, & propria unicuiq; tribui in mari aperta ſit via.*

Pſ.136.13. And for proof, he alledgeth the words of the Pſalme. *He divided the red ſea into parts, it is rendered in diviſions, implying more than one diviſion.*

I ſay with St. *Origen. Hæc à majoribus obſervata in Scripturis divinis religioſum credidi non tacere.*

But though this do much advance the glory of Gods power, yet becauſe it is not recorded in this ſtory of the paſſage, we need not admit it, and againſt it I finde, that the place alledged will not carry it through. For the ſame word which is uſed to expreſſe the diviſion of the waters in this ſtory, is uſed by *Moſes*, in the ſtory of *Abraham.*

Who by the comandement of God, *took a young heifer, a ſhee-*
Gen.15 9 10. *goat, a ram, a turtle dove, and a young pigeon, an divided them in the midſt, and layed each piece, one againſt another.*

Here was a diviſion made but into two parts, onely, yet it is ſaid after that, *behold, a ſmoaking furnace, and a lamp of fire paſt between thoſe pieces:* the word is the ſame בתר, yet the diviſion was but into two, no doubt, that ſtory would not have concealed ſo great an addition to the wonder, ſo much ſerning to ſet forth the glory of God.

The

The Lord ſufficiently ſhewed his Church that all things ſerve him, and they had as good cauſe as thoſe in the Goſpel to have ſaid: *Who is this, that both winds and ſea obey him?*

5 Another wonder was the hand of God, drawing the Egyptians, *Pharoah* and his hoaſt after *Iſrael*, into the ſea for God hath taken it upon himſelf, that this was his own doing.

And I, behold I, will harden the hearts of the Ægyptians, and they ſhall follow them, and I will get me honour upon Pharoah, *and upon all his hoaſt, upon his chariots, and upon his horſemen.* Ex 14.17.

And the Ægyptians ſhall know that I am the Lord. Verſe 18.

They, no doubt, had their own ends in this, for as St. *James* ſaith;

Every man is tempted, when he is drawn away of his own luſt, and entiſed. Jam. 1.14.

They had their own motives to draw them into this miſchief.

1 Their deſire to recover the *Iſrael* to their ſervice, whom they held ſo long vaſſals to them.

2 They had alſo a deſire to recover from them the wealth of Ægypt, which they had improvidently parted with to the *Iſraelites.*

3 Their deſire of revenge to puniſh this flight, and this robbery of the Ægyptians.

4 Their error who thought they might paſſe as ſafely after *Iſrael*, as *Iſrael* went before, as *Joſephus* ſpeaks for them.

Theſe motives grew with n themſelves, and they were their own luſts.

But God gave them over to theſe luſts and deſires, of purpoſe to puniſh their cruelty to his people, and to make his name glorious in the deliverance of his Church, and in the conqueſt of the enemies thereof.

It is revenge enough in God upon man, to leave him to his own ways, for they lead him to deſtruction.

Some heathen writers have charged all this wonder of the eſcape of *Iſrael*, and of the paſſage through the ſea upon *Moſes*, who by art Magick, they ſay did all this.

But could he by that art work upon the affections, and wils

of King *Pharaoh*, and all his people, to force them after *Iſrael*, into the red ſea.

The moſt that we read of *Moſes*, concerning any art in naturall Philoſophy, is, that *Moſes* was brought up in all the wiſedome of the Ægyptians, and no man thinketh that he got all their wiſedome from them: how then did not the wiſedome of the Ægyptians, at time ſerve the Ægyptians themſelves; when this was done.

6 Another memorable miracle of this paſſage was, that before all *Iſrael*, had recovered the further ſhore, the ſame paſſage was ſafe to *Iſrael*, and pernitious and fatall to the Ægyptians, which appeared:

1 Becauſe God did not let the waters come together, to hinder the Ægyptians purſuit, but kept them divided, till they vvere all within the verge of the ſea, for this God could have done, as it after followveth.

2 That to hinder their journey of purſuit, God turned the pillar of Cloud behind *Iſrael*, between them and the Ægyptians, ſo that *Iſrael* led the vvay by a clear light, the Ægyptians followved them in the dark.

3 That their chariot vvheels vvere ſmitten off in the night, ſo that they drove uneaſily.

4 That the vvaters came together upon their conſultation to return, and drovvned them all, before all the children of *Iſrael*, had recovered the further ſhore.

7 The laſt memorable wonder was the caſting up of the bodies of the Egyptians upon the further ſhore, which *Iſrael* had recovered, and whereon they pitched, to make good the word of *Moſes*: you ſhall ſee them no more, that is, living to terrifie you, thus *Iſrael* ſaw what God had done for them, and their eyes, had it deſire againſt their enemies.

All theſe be things worth remembring.

3 He addeth another wonderful mercy, *in cleaving the earth with rivers:* which hath reference, as you have heard, to *Numb.* 20.11. In which, 1 It is wonderfull, that God hearing the murmur of his people for want of water, had not puniſhed their

their ſin with preſent death; but did chooſe rather to give them their hearts deſire, and to ſatisfie them with water.

2 That he made the rock to yield them water, which did not naturally, but by vertue of his word.

3 That it ſhould have been done ſo eaſily, as by a word of *Moſes*, that it was done ſo eaſily, as by twice ſmiting

4 That thoſe waters did follow the hoaſt to relieve it all the way of their journey, till they had other ſupply, as alſo the *Manna* did, till they came to come in *Canaan*, ſo theſe waters ran into no ſea.

5 That theſe rivers dryed up after *Iſrael*, and no ſhew of any river ever ſince, vvhere theſe vvaters ran in dry places, to ſhevv vvho ordained that ſtream, and for whom.

Though God hath had his praiſe for all the things before, yet they deſire, *Canticum novum*, a new ſong.

Here, and here it is work for the *rector Chori*.

2 The motive that induced God to do all this for his peo- 1 *Affirm.*
ple, expreſt in two things: *internus motor*.

1 His deſire of the preſervation of his *Iſrael*, *For he did ride upon his Horſes and Chariots of ſalvation: Pharaoh* followed *Iſrael* into the red Sea on horſes and in chariots, theſe were the horſes and chariots of deſtruction, God took off their wheels, and they failed in their ſpeed.

But God went forth with ſalvation: *Iſrael* could not but ſee in all theſe wonderfull works of God, that God was for them.

1 In their ſetting forth, to bring them out of the houſe of bondage, even through the ſea.

2 In the way of their journey, to quench their thirſt in the dry and unwatered wilderneſs.

3 At their journeys end, to open them a paſſage into the promiſed land through *Jordan*.

Iſrael is a type of the Catholique Church of God on earth, and their paſſage from *Egypt* to *Canaan*, is a type of our paſſage from the wombe to heaven, and God is the ſame, his Church is as dear to him as ever it was, and he hath taken upon him the care of it.

He is called by *Job*, *The preserver of men*, especially of his elect.

Here are onely mentioned three of the most eminent wonders of God: there were many more which *David* repeated; *Psal.*105, & 106.

Ps.106.21. All these were the effects of the free favour of God to his people, whereby he got the name of a Saviour. And th Psalmist prayeth.

Ps.106.4. *Remember me, O Lord, with the favour that thou beareſt to thy people, O visit me with thy salvation.*

This was a singular favour, for he saith also, *Non fecit taliter*, he did not so to any Nation.

Verse 5. *That I may see the good of thy chosen, that I may rejoyce in the gladness of thy Nation, that I may glory with thine inheritance.*

For this favour of God to his Church is a speciall grace above his universall protection.

This it is that the Spouse of Christ doth pray for. *Set me as*

Cant.8.6. *a seal on thy heart, and as a Signet upon thine arm.*

That wish of the Church then was thus, and is now an Article of Faith: that prayer was then, and now is our Creed.

But much more evidently hath this eternall love of God to his Church in Christ *Jesus* shewed it self: since Christ our Saviour was made manifest in the flesh; and much more hath it extended, and dilated it self, since he was believed on of the Gentiles, and preached to the world.

For when God once had fitted him with a body, and therewith had given him a heart like ours, and such an arm as we have, and such hands, it hath been more discerned, how we were set as a seal upon that heart, how we are worne upon that arm, how we are ingraven in the Palms of those hands. For that heart was pierced with a spear, those hands were nailed to the Crosse, and these be the stamps and Characters of his love to us.

And as the affection of love is noted to be most vehement in a woman, as *David* doth imply when he bewailed *Jonathans* death.

Thy

Thy love to me was wonderfull, passing the love of women: ſo our Saviour to take upon him this affection in the deareſt tenderneſs, and moſt intenſe meaſure and degree, is ſaid to be made of a woman, and ſhe a Virgin. 2 Sam. 1. 26.

And that ſin might not corrupt this affection, or harden the heart: *He was conceive by the Holy Ghoſt.* Gal. 4. 4.

The Church doth well to remember this intereſt that God gave them in this land, for there out ſuck they no ſmall advantage.

This calls God the God of *Iſrael*, and it cals *Iſrael* Gods peculiar people: this doth ſpread the wings of this Hen over all her Chickens, and gathereth them together under the ſame, it makes them roome in the boſome of God.

2 Another motive vvas the oaths of the tribes, even Gods Word: that is, the covenant of God made vvith *Abraham* and his ſeed, for ſo the Pſalmiſt doth expreſſe it;

He hath remembred his Covenant for ever: the word that he commanded to a thouſand generations. Pſ. 105. 8.

Which Covenant he made with Abraham and his oath unto Iſaac. 9.

And confirmed the ſame unto Jacob for a Law, and to Iſrael for an everlaſting Covenant. 10.

And after having briefly ſurveyed the ſtory of *Iſraels* deliverance and paſſage, having recapitulated the comming of *Iſrael* into Egypt, the plagues of Egypt, there comming out thence vvith the vvealth of Egypt, the pillar of cloud, the pillar of fire, the Quails, the Manna, the vvater out of the rock, he gives this reaſon of all, *for he remembred his holy promiſe, and Abraham his ſervant.* Verſe 42.

Of this oath of God, the Authour to the *Hebrews, for when God made a promiſe to Abraham, becauſe he could ſwear by no greater, he ſwear by himſelf, ſaying.* Heb. 6. 13.

Surely, bleſſing, I will bleſſe thee, and multiplying, I will multiply thee.

The reaſon vvhy God bound himſelf by oath followeth. *Wherein God willing more abundantly to ſhew unto the heirs of promiſe, the immutability of his counſell confirmed it by an oath.* Verſe 17.

This was a great obligation to bind God to this performance, neither doth it any vvhit abridge his own liberty, but that he remained *Liberimum agens* ſtill, for that he declared therein the conſtancy of his decree, which vvas κατὰ τὴν βέλησιν τὸ θέλημα τοῦ αὐτοῦ.

2 Becauſe as I have ſhewed, that and all other Gods promiſes have reference to the obedience of the people, ſo that God might have cancelled this obligation upon their forfeiture thereof by diſobedience, if he had pleaſed, which maketh good the former motive of his own good wil and favour, vvho notwithſtanding, their many provocations and rebellions, yet performed this promiſe.

2 The motive is negatively ſet down, For here it is expreſt vvhat vvas not the cauſe of theſe vvonderfull vvater-vvorks, vvas it? vvhich is as much, as *it was not becauſe the Lord was diſpleaſed at rivers, it was not becauſe his wrath was againſt the ſea.* To part the Sea in two, to divide *Jordan*, to make rivers run a vvhile in full ſtream to ſerve his people, was no diſpleaſure taken at theſe elements.

God never layeth his rod upon thoſe creatures, which he hath ordained for the ſervice of man, but to puniſh man.

To the creature it is all one to keep the naturall order of creation, or to ſuffer ſupernaturall alteration, for *omnia illi ſerviunt*, all things do ſerve him, vvas God angry vvith the earth vvhen he curſed it after *Adams* fall, vvhen he drown'd it, after it grevv full of cruelty.

The inſenſible creatures do the will of him that made them.

Herod. Polibim lib. Num. 173. It is recorded as a blemiſh to that mighty King *Xerxes*, that he fooliſhly overweened his power in ſuch a caſe.

For being to paſſe his army over the *Helleſpont*, where the ſea vvas about ſeven furlongs over, he cauſed a bridge to be made of floaty veſſels to that purpoſe.

But a great tempeſt ariſing, and breaking his bridge, vvhen he heard thereof, he vvas in ſuch paſſion at the ſea, that he commanded it to be puniſhed vvith three hundred ſtripes: and he caſt in fetters into it to take it priſoner, and cauſed theſe vviſe vvords to be ſpoken to it.

Oaqua

O aqua amara, Dominus hanc tibi irrogat pœnam, quod eum læsisti, qui de te nihil mali meritus es: te tamen Rex Xerxes, *velis, nolisve transmittet.*

As wisely, either he himself, or as *Herodotus* reporteth, *Cyrus* his Grandfather fell out with the river *Gyndes*, for drowning him a white horse, but his revenge was more in sight, so was his deliberate furious folly. For he set his army a work to cut out new channels, and divided the river into 360 brooks, *ut à mulieribus ne genua tingentibus transiri possit.* *Clio* 34. *Cyrus.*

But our God had no quarrell, the text saith, to these inanimate creatures of his, which were so at his command. The Church here doth God right, to confesse the true motive, of this extraordinary operation of God, so here is a double confession.

1 That *Tu, Domine, fecisti*, thou, Lord, hast done it.
2 That he did for such a cause.

This is not barely avouched, but it is proved. *Thy bow was made quite naked*, that is, thou didst let all the world take notice of thy power, and strength, and favour, in the cause of thy Church. At the comming of God in great Majesty and Glory on Mount *Sinai*, to give the law, before-mentioned, there was *abscondito roboris*, the hiding of his strength, God revealed himself then to *Israel* onely, but these three great wonders here confest, did uncase the bow of God, & made it quite naked, so that all nations might take knowledge of the arm of the Lord, and might give testimony to the same.

The Argument drawn from hence is still the same, for from the former evidences of Gods great power and mercy shewed, and openly declared unto the Church, they gather comfort to assure themselves of the favour of God, toward them in this captivity in *Babylon*.

They know and believe that the hand of God is not shortned, nor his arme weakned, but that he who was able to cut a way for them through the sea, and the river of *Jordan*, and to make rivers run in dry places, to relieve their fathers in the wildernesse, is still as able to succour them in that captivity

vity againſt the King of *Babel*, and all the *Chaldeans*, ſo hee ſheweth by what faith the juſt ſhall live in their baniſhment.

Namely, by faith grounded on the power and wiſedome, and love of God, and of his truth.

The doctrines which this paſſage affordeth are theſe.

Doctr. 1 God muſt have the glory of his own great Works.

David is a full example of this duty, for, 1 in his own caſe,

Pſ.66.16. he ſaith, *Come and hear all ye that fear God, and I will declare what he hath done for my ſoul.*

2 He ſtirreth up others to do the like, even in this caſe mentioned in my text.

Pſ.66.5,6. *Come and ſee the works of God, he is terrible in his doings toward the children of men. He turned the ſea into dry land, they went through the flood on foot, there did we rejoyce in him.*

*Reaſ.*1. The reaſon hereof is in ſight, for *David* ſaith, this *honour is due to his name.*

We have two debts which we ſhall ever be paying, and yet never clear with our Creditors, that is of prayſe to God, of love to our neighbours, he that came of purpoſe into the world to pay our debts hath not wip't off this ſcore, rather he hath ſet us further in debt.

1 To our brother: if God ſo loved us as to ſend his Sonne amongſt us, we ought alſo to love one another ſo much the more.

2 To himſelf: *David* ſaith, *The loving kindneſſe of the Lord is ever more and more toward us:* therefore, *laus ejus erit ſemper in ore meo*, his prayſe ſhall be ever in my mouth. The coming of Chriſt amongſt us hath made it more and more ſeen, for therein the bow of God was made quite naked.

*Reaſ.*2. 2 We muſt do God this right to honour him in his own works, becauſe, if we be ſilent, and do not our duty herein, yet

Pſ.145.10. *David* ſaith; *All thy works ſhall praiſe thee, O Lord.*

*Reaſ.*3. 3 We ſee the enemies of God do not ſpare to do all they can to rob God of his glory, and as one ſaith *Vigilat hoſtis, & tu dormis?* the enemy waketh, and doſt thou ſleep?

Some gave out amongſt the Egyptians, that this paſſage over

over the ſea on dry land, was onely an advantage taken by *Moſes*, of a great ebbe occaſioned by an extraordinary wind, which comming of the land, at the head of the bay, made all the head of the bay dry land for many miles together, but the text is againſt that, for it ſheweth how the waters were a wall unto them on both hands.

Again, the waters were divided by an Eaſt vvind, but that vvind blows not from that ſhore, but rather it ſhonld have been a Northerly vvind: others imputed this to *Moſes*, as done by magicall arts, vvhich if it had been ſo, no doubt, but there vvere vvith *Pharoah*, of his Magitians that could in the learning of the Egyptians, have vvrought vvith *Moſes* hand to hand.

And ſurely, that is the reaſon, that there is ſo often mention of this vvonder in Scripture, to ſtirre up all faithfull people to vindicate the honour of God, againſt the depravers thereof.

This admoniſheth us both to the hearing and reading the ſtory of the Bible, that we may underſtand what the Lord hath done in former ages: God himſelf made *Abraham* ſo much of his counſail, for that, becauſe he knew that *Abraham* would teach his children. *Vſe* 2. Gen. 18. 19

And for that the Sacrament of the Paſſeover was inſtituted, for that it might teach their children after them. Ex. 12. 26.

For this were the twelve ſtones ſet up in *Gilgall*, to teach the ſtory of the paſſage over *Jordan*; and in the New Teſtament, the Sacrament of the Lords Supper was inſtituted in remembrance of Chriſt till his coming: ſo many as would learn matter enough to fill their mouthes with the praiſe of God, let them open the two Teſtaments, and read therein, let them hear and ſtudy that holy ſtory, there is enough in it to make a man wiſe to ſalvation. Joſh. 4. 21.

For this is your wiſedom and uuderſtanding to know the Lord and to ſerve him, and to honour him, for, *For him that honoureth me, I will honour*, ſaith our God.

2 This reproveth thoſe that ſwallow the gratious favours of *Vſe* 2.

of God without any reliſh or taſt of them, & neither conſider the former mercies of God, nor his preſent bleſſings, that live like bruit beaſts, ſaying, this day is like yeſterday, and to morrow will be like this day, and more abundant: and ſuch ſenſuall and carnal ſons of nature there are that reap benefits, where they never ſowed prayers, and gather mercies where they never ſcattered ſupplications,

Uſe 3. 3 This chideth the *Euchites* of our time, that are all for prayer, and they never give God reſt from petitious, but like the nine Leapers, when they are healed they never return any thanks.

I have ever commended to you the uſe of prayer, it is a ſpeciall part of Gods worſhip, and God loves both frequent and importunate petitions, but if we part praiſe from it, and do not joyn thankſgiving with ſupplication, we have the profit, but God hath not the honour of his own favours.

All our care muſt not be who will ſhew us any good? we muſt alſo offer to him the ſacrifices of righteouſneſs, as well as call upon the name of the Lord, for *quid recipiam*, we muſt have, *quod retribuam*.

Uſe 4. Seeing God muſt have the glory of his own great works, we muſt take the pains to ſearch after them; not onely content our ſelves with ſuch as offer themſelves to our conſideration, but we muſt take delight to look them out, ſo *David*;

Pſ. 111. 2. *The works of the Lord are great, ſought out of all them that have pleaſure therein*

3. *His work is honorable and glorious, and his righteouſneſs endureth for ever.*

4. *He hath made his wonderfull works to be remembred.* Which ſhews that our praiſing of the name of God is no meritorious act of free-will, but an officious ſervice due to him, and it is a great injuſtice in you to deny it to him: for *David* ſaith, *He is worthy to be praiſed.*

Uſe 5. This ſerveth for caution; It is a glory to God vvhen vve thankfully remember vvith praiſe the vvonderfull vvorks that he hath done, but it is no honour to him at all vvhen vve report

port of him more then he hath done, and put miracles upon him that he never did.

The Church of *Rome* hath long had a buſie hand in theſe falſe aſcriptions: the golden legend of vvorm-eaten authority amongſt them, and their *Speculum exemplorum*, ſet forth by *John Major* a Jeſuite in *Anno* 1607; and *Cantipatranus* a Domican Friers full Volume of miracles, ſet forth, *Anno*, 1605. tell fine tails, ridiculous, even to children, yet the implicite faith of Papiſts doth ſvvallovv all for canonicall: vvherein God is diſhonored vvith humane inventions, and truth it ſelf vvith lies: their legends of their Ladies of *Loretto*, and *Hales*; are of the ſame coynage: and it is the policy of that Strumpet of *Rome* to keep this mint alvvays at vvork, to amaze the ignorant vvith ſtrange vvonders.

But I ſay unto them in the vvords of *Iob*, *Will ye ſpeak wickedly for God, and talk deceitfully for him?* Job 13.7.

Gregory their own Pope, upon theſe words, ſaith, *Veritas fulciri non quærit auxilio falſitatis*; he ſaith, that it is the trick of hereticks: It is, I am ſure, the practiſe of Papiſts, but thou man of God fly theſe things; truth is not honored but vvith truth.

2 We muſt ſearch out, and confeſſe, the true cauſe of all the good that God doth to us. *Doct.* 2.

It is *Ariſtotles* Doctrine in his *Elenches*, that, *id quod non eſt cauſa ut cauſam ponere*, to make that a cauſe which is not; is a capatious and ſophiſtical manner of reaſoning. *Elenc.* 1.4.

So the Serpent over-reach't *Eve* in Paradiſe; for when God had given our Parents there a preciſe Law, *Thou ſhalt not eat of the tree in the midſt of the Garden.*

The true cauſe why God put that reſtraint upon them, vvas to try their obedience to him, in a ſmall and eaſie precept; forbidding them a thing in it ſelf good, to ſhew his reſervation of his own power to awe them. So ſaith, Saint *Gregory*. *Mor.* 35.10

But Satan tempting the woman to break this Law, and to caſt off this light burthen, and eaſie yoak of God, ſuggeſted an-

Gen.3.5. other cauſe: *God doth know, that in the day ye eat thereof, then your eys ſhall be opened, and ye ſhall be as Gods knowing good and evil:* as if God had dealt too ſparingly with man in the communication of his own ſimilitude to him, and had ſet him that bar to keep him from attaining the perfection thereof.

So *Eve* deceived her ſelf, for when God gave her *Iſſachar*
Ge. 30..18. her fift ſon, ſhe ſaid, *God hath given me my hire, becauſe I have given my maiden to my husband,*

Wherein ſhe deceived her ſelf, for by adding one wife more to the number of *Jacobs* Wives, ſhe did violate the ſtate of matrimony, vvhich in the inſtitution; vvas in theſe words.

I will make him a help meet for him, not helps, and ſo *Adam*
Gen.2.24. underſtood it, for he ſaid; *A man ſhall forſake Father and Mother and cleave to his wife, not wives; and they ſhall be one fleſh.*

Which leſt the friends of Poligamie might underſtand of many wives, Chriſt citing this place, addeth by vvay of interpretation

And they twaine ſhall be one fleſh, Mat. 10.8.
Mat.19. 5. So Saint *Paul* underſtood it, two ſhall be one fleſh.
1 Cor.6. 16 So the Prophet *Malachy* underſtood it, for charging his people with this ſin of breach of Wedlock, he ſpeaketh as to one man.

Mal. 2.14 *Thou haſt dealt treacherouſly againſt the Wife of thy youth, yet is ſhe thy companion, and the wife of thy Covenant.*

15. *And did not he make one: yet had he the excellency of ſpirit, and wherefore one, that he might ſeek a godly ſeed.*

So that this giving of her maid to her husband, was no good ſervice done to God that ſhe ſhould expect wages, it was rather a treſpaſs of vvedlock, hovvſoever it pleaſed God to diſpenſe vvith it in the fathers of former ages; but our rule is, *quomodo fuit in principio,* hovv vvas it at the beginning; for vve knovv, that he vvho had abundance of ſpirit, could have created many Wives for *Adam,* if he had thought it fit, and then for the encreaſe of the ſeed of man, and the ſpeedy peopling of the vvorld, there vvas more need of Poligamy, then vvas ever ſince.

I urge the fallacy, here, *Non cauſa pro cauſa.*

So *Micah* vvhen he had made him gods, and gotten a Prieſt into his houſe, flattered himſelf.

Now I know that the Lord will do me good, ſeeing I have a Levite to my Prieſt. Judg. 17. 13.

This vvas Idolatry, one of the greateſt provocations of God to anger that could be, yet he vvould flatter himſelf, that this vvould turn a cauſe of his vvel-doing.

Theſe three examples do ſufficiently open our ſenſe, to perceive the cunning of this fallacious ſuggeſtion in our ſelves.

The Doctrine of merit vvhich the Church of *Rome* teacheth is a naturall Doctrine, as God ſaid to *Cain*: *If thou do well ſhalt thou not be accepted*: it is true, that God accepteth even vveak ſervices from us, but as vve ſay, it is more of his courteſie then our deſerving: if vve call it vvages that he giveth us in revvard, vve over-ween our ovvn vvorks.

And this is a ſpecial ſin vvhervvith God doth puniſh the ſins of the ungodly in the Church of *Rome*, the ſeat of Antichriſt, as the Apoſtle plainly deſcribeth it.

God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye. 2 Theſſ. 2. 11.

They believe that to be the cauſe of their ſalvation that is not.

The reaſon of this Doctrine, Why vve muſt faſten upon the true cauſe of Gods favour to us is: Becauſe faith not rightly grounded, is not faith but preſumption. *Reaſon.*

True faith can find no reſt, but in the aſſurance of Gods goodneſſe to us.

God doth many favours to the vvicked here in this life; vvhich he doth not for any love that he beareth to them, but for the uſe that he maketh of them, to vvhip and ſcourge others by them; as for example, God to *Ezekiel, Son of man,* Nebuchadnezzar *King of* Babel *cauſed his Army to ſerve a great ſervice againſt* Tyrus: *every head was made bald, and every ſhoulder was peeled: yet had he no wages, nor his Army for* Tyrus, *for the ſervice that he had ſerved againſt it.* Eze. 29. 18.

19. *Therefore, thus ſaith the Lord God, Behold, I will give the land of* Egypt *unto* Nebuchadnezzar *King of* Babylon, *and he ſhall take her multitude, and take her ſpoile, and take her prey, and it ſhall be the wages for his Army,*

20. *Becauſe they wrought for me, ſaith the Lord God.*

Here is the King of *Babylon* doubly rewarded, with ſucceſſe and victory againſt *Tyrus*, with the poſſeſſion and ſpoile of *Egypt*, not for any favour that God did bear to the King of *Babylon*, but to puniſh the iniquity of *Tyrus*, and of *Egypt*.

Let not *Nebuchadnezzar* boaſt of the favor of the Lord, that he ſet him a work and paid him his wages, the ſins of theſe ungodly people, not the goodneſs of God to the King of *Babylon* did all this.

We ſee daily, that the vvicked do compaſſe about the righteous, the poor Church of God bleedeth in many places of Chriſtendome, the enemy proſcribeth, impriſoneth, beheadeth, hangeth, cutteth out the tongues, ſmiteth off the hands of Gods faithfull Servants, and deviſeth nevv tortures to make death more terrible and more painfull.

This ſvvelleth the enemies of God vvith pride, and they impute all this ſucceſſe againſt the Church of God, to the love of God tovvard them, and the juſtice of their cauſe is mainteined by the Jeſuits, abetments, and acclamations.

But thus, did *Babylon* prevail againſt Gods ovvn *Iſrael*, for a time, the diſtreſſed part of the Church vvhich groaneth under theſe burthens; doth not hang the head for this.

They knovv that their ſins have deſerved theſe rods, they have had the light, and have not vvalked vvorthy of that light, therefore is this evill come upon them, yet let them take courage and ſay:

Pſal. 52. 1. *vvhy boaſteſt thou thy ſelf in miſchief thou mighty man? the goodneſſe of God endureth continually*: there is our *Selah*, the reſt of our muſique, this is the joy of the Churches harveſt.

And great is the profit of this point.

Uſe 1. 1 When vve have found the true cauſe of Gods favours to be

be in himſelf) and not in us, we may aſſure our ſelves that his mercy endureth for ever, for his gifts and calling are without repentance,

2 A greater comfort then this is, that godlineſſe hath not onely the promiſe of this life, but of the life to come alſo.

3 We may riſe in comfort a degree higher, to aſſure our ſelves, that this favour of God will give us our fruit unto holineſſe, for theſe go together, Gods love to us, and our comfort, and hope in him, for this fruit, as the Apoſtle joyneth them. Rom. 6. 22.

Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and given us everlaſting conſolation, and good hope through grace. Comfort your hearts, and ſtabliſh you in every good word and work. 2 Theſſ. 2. 16. 17.

This bleſſing of the Apoſtle doth ſhew, that when the love of God is ſetled, there followeth grace and expreſſure of his favour, that bringeth forth inward conſolation, of the ſpirit preſent, good hope for the time to come, an eſtabliſhing of the heart in holineſſe.

This I name as the higheſt ſtep of our exaltation, becauſe this repairs in us the image of God, which is his holineſſe, and the true children of God do value this above their eternall life.

For let us ſee, wherein the weight of the bleſſing and curſing of ſheep and goats doth lye. It is not the gift of eternall life, that is, our happineſſe in heauen, but as *David* ſaith; *in his favour is life:* if a damned ſoul ſhould be admitted to the fruition of all the pleaſures of eternall life, without the favour of God, heaven would be hell to him.

It is not the dark and horrid houſe of woe that maketh a ſoul miſerable in hell, but Gods diſpleaſure: *ite maledicti:* if an elect ſoul could be caſt thither, and retein the favour of God, hell would be an heaven to him, and his joy could not all the Devils of hell take from him, his night would be turned into day.

The Angels ſinned in heaven, and in the place of joy loſt Gods favour.

The

The ſoul of the Son of God was in hell, and hell was an heaven to it, becauſe God was with him in the valley of the ſhadow of death, aud left not his ſoul in hell, he took him from the nethermoſt hell.

3 *Doctrine.* The truth of God is a good ground.

For faith gathered from Gods oath to the tribes, even his word: he addeth *Selah*, to ſhevv that vve may ſafely reſt there.

The reaſon is becauſe, The Word of God is a ſure word, and thoſe things wherein men fail, are not incident to him.

1 Whereas men do promiſe or ſwear raſhly, and without conſideration, as *David* did, when he ſwore that he would not leave one of the houſe of *Naball* to make water againſt a wall, God cannot fail that way, becauſe he doth all things with ſtable truth, and according to the counſail of his will.

2 Men do ſometimes vow and ſwear things utterly unlawfull, and moſt wicked, as *Herod* did to *Herodias* daughter, to give her whatſoever ſhe demanded of him, which included the life of *John* Baptiſt.

So there were many that ſwore they would neither eat nor drink till they had killed *Paul*, our God cannot fail ſo far, he loveth righteouſneſſe, neither ſhall any evill dwell with him.

3 Whereas many promiſe, and ſwear, what they mean not ever to perform, as *Jacobs* Sons in the Covenant, that they made of confederacy with *Hamor* the Son of *Shechem:* the Apoſtle ſaith: *Our God cannot lie.*

4 Whereas many amongſt men, do ſwear and promiſe, that vvhich they are never able to perform, therein like the Devil, who ſaid to Chriſt, *Omnia hac tibi dabo*, all theſe will I give thee: God herein cannot faile, for hee is omnipotent, and he doth whatſoever he wil in heaven and earth, *& in abyſſis.*

So then, if the Word of God be gone out of his mouth, we may build faith upon it, for heaven and earth may and ſhall paſſe away, ſo ſhal not one jod of the Word of God.

5 Times may change with men, and he that was rich and able to make good his word, may ſuddenly be poor and break, and

and fail: but God is without variableneſſe, or ſhadow of alteration, all times are in his hand and power.

This ſerveth for confirmation of faith, for ſuch uſe the Apoſtle doth make of it, who ſpeaking of the Decree and Oath of God, ſaith, *Uſe* 1.

That by two immutable things in which it was impoſſible for God to lye, we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us, By this faith, the juſt liveth in *Babylon*, and in the weakneſs of their temporall eſtate they have ἰσχυρὰν παράκλησιν, and thus they lay hand upon the hope ſet before them in the word. Heb. 6. 18.

Jonah ſaith, *They that follow lying vanities do forſake their own mercie:* Vana ſalus hominis, *vain is the help of man:* they that go down to *Egypt* for help, have their woe threatned.

An horſe is but a vain thing to help a man; Princes are the ſons of men, there is no help in them: the word of God faileth none.

At that Word *Abraham* will leave his own Country, and go he cares not, he enquires not whether: At that Word *Abraham* will go three days journy to kill *Iſaac* with his own hands, and will never diſpute how the promiſe of God ſhall be performed, *That in* Iſaac *his ſeed ſhould be bleſſed.*

At that Word *Peter* will let fall his net, againſt all rules of fiſhing, and he will forſake the Ship to come to Chriſt upon the Sea, by the warrant of that Word.

The promiſes of God to his Church, and his threatnings of ſin recorded in the living Book of his word are not antiquate, no age ſhall ever ſuperannate them, or put them out of full force and vertue.

What if good perſons, and good cauſes do ſuffer oppreſſion? the Poet is a Divine in that caſe, *Non ſi male noſter & olim ſic erit, infernes hyemes reducit Jupiter idem ſummovit*, after foul weather comes fair, though it be ill with us now, it will not be always.

What if enemies of Religion, and Moaths of Commonwealths, do flouriſh and proſper, and have all things at will,

let it not trouble *David*, and *Job*, both of them ſaw as fair a Sun-ſhine ſhut up in a dark cloud, and a world of foul weather following.

2 *Uſe.* 2 This tenderneſſe in God of his word and oath, doth ſerve for example to teach us to make conſcience of our promiſes and oaths; and we may urge the Argument as the Apoſtle doth. *If God ſo loved us, we ought alſo to love one another.* So

If God be carefull to keep his promiſe and oath with us, we ought alſo to do the like with our brethren.

Here ariſe two *Quæries*;

1 Whether it be lawfull to ſwear at all,

2 Whether all oaths muſt be kept.

1 *An liciat jurare?* is it lawfull to ſwear?

An oath is, a calling of God to witneſſe in ſuch things as cannot otherwiſe be aſſured, and it is of two ſorts.

1 Aſſertorie, when we do call God to witneſſe againſt our ſouls, if we affirm not the truth: in this caſe the awe of Gods Majeſtie, is thought to be ſuch a rule of the conſcience, that no man will dare to violate the religion of an oath.

2 Promiſſary, When we do engage the honour of God, for the truth of our purpoſe, to performe what we promiſe, and we caſt our ſelves upon his juſt judgement, if we be either deceitful in our promiſe, or unfaithful in our performance.

This may anſwer the firſt *Quære*, for this doth declare that an oath doth ſerve,

1 For the glory of God,
2 For the good of our Brethren.

1 The glory of God, for it ſheweth him,

1 To be preſent amongſt us, and privy to our ways,

2 To be a God of Truth;

3 To be a God of juſtice to puniſh unfaithfulneſſe.

2 It ſheweth that we by ſin have loſt our credit, and therefore God doth engage himſelf for ſuch as ſwear aright.

Heb. 5. 19. 2 It ſerveth for the good of our Brethren, for it is the end of all ſtrife.

I

I wil not enter into the liſts with the Anabaptiſts, to confute their weak arguments againſt the lawfulneſſe of an oath, you hear it warranted by reaſon, and examples grow thick in the book of God to juſtifie it.

2 *Quære*, Whether every oath be to be kept.

To that we anſwer in a word; every lawfull oath is to be kept, ſo is every lawfull promiſe.

If a man vow a vow unto the Lord, or ſwear an Oath to bind his ſoul with a bond, he ſhall not prophane his word, he ſhall do according to all that proceedeth out of his mouth. Num.30.3

Every oath and every promiſe engageth our faith, that is our fidelity, and ſo it is a bond upon our ſouls, and though it it be to our hinderance we muſt not break.

Remember how the breach of the oath of the Lord, made by *Joſhua*, and the elders of the people to the *Gibeonites*, ſmarted in the houſe of *Saul*.

Zedekiah had engaged himſelf by oath to *Nebuchadnezzar*, an heathen King, and brake, and rebelled againſt him: indeed, it was before the doctrine of *Rome* was afoot: *Fides non eſt ſervanda cum hæreticis*, no faith to be kept with hereticks: But here the Prophet, *Shall he eſcape that doth ſuch things? Or ſhall he break the Covenant and be delivered?* Eze.17.15

And after ſaith God:

As I live, ſurely mine oath that he hath deſpiſed, and my Covenant that he hath broken, even it will I recompence upon his own head: For he ſaid; Ver.19.

He deſpiſed the Oath by breaking the Covenant, (when lo, he had given his hand.) Verſe 18.

A lawfull promiſe and oath hath three notes to juſtifie it.

Truth, Righteouſneſs, Judgement. Jer.4.2.

1 In truth the heart joyning with the Author.

2 In righteouſneſſe ſeeking, *Deo & proximo ſervire*, ſerve God and our neighbour.

3 In judgement: it is deliberation and advice.

4 *Doctr.* God declareth his power ſometimes openly to the comfort of his Church, and the terrour of the enemies thereof, gathered from theſe words.

Thy Bow was quite naked : for as before there was *abſcontio roboris*, the hiding of his ſtrength, when God revealed himſelf to his Church onely upon Mount *Sinai*, ſo there was now *revelatio roboris*, a revealing of his ſtrength; when he had made his Bow quite naked.

Reaſ. 2. 1 For the ſetling of his Church in obedience to him, ſo ſaith the Pſalmiſt, after commemoration of the wonder: All works of God done for *Iſrael*.

Pſ 105.45. *That they might keep his ſtatutes, and obſerve his Laws.*

Reaſ. 2. 2 For the glory of his name, that he might fill the mouthes of the faithfull with his praiſe, and this effect it wrought with *Iſrael* a while, for when God had done great things for them.

Pſ. 106.12. *Then they ſang his praiſe.*

Reaſ. 3. 3 For the credit of his Word, that they might ſettle their faith in his promiſes, ſo it is there ſaid; *Then they believed his Word.*

Reaſ. 4. 4 To convince the ingratitude of men, if they notwithſtanding the manifeſtation of his power to them, do ſtart aſide, and rebell againſt him; ſo doth the Pſalmiſt taxe them: where repeating the manifeſt and naked bow of God revealed to them, it is the burthen of his ſong. *Yet they ſinned more againſt God by provoking the moſt High in the wilderneſſe* : he repeateth

Pſa 78 17. more of his great works, and addeth;

For all this they ſinned ſtill, and believed not, for all his wondrous

32. *works*: he repeateth more, and ſaith,

Yet they tempted and provoked the moſt high God, and kept not his

56. *teſtimony, &c.*

Reaſ. 5. 5 To inſtruct poſterity that ſhould ſucceed them.

That the generation to come might know them, even the children

Pſa. 78 6. *which ſhould be borne, who ſhould ariſe and declare them to their children.*

7. *That they might ſet their hope in God, and not forget the works of God, but keep his Commandements.* This is the way to keep the bow of God ſtill naked, that all the ends of the world may ſee the ſalvation of our God.

God layeth his Bow quite naked in the ſight of the world, that

that the *Egyptians* may ſee that God fighteth for *Iſrael* againſt them, and may fly from them, that the world may ſee that all their conſultations againſt the Church ſhall faile of ſucceſſe, and it will turn to bitterneſſe in the latter end.

You may eaſily diſcerne how all this is directed to our inſtruction. *Uſe.*

To awake us to a conſideration of the revealed power of God, for if God ſhew it, it is, that we may ſee it, it was the cauſe of *Iſraels* ſo many rebellions. 1.

For, whereas God did ſo great things for them, *That they might not forget his works.* Pſ. 78. 7.

They forgate his works and his wonders that he hath ſhewed them; and that made them children of diſobedience.

To direct to the right uſe of this mercy of God, which is as you have heard. 2.

1 In reſpect of God, to give him due praiſe, that he may have the honour due to his name.

2 In reſpect of our ſelves, to confirme our hope and faith in his word, and in the arm of his ſtrength, believing that bow, and the whole quiver of arrows belonging to it, is on our ſide, and we need not fear what man or Devil can do againſt us.

3 In reſpect of this life, that we paſſe the time of our dwelling here in fear, living in the obedience and ſervice of this Almighty Maker and preſerver of men, by keeping his ſtatutes, &c.

4 In reſpect of poſterity, that we leave them our good example, and the light of our knowledge to inſtruct them in the wonderfull works of God, that generation may praiſe him to generation and declare his power.

5 In reſpect of our enemies, that they may ſee and know whom we have truſted, and may know that our help is in the name of the Lord, who hath made heaven and earth: ſo that we ſhall not need to fear their bow, nor their arrows, upon the ſtring ready to goe off againſt us, there is a Bow on our ſide, and an arme to weild it.

Verſe 10. *The mountains ſaw thee, and they trembled, the over-flowing of the water paſſed by: the deep uttered his voice, and lift up his hands on high.*

THeſe words have reference to the former wonders of Gods works, in which the Holy Ghoſt Poetically, and Rhethorically doth give life to things in-animate, to expreſſe their yielding and giving vvay to Gods extraordinary operations, ſome underſtanding that; For ſuch impreſſion did the power of God make in the everlaſting mountains, as he calleth them before, *ver.6.* and in the perpetuall hils that they gave way to his people, as if they had ſeen God himſelf, and that the feare of God had been upon them to make them tremble.

The like Poeticall ſtreine we have in the Pſalmiſt: *What ailed ye mountains that ye skipped like rammes, and ye little hils like yonng ſheep?* And the words of *Dauid* do ſeem to guide my judgement, to expound this place, not of the mountains upon the dry land, but with reference to the miracle of the paſſage of the children of *Iſrael* over *Jordan*, in which God by his power did make the waters of the river riſe up like mountains to ſtop their way, and yet not to ſuffer them to drown the neighbouring Continent, and this was effected with an extraordinary motion of the waters, leaping and skipping like Sheepe. Pſa.114.6.

Therefore here is added, the over-flowing of the water paſſed by, that is, it did not over-flow the way of the *Iſralites*, but beſtowed it ſelf in the raiſing up of the mountains of water: *The deep uttered his voice*: he meaneth the noiſe of the waters, running and ſwelling in heaps: *And lift up his hands on high*: for this riſing of the waters into ſuch huge hils, did give teſtimony of their yielding to the almighty power of God in his working, though contrary to their nature.

This expoſition of theſe words I imbrace, as moſt conſonant

to

to the web of the Scripture, yet I will not conceal from you, that ſome refer this trembling of the mountains, and this noiſe of the waters, figuratively, to the trembling of the Kings in *Canaan*, and the noiſe of the people afraid, and melting in their hearts at the ſtrange paſſage of *Iſrael* through the red ſea firſt, and now at laſt through *Jordan*.

Whom I dare not follow, holding it dangerous to admit more figures then need, when ſome more literall ſenſe may be proper.

Others do refer this to the trembling of mount *Sinai*, when God appeared to the people in the way, of which *Moſes* ſaith,

And mount Sinai *was altogether in a ſmoak, becauſe the Lord deſcended upon it in fire, and the ſmoak thereof aſcended as the ſmoak of a furnace, and the whole mount quaked greatly.* Exo. 9. 18.

But this connexion of the trembling of the mountains, with the noiſe of the waters, doth make it probable to me, that it is one and the ſame miracle.

Magiſter Hiſtoriæ telleth of a mountain in the land of *Canaan*, neer to the river of *Arnon*, which ſuffered a violent earthquake at the time of the entring of *Iſrael* into *Canaan*, but that is an Apocryphall relation, and the ſilence of the ſtory doth make it queſtionable, whether any ſuch thing were done.

The figurative and poetical form of ſpeech here uſed is in ſight.

1 The heaps of waters ſwelling to a very great height, are called mountains.

2 Here is attributed to them humane ſenſe, motions, and affections, as ſeeing, trembling, uttering of a voice, and lifting up of hands.

Theſe things are familiar and frequent all the Scripture through, eſpecially in the poeticall part thereof, as I have ſhewed.

The ſenſleſſe and liveleſſe creatures are ſubject to the will of God, and to ſerve him. *Doct.*

For that which the heathen do call nature in the creatures, is

is in religion the conſtant order which God hath eſtabliſhed in the univerſall machine and frame of the world, and in every perticular member and part thereof, ſerving Gods generall providence: that which we call miraculous and extraordinary, is the perticular will of God upon occaſion, declared out of his ſingular and ſpeciall providence.

In both theſe, all creatures whatſoever do ſo ſerve him, as if they knew what they did. The *Centurion* did not keep his ſervants in better awe, and had them not ſo ready at his command, as God hath his creatures, their nature is ſubject to rule, and that ſo as fire ſhal burne and not conſume, as in the buſh, waters ſhall ſtand in heaps, as in the paſſage through the red Sea, and here in my Text, in the river of *Jordan*.

Water ſhall not put out fire, the haile as watry ſubſtance ſhall mingle with fire in the ſame ſhoare, and *Eliah* ſhall call for fire that ſhall lick up the water, and dry the ditches filled to the brim.

Reaſ. The reaſon hereof is becauſe there is nothing in the world that hath any being, but it had beginning from him who onely is of himſelf, and therefore called *Jehovah*, and he never gave being to any thing but for uſe; he hath made nothing idle and unprofitable, for in wiſedome he made all things, and that uſe is directed by the Creator: and therefore as it is ſaid of him, that he had made the heaven and the earth by *Moſes*: ſo *Melchizedeck* calleth him the high poſſeſſor of heaven and earth, as the Prophet *David* ſaith: *Fecit quicquid voluit in cælo & in terra, & in omnibus abyſſis.*

The right of Creation without which nothing had any being, the right of protection which keepeth all things in being, doth put all things in ſubjection under his feet, his will is their nature; and it is all one to the inanimate creature to ſerve his true will in an ordinary, and in a miraculous way: for his will is the ſoul that animateth them, and maketh them active, and he could have as eaſily let the ſea keep his courſe, and let the river of *Jordan* run on, and have brought his people over upon the face of the waters, as *Chriſt* and *Peter* walkt, as he made them a paſſage through.

This

This ready obſequence of the inanimate creature to the will of God, doth upbraid man whom God made for himſelf, and his ſpecial honour, with much unworthineſſe; for things without life owe leſſe to God for creation then things animate, much leſſe then man, to whom God gave a living ſoul, made in the image of God, & having but one law of reſtraint put upon him, broke it, and brought a pollution of himſelf, which like the leproſie of *Gehezin* runneth in all his poſterity.

It is our ſhame that all things elſe do ſerve him, onely men and devils the corrupters of men ſtand out and rebell.

And this maketh God cry, *Hear O Heavens! and hearken, O Earth! I have nouriſhed, and brought up children, and they have rebelled againſt me.* Iſa. 1. 2.

Why doth God make his complaint to the Heavens, and to the Earth, or why doth he call them to witneſſe againſt *Iſrael* his people? but to ſignifie that creatures without life ſhall condemne the diſobedience of men, even of *Iſrael*, the people that God hath choſen to himſelf.

And truly, when we do look out of our ſelves upon theſe things, as *David* ſaith, *When we conſider the Heavens, the worke of thy fingers, the Sun and the Moon, with, &c.* Pſa. 8. 3.

What is man that thou art ſo mindfull of him.

There be two things that may move.

1 What is man that ſuch excellent creatures ſhould be made for him?

2 What is man that beholding the heavens which do ſerve him, and living upon the earth, that is obedient to him, and doth his will, that God ſhould be mindfull of man, who of all the works of his hands that enjoy his favours, doth ſerve him worſt of all.

Do not we thank God for it, and take it for a high favour that he made us men, and did not make us ſtones, or plants, worms, or flies, ſerpents or toads; or any other kind of hatefull or hurtfull creature.

But yet, if we live not to ſerve him, and to do his will, our condition had been much more happy, to have been the worſt

of theſe, then to have been made men and women.

I will not goe from the example in my Text, to teach you what we are; for by originall generation we runne like *Jordan* in a full and ſwift current, into the great and wide Sea of the world, and there we looſe our ſelves in thoſe ſalt waters.

Sometimes as *Jordan* in harveſt times, that is, in times of our plenty and fulneſſe, and when we have eaſe, and whatſoever our heart deſireth, we do overflow our banks, and exceed all meaſure.

But when the Preiſts of the Lord do bring the Ark of God into us, that is, when we come to have a ſenſe and a feeling of Religion, and the fear of God, then do we recoile and ſtrive againſt nature, and overcome nature, and we learn to do the good, that we would not do.

For truly religion doth carry us againſt winde and tyde: religion leads us all up-hill, and he that will follow Chriſt muſt deny himſelf, ſo ſaint *Paul* doth. *Vero ego, & non amplius ego, ſed vivit in me Chriſtus:* I live, yet not I, but Chriſt in me.

Obſerve the creature here, and you ſhall ſee that whatſoever is ingredient in perfect obedience, is aſcribed to this River of *Jordan*; for,

1 It was *congrua*, for it was to God, they were his Prieſts, and they did carry his Ark upon their ſhoulders, and they had his warrant for it.

It was *prompta*, ready, no ſooner did the ſoales of the feet of the Prieſts touch the waters but they fled back, no ſooner were they all over, and the ſtones carried out of the river to ſhoare, but they returned again to their courſe.

Such let our obedience be, and this is acceptable in the ſight of God, this Lecture is read to us in Heaven, in Earth, in the Sea: in Heaven we have the example of the Angels, who are called, *Angeli facientes voluntate ejus*: In Earth we have the examples of all creatures, who in their ſeverall kinds do his will, according to the generall Law of Creation, and the perticuler law of ſpeciall diſpenſation.

In the Sea, the winds and ſea obey him.

Uſe 2. This ſerveth to teach us to paſſe the time of our dwelling here

here in fear, becauſe we ſee the omnipotent hand of God in the government of the world, that we may ſay,

Ah, Lord God, thou haſt made the Heaven and the Earth by thy great power, and ſtretched out arm, and there is nothing too hard for thee; and he remembreth the wonders of this deliverance out of *Egypt*, and ſaith; Jer. 32. 17.

Thou haſt made thee a name. Verſe 20.

This filleth all that think of it with a reverent fear of Gods name, it exalteth him in the congregation of the juſt, and maketh him ſay, *Domine, quis ſimilis tibi?* Lord, who is like thee?

This ſerveth to convince the enemies of God, who make nature ſit in the place of God, and do give the rule of all things to nature; for what have they to ſay for themſelves in theſe great examples: could nature cut a paſſage of dry land through the red Sea: could nature draw waters out of an hard Rock, and teach it to follow *Iſrael* whereſoever they went? to reſt when they reſted, to run when they removed? could nature keep their cloaths on their backs, their ſhooes on their feet for wearing, for forty years? *Uſe* 3.

Did nature raine *Manna*, and bring in the *Quails*, and feed the people till they came to the corne of *Canaan*?

Did nature make theſe mountains and high piles of waters in the river of *Jordan*?

Is not the extraordinary hand of God in all theſe?

This alſo ſerveth for encreaſe of our faith, for we have good cauſe to caſt our care, and faſten our truſt upon him, who not onely worketh by means, but without them, yea, and againſt them. The hardeſt leſſon in religion, is, to truſt God when we ſee no means of helpe, as *Abraham* did when he was commanded to kill the ſon of the promiſe. The very captivity of the Church hath had that comfort in the greateſt terror thereof, ſo the *Pſalmiſt* ſaith, *Uſe* 4.

1 That God ſuffered no man to do them wrong, but reproved even Kings for their ſakes.

2 That he made them that led them away captive to pity them, and to miniſter to their neceſſities: they became rather nurſes then their Jaylors.

Upon comfort of which confidence, *Job* proteſted that,

Job 13.15. *Though he kill me, yet will I truſt in Him.*

Uſe 5. This aſſureth to us all the promiſes of God, which the Apoſtle diſtributeth into theſe two ſorts,

The promiſes of this life.

And of the life that is to come.

And this made *Abraham* when God promiſed him ſeed, *not*

Rom. 4. 19 2., &c. *to conſider his own body was now dead, nor the deadneſſe of Sarahs wombe.*

He ſtaggered not at the promiſe through unbelief, but was ſtrong in faith, giving glory to God.

And being fully perſwaded, that what he had promiſed, he was able alſo to perform.

And therefore it was imputed unto him for righteouſneſſe; and he addeth;

Now it was not written for his ſake alone, that it was imputed to him.

But for us alſo, to whom it ſhall be imputed, if we believe.

We ſee ſome parts of the Chriſtian Church now in great extremity, and no way in ſight open from their eſcape out of great miſery: the *Bohemian* Proteſtants put to cruel deaths: the *French* Proteſtants have the ſword drawn againſt them, and the arrows upon the ſtring to ſhoot at them: the *Palatinate* under proſcription, the Prince thereof in exile: *Our helpe is in the name of the Lord.*

All theſe will faint, except they believe verily to ſee the goodneſſe of God in the land of the Living. Sweet and full of comfort is the example of Gods people, to whom it was promiſed, even when they were in captivity in *Babylon*, they had hung up their Harps upon the Willows, and ſate weeping by the rivers of waters.

Zech. 8. 3. *Thus, ſaith the Lord, I am returned unto* Zion, *and will dwell in*

3. *the midſt of* Jeruſalem, *and* Jeruſalem *ſhall be called a City of truth, and the mountaine of the Lord of Hoſts, the Holy Mountaine.*

4. *Thus, ſaith the Lord of Hoſts: there ſhall yet old men, and old women dwell in the ſtreets of* Jeruſalem, *and every man with his ſtaffe in his hand for very age.*

And the ſtreets of the City ſhall be full of boys and girls, playing in the ſtreets of it.

Thus, ſaith the Lord of Hoaſts, if it be marvellous in the eyes of 5.
the remnant of this people in theſe dayes; ſhould it alſo be marvellous in mine eyes ſaith the Lord of Hoaſts.

I will ſave my people from the Eaſt, and from the weſt Country.

This is the help in trouble, ready to be found, let us awake, this help with the loud voice of our importunate ſupplications, ſaying, *O Lord, help now, O Lord, now give proſperity.*

Let us give him no reſt, till he hath bowed the heavens, and is come downe, to viſit the diſtreſſes of his faithfull ſervants.

Our Saviour comforteth us well, ſaying, *My Father worketh as yet, and I work, and if our labour which is*, opus in Domino, *a work in the Lord, be not in vaine, his labour which is*, opus Domini, *a work of the Lord*, will proſper in his hand.

He is as ſtrong in the river of *Rhine*, as in he was *Jordan*, and his Church is as dear to Him now as ever it was, and he is as diligent in making inquiſition for bloud, and as attentive to the complaints of the oppreſſed as he was.

Verſe 11. *The Sun and Moon ſtood ſtill in their habitation: at the light of thine arrows they went, at the ſhining of thy glittring ſpear.*

12 *Thou didſt march through the Land in indignation, thou didſt threſh the heathen in anger.*

13 *Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine Anointed: thou woundeſt the head out of the houſe of the wicked by diſcovering the foundation to the neck.* Selah.

14 *Thou doeſt ſtrike through with his ſtaves the head of his villages, they that came out as a whirlwind to ſcatter me, their rejoycing was as to devoure the poor ſecretly.*

I Read all this together, becauſe I conceive it hath reference to one ſtory, and that is recorded in the book of *Joſhua*.

For after *Iſrael* came into the land of *Canaan*, and had

deſtroyed *Jericho*, and the City of *Ai*: the *Gibeonites* terrified with this news, craftily pretending themſelves to be a people dwelling in a far Country, and for the name of Gods ſake, whoſe wonderfull works they had heard of, they deſired to make a league with *Joſhua*. *Joſhua* and the Elders were deceived, and confirmed a league with them by oath.

But after the fraud was detected, *Iſrael* made the *Gibeonites* ſerve them, but they were under the protection of *Iſrael*.

This league of *Gibeon* with *Joſhua* did much trouble the neighbouring Kings, for they feared *Gibeon*, being a ſtrong City, therefore five Kings do make war againſt *Gibeon* to ſmite it. The *Gibeonites* ſend to *Joſhua* for ſuccours, *Ioſhua* according to his oath of confederacy with them came from *Gilgal*, he, and
Ver.7. all the people of war with him, and all the mighty men of valour, he gave the aſſault to the five Kings and their Army, he diſcomfited them, and made them fly.

Ver.11. *Then the Lord rained ſtones from Heaven upon them: there were more that died with the hailſtones, then they whom the children of* Iſrael *ſlew with the Sword.*

Ver.12. *Then ſpake* Joſhua *to the Lord, in the day when the Lord delivered up the* Amorites *before the children of* Iſrael: *Sun ſtand thou ſtill upon* Gibeon, *and thou Moon in the valley of* Ajalon.

Ver.13 *And the Sun ſtood ſtil, and the Moon ſtayed untill the people had avenged themſelves upon their enemies: Is not this written in the book of* Jaſher? *ſo the Sun ſtood ſtill in the midſt of Heaven, and haſted not to goe down about a whole day.*

Verſe 14. *And there was no day like that before it nor after it, that the Lord hearkned to the voice of a man: for the Lord fought for* Iſrael.

This is the wonder that *Habakkuk* our Prophet doth here commemorate, a miracle yet freſh in the memory of the Church, yet by computation of times from the time of *Joſhua*, when this was done to this time of *Habakkuk*: when this is remembred were paſt, more then 700 years.

Habakkuk doth well to remember this, for of all the miracles that God wrought for *Iſrael*, this was the greateſt; here Heaven fought againſt Earth, the Sun and Moon ſtood ſtill to give light to the Battail, and the faithfull witneſſes of Hea-

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ven(ſo the Sun is called) ſtaid his courſe to bear witneſſe how God fought for *Iſrael*.

We may truly ſay to *Iſrael*, *Tibi militat æther*: Obſerve the words of the Prophet, how well they follow the hiſtory in *Joſhua*. *Habukkuk* ſaith,

The Sun and Moon ſtood ſtill in their habitation, they ſtood in their ſeverall ſphear wherein they move, for theſe be their habitations, and note that they both ſtood ſtil, Sun and Moon, For the Moon borrowing all her light of the Sun, had ſhe kept her courſe while the Sun had ſtood ſtill the length of a day, there had been great irregularity of motion in theſe Cæleſtiall bodies, from the conſtant order ſet them by their Maker in their Creation.

Obſerve alſo, that he doth not ſay the earth ſtood ſtill, but the Sun: it had been, as ſome ſaid, the Earth and the Moon ſtood ſtill as the Sun and the Moon, and our underſtanding would have as ſoon apprehended, if that new Aſtronomy had had been then revealed, which ſome of our Empericks, and Journeymen in that excellent Science of Aſtronomy have of late revived in their Almanacks, telling the world that they have long been in a wrong belief, that the Sun moveth, and the earth is fixed, for they believe that the Sun is fixed, and the earth is moved.

And to evade the cleer evidence of this text, which tels it for a wonder that the Sun ſtood ſtill, they ſay, this is ſpoken to our capacity, becauſe to our ſight it ſo ſeemeth, that the Sun moveth, and the earth is fixed, but indeed it is otherwiſe.

Our capacity I think hath much wrong done in this, for if the Word of God had told us, that God had created the Sun to ſtand ſtill, and the Earth to move, it is more likely that we ſhould have taken his Word for it, and have believed it as it is, as well as now we believe it, as it appears.

We are neither incapable nor incredulous, but that many againſt the letter of Scripture have written, and made more believe, that the Sun ſtands ſtill from the creation.

The common defence of this opinion grounded upon Gods application of himſelf, to humane capacity, doth make figures

in

in ſtory where is no need, and maketh *David* a man of ſmall judgment in the knowledge of the Sun, who ſaith, that *God hath ſet a tabernacle for the Sun in the Heavens*, (called here) an habitation, *Which is a Bridegroome comming out of his chamber, and rejoyceth, as a ſtrong man, to run his race.*

His going forth is from the end of the Heaven, and his circuit unto the ends of it.

Doth not this Prophet ſpeak of the glory of God, declared in the motion, not the ſtation of the Sun? or in the glory of God ſhewed in our opinion of the Suns motion, not in the truth thereof?

Greater ſecrets then this are revealed in holy Scripture, which are againſt the vouchie of the outward ſenſe, or the rationall diſcourſe of man, and no doubt, but if the Sun had ſtood ſtill, and the earth that we live upon had moved, when this miracle was by the ſpirit of truth recorded, it had been ſo ſet down to us, as followeth:

[*At the light of thine Arrows they went, at the ſhining of thy glittering ſpear.*]

The meaning, I conceive, to be this, that the Sun and Moon did not now keep their ordinary motion appointed in their Creation, but by a miraculous diſpenſation they attended the arrows of God and his ſpears.

For God declared himſelf in this war, to be the God of *Iſrael*, by ſhining arrows and glittring ſpears, he meaneth not onely the arms of *Iſrael* his people, but the apparent demonſtration of his owne miraculous and extraordinary power declared in this war;

For you heard in the ſtory, that God *caſt down great ſtones from Heaven upon them, which ſlew more then* Iſraels ſword did.

Theſe were arrows of God, and his ſpears with which he fought for *Iſrael*, they are called bright and gliſtring both.

1 Becauſe the Sun-ſhining upon theſe great hailſtones reflected a dazeling light from them, as experience telleth us, both in ſnow, ice, hailſtones, and all waterie bodies.

2 And becauſe in this judgment, there was ſo manifeſt appearance of the immediate hand of God in this war.

Thus

Thus Mr. *Calvine* doth underſtand theſe words, and ſaith, *Sol retentus eſt, ut daret locum ſagittis & haſtæ Dei.*

Onely, he ſeemeth to me ſomewhat too ſtrict, when he ſaith, *per ſagittas & haſtam nihil aliud intelligit, quam arma populi Dei.*

Yes ſure, he meaneth his own weapons too, with which he fought from heaven, and thoſe rather, as the more ſhining and glittering. *Montanus*, alſo upon theſe words, ſaith, *Solem & Lunam curſus ſuos ad commoditatem exercitus ſacri temperaſſe.*

Junius alſo and *Beza* do conceive that theſe hailſtones fell not without thunder and lightning which are the terrours of heaven, and the voice of God, it followeth.

[*Thou diddeſt march through the Land in indignation, thou diddeſt threſh the heathen in anger*] this, (as I conceive hath reference to the following victories, by which all the land of *Canaan* was ſubdued to *Iſrael*, for the Church here confeſſeth, that as God by deed of gift, had long before aſſured this promiſed land of the heathen to his *Iſrael*, ſo he gave them a full poſſeſſion thereof by marching through the land, and by threſhing the inhabitants thereof.

Thus the Church confeſſeth.

We have heard with our ears, O God, our Fathers have told us, Pſal. 44. 2.
what work thou didſt in their days, in the time of old.

How thou didſt drive out the heathen with thy hand, and plantedſt them in, how thou didſt afflict the people and caſt them out: For they gate not the Land in poſſeſſion by their own ſword, neither did their own arme ſave them, but thy right hand and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them: this phraſe of marching through the Land doth expreſſe God in arms for *Iſrael*.

But the other phraſe of threſhing, the heathen doth imply victory, and full power over them, even to the ſtripping them out of all.

[*Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine annointed.*]

The cauſe why God put himſelf into this quarrel was the preſervation of his people, where *Iſrael* is twice call'd the people of

God, which muſt be underſtood of the adoption of grace, for by right of creation all people of the wotld are Gods people.

This was *Iſraels* glory, and it was alſo their ſafety, that they were Gods people, and how they came to be ſo, *Moſes* will tell.

Deut. 7. 7. *The Lord did not ſet his love upon you, chooſe you, becauſe ye were more in number then any people (for ye were the feweſt of all people.)*

Ver. 8. *But becauſe the Lord loved you, and becauſe he would keep the oath that he had ſworn unto your Fathers:* that is, *He loved you, becauſe he loved you.* But he addeth, *thou wenteſt forth with thine annointed.*

Which Mr. *Beza* doth underſtand of *David*, and ſo maketh a long ſtride from the conqueſt of *Canaan*, to the reigne of *David*, and from theſe victories to *Davids* victories many, many years after.

And *Tremelius* and *Junius* do ſo apply the text, Mr. *Calvine* lead them all into this Expoſition.

Others conceive, that the former commemoration is continued, and they that are before called Gods people, are here called Gods annointed: for whereſoever there is election, there is unction, and we may ſay of *Iſrael*, that God annointed them with the oile of gladneſſe above all their fellow nations, for *David* ſaith; *Non fecit taliter.*

I am ſure the Seventy read and underſtand the text thus, for they read, that God went forth, σὺν τῷ χριστῷ σου, the Latine reading is, *Cum Chriſto tuo*, and the originall Hebrew is משיחו his *Meſſiah*, which moveth me to refer this to Chriſt, who was the bond of that love which knit God ſo to *Iſrael*, for whoſe ſake, God was ſo favourable to *Iſrael*.

Maſter *Calvine* doth confeſſe, that this hath reference to Chriſt, and includeth all the favours of God declared to *Iſrael*; from their coming out of *Egypt* to the laſt mercy ſhewed to them, to have come to them, *non niſi interpoſito Mediatore*, not without a Mediatour.

But he addeth, that the promiſe of Chriſt did more cleely appear, and was more manifeſtly revealed in the reigne of *David* then before, which might give comfort to the Church in diſtreſſe, that makes Maſter *Calvine* go ſo low as *Davids* reigne, to apply theſe words.

But

But the next words ſhew, that the former hiſtory of the wars of *Iſrael*, to ſettle their poſſeſſion in *Canaan*, and not yet at an end.

So then I underſtand that God went forth with his anointed, that is, with Jeſus Chriſt, to ſave his people, and there is the the life bloud of all the comfort in this whole Pſalme of the Church; and by this faith, by faith in this Meſſiah the juſt ſhall live. It followeth,

[*Thou woundeſt the head out of the houſe of the wicked.*]

By the houſe of the wicked, the land of *Canaan* is here meant, and by the head that God wounded, either the wiſedome and policy, or the ſovereignty and power of the Land is meant; for none of the Kings of the land could ſtand before *Iſrael*, ſo that the very head of the houſe was wounded.

[*By diſcovering the foundation to the neck.*]

This was the manner of Gods working againſt the head of the houſe of the wicked, by making the foundation naked; that is, digging up the very roots thereof, by an utter extirpation of the Inhabitants of this land.

It was *Edoms* cry againſt *Jeruſalem*, *Raſe it*, *Raſe it*: the Margent: *make bare even the foundation thereof*, as before you heard, out of *Pſal.* 44. Pſa 137.7.

Thou haſt caſt out the Nations, and placed them in: It followeth.

[*Thou didſt ſtrike through with his ſtaves the head of the Villages.*]

That is, thou didſt overthrow the Inhabitants of the land with their own ſtaves: As the Poet ſaith,

Suis & ipſa Roma viribus ruit.

He declareth here the extent of the victory not onely to their walled Towns, and defenced Cities, but even to the Villages and Hamlets of the Land: ſo that no part or corner of the Land eſcaped the hand of God, or the poſſeſſion of *Iſrael*, but God who promiſed them that land, gave it them, and gave it all into their hands.

This, as it hath a general extent to the whole ſtory of *Iſraels* conqueſts, ſo it may have a more perticular reference to the

ſtory of that war made in the behalf of the *Gibeonites*, where the five Kings that made war againſt *Gibeon*, hid themſelves for ſafety in a cave at *Makkedah*: and that cave choſen for ſafety, proved a priſon for their forth-coming, and *Joſhua* ſent men to roule great ſtones to ſtop the mouth of the cave till he had
Joſh. 10. 16. finiſhed the war, and then he brought them forth and ſlew them, and buried them in that cave.

Thus the head of the Villages were beaten with their owne ſtaves, and that cave which the Kings choſe for their ſafety was firſt made the trap to catch them, then the priſon to hold them faſt, and at laſt, the ſepulcher to bury them.

Yet more perticular reference may it have to the con-
Judg. 7. queſt of the *Midianites*, for in that battail the Lord declared his ſtrength for *Iſrael* mervellouſly, for he ſaid to *Gideon* their Captain.

Ver. 2. *The people that are with thee, are too many for me to give the* Midianites *into their hands, leſt* Iſrael *vaunt themſelves, and ſay, mine own hand hath ſaved me.*

In concluſion, God would have no more to go up againſt *Midian*, but three hundred men.

Now the Army of the *Midianites* was great, as appeareth in the former Chapter, ver. 33.

Then all the Midianites, and the Amalekites, and the children of the Eaſt together.

Yet God would have no more to go againſt *Midian* but three hundred men againſt this great Army, of whom he ſaith
Judg. 6. 5. before: that *they came as Graſhoppers for multitude, for both they and their Camels were without number.*

And they had much vexed and impoveriſhed *Iſrael*, as the ſtory ſaith.

But *Iſrael* had the victory by thoſe three hundred men, who being divided into three Companies, in the beginning of the middle watch of the night, when the ſigne was given by *Gideon*, every man brake a pitcher of earth that was in his hand, and held their lamps in their left hands, and their trumpets in their right hands to ſound withall, and cryed, *The ſword of the Lord and of Gideon, and they ſtood every man in his place.*

And

And the Lord ſet every mans ſword againſt his fellow throughout all the hoaſt. Here it is plain, how God beat them with their own ſtaves, and ſlew them with their own ſwords. And of them we may well underſtand that which followeth. *They that came out as a whirl-wind to ſcatter me, their rejoycing was to devour the poor* ſecretly: for the *Midianites* by many direptions had made them poor, and by ſpoiling the increaſe of the earth almoſt ſtarved them, and now they came as a whirl-wind in an army to deſtroy them. Judg. 7. 22

Their ſecret comming to devoure the poor, it is well expreſt in the ſtory.

And ſo it was when *Iſrael* had ſowen, *that the Midianites came up, and the Amalakites, and the children of the Eaſt, even they came up againſt them. And they encamped againſt them, and deſtroyed the encreaſe of the Earth, till thou come to* Gaza, *and left no ſuſtenance, neither Sheep, nor Oxe nor Aſſe.* Judg. 6. 3. Verſe 4.

Here they aſſaulted them ſecretly, by ſudden incurſions upon them, and they came out as a whirl-wind by ſudden violence, and they made them poor.

The words thus expounded, we may in this part of the ſection conſider.

1 The miracle of the ſtation of the Sun and Moon.
2 The victory that followed.
3 The conqueſt of *Midian*.

1 Of the miracle of the ſtation of the Sun and Moon.

This example of the ſtation of the Sun and Moon, as attending upon the wars of the Lord, doth further confirme the former Doctrine, delivered out of the Verſe going before, that the in-animate creatures do ſerve the Lord, and the will of God is their onely nature, whether he guide them by his ordinary providence, or by his ſpeciall diſpenſation of extraordinary power. *Doct.* 1.

It teacheth that God is above all ſecond cauſes, ſo that his reveale determination of means, for his operations do not bind him, but his *Non obſtante*, often inter-curreth by vertue of his prerogative. 2

To expreſſe him abſolute Lord of all, ruling all things by the word of his power, that he may be both truſted and feared above all. *Reaſ.* 1,

To

To divert us from the over-weening of our fellow creatures, for many Nations having observed the good that the Sun doth on earth, have worshipped the Sun, and some Lunatiques have as wisely worshipped the Moon, others have adored some speciall Stars, as the ascendents in their nativities.

The Ægyptians in respect, as is thought of the great profit that came of kine, did worship a living bullock, or calfe, and of them the *Israelites* learned that Idolatry.

Thal.76. *Herodotus* tels how *Cambyses* comming with his conquering forces into Ægypt, saw the Ægyptians worshipping their calf, he drew his sword, and cut him on the thigh, that he bled exceedingly, and shortly after died.

Cambyses seeing this, cried out in scorne of the Ægyptians: *O Capita nequam hujusmodi Dii existunt, carne & sanguine praditi, & ferrum sentientes dignus nimirum Ægyptiis hic Deus.*

Thus came into the Church the worship of Angels, and the Mother of our Lord and Saints, and its becaus they were Benefactors to the Church. And after for their sakes, their images were worshipped, as at this day in the Church of *Rome*.

To divert us from this superstition and idolatry, and to teach us to know our fellow creatures, God doth alter sometimes the established order of his government, and saith, as Christ to his Disciples. *Are these the things you look upon.*

Surely the Sun, of all things is that God hath made for the use and service of God, as the most glorious, the most comfortable, in respect of light, which it giveth us from its own body, and which it bendeth to the Moon and Stars; and in respect of its influence, so that as *Ambrose* calleth it, *Ornamentum Cœli*, the ornament of Heaven; and *Oculum mundi*, the eye of the world; others have called it *animam mundi*, the soul of the world, as the quickner of all living things.

Three most memorable evidences of Gods power in the Sun are past, this of the standing of it for the space of a whole day.

The going back of the shadow upon the dyall of *Ahaz* in
2 Reg.20. 11. the days of *Hezechiah*, 10 degrees, And the miraculous Eclipse at the death of Christ. And Christ foretelling the end

of

of the world, saith that, *The Sun shall be darkned, and the Moon shall not give her light.* Matth. 24. 29.

St. *Augustine* proves the Divinity from these things, which we call portenteous, and he blameth the Mathematicians, for affirming those extraordinary effects in naturall bodies, cælestiall or terrestiall to be *contra naturam*, against nature, *quomodo est enim contra naturam, quod Dei fit voluntate, cum voluntas tanti Creatoris, Creatura natura sunt.* De Civit. 21. 8.

Portentum enim fit non contra naturam, sed contra, quod nota est natura.

3 This station of the Sun and Moon at this time doth serve to justifie the lawfulnesse of a just war, for they attended the arrows and the spear of God. This was a just war, for, *Reas.* 3.

1 It had a warrant from God to possesse Gods *Israel*, of their own land, which God had given them, this is the warrant of policy.

2 It was against Idolaters, whom they were sent to destroy: the warrant of Religion.

3 It was in the behalf of the *Gibeonites*, their confederates by oath. *Lex Gentium*, the Law of Nations.

It is a sin to set and look on, when either our Commonwealth, or Gods Religion, or the Oath of confederacy suffereth.

This war was here managed openly, and in the sight of the Sun, and God declared himself both of the Council of War, and an auxilary friend to his *Israel*, in the same, for none but he could have stayed the course of the Sun and Moon.

Now these extraordinary operations of God, as St. *Austine* saith, are called, *Monstra ut a Monstrando*, so they are called *portenta à portendo, & prodigia à porro dicendo*: therefore let us see what they shew, and what they teach us. *Use.*

1 They teach us the great Comandement of the law to love God, and to keep his Comandements. This power in doing so great things, and this mercy in doing the same for *Israel*, doth well deserve that service from his Church, observe it in a touch, remember it in the front of the law. *I am the Lord thy God which brought thee out of the land of Egypt*, for that

that leadeth us into the full story of *Israels* peregrination, and is there used to move obedience.

And we cannot make a better use of our frequent Commemoration of the manifold mercies of God to us, then to stir up our selves to serve him: so Christs greater deliverance is urged by *Zecharie, ut liberati serviamus.*

2. It serveth to direct us in the estimation of the creatures of God, for the honour that we can do them lawfully, is but to glorifie God for the good we receive by them: honour is onely due to him that implyeth them.

Take heed of Idols, take heed of superstition, let not another Gospel bewitch any of us, when the Sun communicateth his light to all the world, every corner and part of the world, is not illuminate alike, there be some pretious stones that reflect the light of the Sun more then others doe: we value these above other, yet we know that the light is all borrowed of the Sun.

And though in our fellow creatures the gifts and graces of God be in differing measures given, for which we value them above an ordinary price, yet we reserve to our God the honour of the gift, of every good and perfect gift, who is the Father of lights, and we do him wrong if we draw any of our fellow creatures into the communion of his glory.

3. Let me adde this for caution, let not our thoughts be so ravished with the contemplation of Gods extraordinary power, sometimes expressed in the service of his creatures, as that we do neglect his ordinary providence: which in true judgement is more admirable.

It is *Saint Austins* note, *Quæ sunt rara, sunt mira*: But he saith, it is more admirable to behold so many faces so unlike in forme, feature and proportion, yet we do more wonder to see two faces alike.

It is not so admirable in true judgment to see the Sun stand still in heaven, as a glorious candle see upon a Candlestick, as to see it move and set and rise in so constant manner as it doth.

Therefore, let the common providence of God loose nothing by his extraordinary lightnings of Power, and flashes of Prerogative.

4 This

4 This ſerveth alſo to encourage us in the cauſe of religion, or in the juſt defence of the oppreſſed, to awake our courage and to take pains.

It belongeth not to us who are Gods Miniſters, to enquire what cauſe of wars we have at this preſent, what means muſt be uſed to commence and maintain them.

This belongeth to us to animate all that are called to juſt wars, to take courage from this example.

If the ſun ſtood ſtil whilſt *Joſhua* did fight for the *Gibeonites*, becauſe Gods oath had bound *Iſrael* to them is confederacy.

I cannot doubt, but the Son of righteouſneſſe, the Captain of Gods guards, the Lord of his Hoſts; will cover their heads in the day of battail, that fight for the oppreſſed Church of God, their brethren, the profeſſors of the ſame faith, the worſhippers of the ſame God.

Whereas this miracle of the ſtation of the Sun and Moon was done at the inſtance of *Joſhua*, we are taught to behold the truth of Gods promiſes made to his ſervants.

He had promiſed *Joſhua* to magnifie him in the ſight of his people, and the bleſſing of the people on *Joſhua* was onely, *the Lord be with thee, as he was with* Moſes. Joſh. 1. 17.

So he was in the diviſion of the waters of *Jordan*, ſo was he in the conqueſt of *Iericho* and *Ai*, and never was there ſuch a thing ſeen, that the Lord heard the voice of a man to make the day two days long.

1 This was done to prevent Idolatry, that the people might not erect any memory to *Moſes*, to honour him with divine honour, which alſo God feared, and therefore he buried *Moſes* himſelf, and would let no man know where he was buried, to prevent Idolatry.

The Devil, no doubt, knew the place; that was the quarrell between *Michael* and the Devill, about the body of *Moſes*; for the Devil would faine have diſcovered where it was, to have miſ-led the people to Idolatry, but *Michael* reſiſted him: Now when the people ſee that he which was great in *Moſes*, is as great in *Joſhua*, and they have experience that *Joſhua* hath of of the ſame ſpirit that *Moſes* had, this doth direct their judge-

ments not to look upon the inſtruments by whom wonders are done, but on God who doth them, and can do them as well by *Joſhua* as by *Moſes*.

2 This was done to aſſure the former promiſes of the quiet and full poſſeſſion of the land, againſt the fear which the
Joſh.10.14 *Spies* ſuggeſted; for if God declare by theſe ſignes that he fighteth for *Iſrael*, as it is ſaid upon this ſigne, *Iſrael* need not fear the power of their enemies, they may go forth in the ſtrength of the Lord, his word is their warrant, his truth their aſſurance.

Vſe. When we behold the ſame power of God in the change of Miniſters of his will, vve learn to know vvhatſoever alteration the viciſſitude of time maketh on earth, yet, *thou Lord art the ſame, and thy years do not fail.* Therefore, as *David* ſaith, *Put not your truſt in Princes, nor in any ſon of man, for there is no help in them*: there is help by them, but it is not in them: *our help is in the name of the Lord who hath made heaven and earth.*

2 2 This ſhevveth the perpetual courſe of Gods favour to his Church, the faithfull ſervant of God, *Moſes* dieth, but the ſpirit that God put upon *Moſes* ſurvived him, and reſted upon
Eliah. *Eliſha.* *Joſhua*, he was conſecrated to that imployment.

Num.27. 18. 1 By Gods own election and deſignation.

2 By the impoſition of *Moſes* hands, and the devolution of ſome of his honour upon him.

3 By Gods own gift of the ſame ſpirit that vvas upon *Moſes*.

Thus vvhere God loveth a poople, the favour of God runeth in a full ſtream in the Chanel of his Church.

3 Seeing this conſtant truth of God in his gratious promiſes to to his Church, hath reference to our obedience: this much teach us to obey and ſerve our God in all things, that his ſun may ſhine upon our Tabernacles, and that vve may anoint our paths with butter; for as *David* ſaith, *No good thing*
Deut.28. *will he with-hold from them that ſerve the Lord.*

He hath ſhevved his people vvhat they ſhall truſt too, bleſſings and curſings, life and death.

3 *Doctrine.* This alſo teacheth us, as the Apoſtle doth. *The*

effe

effectuall fervent prayer of a righteous man prevaileth much. James 5.16.

He proveth it by the example of *Eliah*, who though he were a man ſubject to the like paſſions, as we are, *he prayed earneſtly that it might not rain, and it rained not on the earth in three years, and ſix moneths.*

And he prayed again, and the heaven gave rain.

So this example of *Joſhua* praying, is a full example of the effectuall power of prayer, theſe examples, as that alſo of *Moſes* praying upon the Mount, when *Joſhuah* fought with *Amalek*, do all ſeeme to prove the force of prayer. And great reaſon there is that this ſhould be effectuall with God. Exod 17.

1 Becauſe there is no ſervice that man can perform to God, wherein he doth ſo much part with himſelf, and even lay himſelf down in prayer, for therein he openeth his heart to God, and poureth forth his ſpirit to him; and his faith doth bring God to him face to face.

When men pray as they ought, they know God and themſelves, they know and confeſſe him the faithfull Creatour, the mercifull redeemer, the gracious preſerver, the bounteous rewarder of men. And they know themſelves to be but men, that is indigent and needy, having nothing but what they receive from his hand, and of his free gift, immerent, deſerving none, not the leaſt of his favours.

Which two conſiderations do ſerve to humble us, and to honour him.

We finde in Scripture watching and faſting often joyned with prayer, as outward means to tame and ſubdue the fleſh, that it may be the leſſer able to reſiſt the power of the ſpirit, for the ſpirit is willing in the ſervant of God, but the fleſh is weak.

2 There is no part of Gods worſhip that hath ſo many precepts to impoſe it on us, as prayer hath in both the Teſtaments, none that we have ſo many examples of great ſucceſſe and prevayling with God, none that we have ſo good means to perform as prayer: none that hath ſo many promiſes made to it in holy Scripture.

1 For precepts, ſo ſoon as God had eſtabliſhed him an 1 *Precepts.*

house for his publique worship, he commanded it to be called an house of prayer to all nations.

Solomon dedicated that house to God by prayer, it is Gods own Word, *seek ye my face*, it is the Churches answer. *Thy face, O Lord, will I seek.* And Christ our Saviour often in the gospel, the Apostles after him enjoyns it.

2 *Example.* 2 For example we have *Abraham*, *Isaac*, and *Jacob*, *Moses*, *David*, *Solomon*, *Hezekiah*, *Eliah*, *Manasseh*, *Nehemiah*, *Job*, *Samuel*, *Daniel*: all the Prophets, all the holy men, Christ, his Apostles, all with admirable successe,

3 *Means.* 3 For means, Christ taught us to pray, shewed us the way to the Father, in his mediation, and by his name.

And the spirit which Christ left in his Church helpeth our infirmities.

4 *Promise.* Christ hath comprehended all in a few words, *Whatsoever you shall ask the Father in my name, it shall be given you.*

Ask and receive, that your joy may be full *petite*, *quarite*, *pulsate*.

Use These great examples of successe do all seem to stirre us up, to the performance of this part of Gods worship both.

1 In obedience to the Commandement of God, who hath imposed this duty on us, whose Commandements are mighty and ought not to be light layed.

2 In an holy ambition of the best graces of God which are this way obteined of him.

3 In an humble love to our God, to whose presence and conference we come by prayer.

4 In an holy imitation of those great examples, which are so frequent in Gods faithfull ones, in the double Testament of God.

5 In a thankfull use of the means by God ordeined to facilitate this service, that we receive not the grace of God in vain.

6 In a confident faith in Gods gratious and free promises, which are yea and Amen.

7 In an humble sense and feeling of our own wants, and the necessities of our brethren, for so we do exercise both our piety to God, and our charity to our selves and our brethren.

But

But this diſcourageth many, we read of great power of prayer of old, as that *Moſes* prayer gave *Joſhua* victory. *Joſhuahs* prayer made the Sun ſtand ſtill. *Eliah* by prayer, ſhut up heaven, by prayer he opened it. *Daniel* by prayer ſhut up the mouths of the lions in their den. *Ob.*

We ſee no ſuch effects of prayer now, and therefore we think prayer is not of ſuch effect now, as heretofore.

To this our anſwer is, that great and extraordinary examples of the ſucceſſe of prayer are but thinly ſcattered in the Book of God, to ſhew the power of Gods Ordinance. *Sol.*

Neither may that be a rule to us, that prayer is not of force as it hath been, becauſe we do not ſee ſuch great effects thereof, as have appeared in former times.

For in the time of the ſhadow, when Chriſt was ſeen in type, and under a veil, there was need of extraordinary examples to confirm faith, but to us that live in the cleer light of the goſpel, to whom Chriſt is made manifeſt to be our interceſſor, this may ſeem to ſtrengthen faith.

If God did hear the prayers of his faithful owns, and anſwered them by miracles, they had ſpeciall warrant to demand thoſe things at the hands of God.

We have no ſuch warrant, but look wee what we may pray for, and we ſhall finde that God doth anſwer us with ſucceſs.

1 That the name of God may be hollowed, doth not every faithfull ſervant of God place his truſt in this name? doth he not praiſe it for all things?

2 That the Kingdome of God may come; Is not this Kingdome of grace in the Church? doth not the believer feel Chriſt reigning in his heart, and ruling him by his ſpirit? and doth he not expect his ſecond comming in glory and believe everlaſting life.

3 That the will of God may be done here as it is in heaven, is it not ſo?

Our converſation is in heaven; doth not the whole life of a faithfull ſoul ſpend it ſelf in imitation of Chriſt, and of the Angels of God, and of the holy Saints that are gone before us to praiſe God in heaven.

4 Have we not daily bread? doth not God feed us with food convenient for us?

5 Doth not God aſſure our conſciences of the free remiſſion of our ſins?

Doth not he in temptations ſave us from the evill one that ſeeketh our deſtruction, and maketh them the exerciſes of our vertue, and are directed to the dilapidation of our faith?

We may aske nothing elſe of God but what hath reference to one of theſe petitions, and in all theſe God heareth us and granteth our requeſts.

Our own want of faith and zeal in prayer, our own neglect of the dutie, our own unthankfulneſs to God for benefits already received, our corrupt deſires to ſpend the favours of God upon our luſts, may make many of our prayers miſcarry.

Much more if we do ask any thing at the hands of God, which is not lawfull.

But let us aske as he commandeth, and the argument will follow comfortably.

If the ſervants of God have heretofore prevailed with God, ſo far as to work miracles for their good, much more will God hear our ordinary ſuits, and grant them ſo far, as may ſtand with the glory of his name, and our good.

But at adventure he hath commanded us to pray, and let us do our duty in obedience to him, and leave the ſucceſſe to his fatherly providence: prayer is the caſting our care upon God, and is not that a great comfort to us, when our care is put off and ſo repoſe, that we may ſerve our God without fear or care for things of this life.

2 The victory that followed the ſtation of the Sun and Moon, contein two things.

1 What God did in indignation to his enemies.
2 What he did in favour to his people.

1 What he did in indignation?

Conteining,

1 His martiall march through the Land.
2 His conqueſt of it,

1 His

1 His March.

Thou didſt march through the land in indignation; which teacheth us;

That in all wars God is Lord of Hoſts, and generall of all the Armies that fight in his quarrel. *Doct.*

This was aſſured to *Joſhua* by a Viſion, for

It came to paſſe when Joſhua *was by* Jericho, *that he lifted up his eyes and looked, and behold there ſtood a man over againſt him, with his ſword drawn in his hand, and* Joſhua *went unto him, and ſaid unto him, art thou for us or for our adverſaries?* Joſh. 5. 13.

And he ſaid nay: but as a Captaine of the hoaſt of the Lord am I now come, and Joſhua *fell on his face to the earth and did worſhip.*

This muſt be God that appeared to him by this Angel: and it is the ſame Angel which God before promiſed.

Behold, I ſend an Angell before thee to keep thee in the way, and to bring thee into the place which I have prepared. Ex. 23. 22.

Beware of him, and obey his voice, and provoke him not; for he will not pardon your tranſgreſſions: for my name is in him.

This Angel muſt needs be the ſame, who is after called the *Meſſiah*, or anointed in the next verſe, and both the power that was given him of God to protect, and to pardon, and the charge that was given to the people not to offend him, and the worſhip which *Joſhua* did give him, and the name which God ſaid was in him, prove him to be *Jeſus Chriſt*.

All ſerves to prove that God was the leader of theſe wars, as here is ſaid. *Thou didſt march through the Land.*

And God doth take it upon himſelf. *I the Lord do all theſe things.* Eſa. 45. 7.

The reaſon is, becauſe war is one of the rods of God, wherewith he doth ſcourge the ſinnes of men. For thus, ſaith the Lord God.

How much more when I ſend my four great judgments upon Jeruſalem: *the firſt of them is the ſword.* Ezek. 14. 21.

Who can manage the judgments of God but himſelf, and therefore when wicked perſons are imployed by him to puniſh ſinners by the ſword, he confeſſeth, the ſervice done to him as in the caſe of *Nebuchadnezzar*, King of *Babel againſt Tyrus*.

Ezech. 29. Verse 20. *I have given him the Land of Egypt, for the labour wherewith he ſerved againſt* Tyrus: *becauſe they wrought for me,* ſaith the Lord.

God ordereth all wars, for wars, as I have ſaid, is one of Gods own rods, and none can manage them without him, ſo all wars, as they are from him, are juſt wars.

But they may be unjuſt in reſpect of them that commence and proſecute them.

The point then here taught is, that in all wars which are juſt in reſpect of God who ſmiteth them, God is the leader, and the protector of his armies, who giveth them both ſtrength to fight and victory in battail.

Theſe were Gods wars by which *Iſrael* was ſetled in the land of *Canaan*, and they were the wars of God, by which *Iſrael* was led away captive into *Babel*. you heard God himſelf ſay ſo. Hab. 1. 6. *For, lo, I raiſe up the Chaldæans, that bitter and haſty nation, which ſhall march through the breadth of the land, to poſſeſs the dwelling places that are not theirs.*

God was he that marched through the land then in indignation.

Uſe. This teacheth us whereſoever we ſee the ſword of God abroad in the world to ſmite, to confeſſe it to be Gods ſoare judgment, without whom no man could draw a ſword, or lift up his arme in the world,

Note. God brought in his *Iſrael* by the ſword, and by the ſword he carrieth them out of *Canaan*, the hand of the Lord is in both.

Therefore, whatſoever preparations of war, Gods ſervants do make to hold or to recover their own right, to relieve the diſtreſſes of others, or to ſuppreſſe the injuries of oppreſſours, they muſt commit their cauſe to the Lord, and ſeek their ſtrength from him, and depend on him for their ſucceſſe.

But as God is the author and manager of all wars, ſo is he the ſpeciall protectour of thoſe that he hath ſeparated from the world to be his Church and peculiar people, as in the ſtory of *Iſraels* paſſage you have heard.

In

In this war, God did march before his *Iſrael* againſt the inhabitants of *Canaan*, and caſt the fear of them upon them all.

This is a great advantage in all wars, to have God on their ſides, for as *David* ſaith, *If the Lord had not been on our ſide, when men roſe up againſt us, they had ſwallowed us up, &c.*

Then is God a ſpeciall protectour, when he directeth his war to the good of them whom he protecteth, and marcheth in fury againſt their enemies.

And thus it was with *Iſrael* when they took poſſeſſion of *Canaan*, as you have heard. *For they gate not the Land in poſſeſſion, by their own arm, neither did their own arm ſave them, but thy right hand and thine arme, &c.* Pſal. 44.

The diſtreſſed have a ſpeciall warrant to call upon God, and it was the voice of the Church, when the Arke removed to ſay, *Exurgat Deus diſſipentur inimici ejus:* let God ariſe, and let his enemies be ſcattered.

God is mercifull to our land, and Church, that we yet live in peace, it is full of comfort, when God marcheth before his Church in their wars, but it is much more happineſſe when he biddeth us go to our chambers, and ſhut the door after us, and tarry a while till the ſtorm of troubles over-blow.

But then it is moſt joyous, hen he giveth peace within our walls, and plenty within our palaces.

Thus have we lived hitherto by the favour of the God of peace, and it ſhal do well that we do lay this example to heart: For the ſame God that marched before *Iſrael* to plant them in, doth now march before the *Chaldeans* to caſt them out, he that fought for them to give them their land, now fighteth againſt them to carry them captives out of the Land.

It is the indignation of God that maketh this change, and it is their ſin that thus provoketh him.

Yet they look back in their captivity and comfort themſelves with the remembrance of Gods former protection.

Sin hath made this change: are we more in the favour of God then *Iſrael* was, or have we ſinned leſſe then they did, that their evils ſhould not come on us.

Surely the ſins of our land, are both many and hainous,

the double edge of the word which is drawn and uſed againſt them, doth not draw bloud.

Nullus ſequitur de vulnere ſanguis.

The courſe that is taken for reformation is prepoſterous, for men look without themſelves, and complaine of the faults of others, and would faine amend their brethren, but the right way is: Let every one ſtrive and labou to amend one.

And all that ſay, Let not this evill come upon us; not the ſword, not the peſtilence, not famine: let them be tender that no evill come out of them, for our ſins are they which part God and us, which maketh him that ſet us up, caſt us down.

2 His conqueſt. This is expreſt in divers phraſes, to declare it fierce and violent.

1 *Thou didſt threſh the heathen in anger.*
2 *Thou woundeſt the head out of the houſe of the wicked.*
3 *Diſcovering the foundation to the neck.*

All look one way to deſcribe God in his indignation, how he layes about him, and they teach us, that

It is a fearfull thing to fall into the hands of the living God, for he is known by executing judgement, and the heathen are puniſhed in his ſight

True, that he is patient, and long-ſuffering, even toward the heathen that know not God; long did the curſed ſeed of *Cham* poſſeſt the land of *Canaan*, and God deferred their puniſhment to the fourth generation, himſelf giveth the reaſon of it.

For the iniquity of the Amorites *is not yet full.*

Ge 15.16. There be ſix ſigns of enſuing judgment, and where they are found, what remaineth but a fearfull expectation of the fierce wrath of God?

1 The qualitie of the ſins committed, if they be of thoſe crying ſinnes which do immediately impeach the glorious Majeſty of God: ſuch as are ſuperſtition and Idolatry, which do give the glory of God to creatures, Blaſphemy, breach of Gods Sabbath.

Or ſuch as violate humane ſociety, ſins againſt nature, as in the *Sodomites*, ſins of bloud, as in the old world, ſins of oppreſſion,

ſion, bribery, extortion, corruption of juſtice and ſuch like.

Theſe things do put Almighty God ſo to it, that he ſaith, *How ſhal I pardon thee for theſe things?* Jer.5.7.

Shall I not viſit for theſe things ſaith the Lord, ſhall not my ſoul be avenged on ſuch a Nation as this? Vers.9.

The fields look yellow, as Chriſt ſaith, for the harveſt, and call for the ſickle of Gods vengeance to cut them down.

2 The ſpreading and extent of ſins, when it hath corrupted the moſt, as in the old world, God ſaid to *Noah*, *Thee onely have I found righteous before me in this age.*

And in *Sodome* not ten righteous to be found, and in *Jeruſalem* God ſaid,

Run too and fro through the ſtreets of Jeruſalem, *and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be any that executeth judgement, that ſeeketh truth, and I will pardon it.* The Prophet did go the circuit.

He ſearched amongſt mean men, and he found them fooliſh and ignorant: he gate him amongſt the great ones, and he found them ſuch as had broken the yoak.

When ſin once covereth the face of the earth, and is grown like a generall peſtilence infecting the greateſt part, *Moſes*, *Job*, *Samuel* and *Daniel* may pray and have no audience.

3 The impudencie and boldneſſe of ſin when men are not aſhamed of their evils that they commit to cover and conceal them to do them in the dark, but brave the Sun with them: as *Abſolon* defiled the Concubines of *David* in the ſight of the Sun, and before all *Iſrael*. It is Gods complaint of his people.

The ſhew of of their countenance doth witneſſe againſt them, and they declare their ſin as Sodome, *and they hide it not.* And again, Jer.3.9.

Were they aſhamed when they had committed abomination; nay, they were not at all aſhamed, neither could they bluſh. Jer.6.15.

Thou haſt an Harlots forehead, thou refuſeſt to be aſhamed. Jer.3.3.

4 Oſtentation of ſin, when men do make their boaſt thereof. *Why boaſteſt thou thy ſelf in miſchief?*

Upon which words, Saint *Auguſtine* ſaith, *Gloria malignitatis, gloria eſt malorum.*

He ſaith, it is a fooliſh boaſt to glory in evill: for evill is eaſily done.

He gives many inſtances, the care of preparing the ſeed, and of the ground the ſowing, the weeding, the attending, how many hands it asketh, and *Abſolon* can ſet it all on fire in a moment.

So *Samſons* Foxes did the fields of the *Philiſtines*.

The Wiſeman ſetteth it down as a fault;

Prov. 20. 6 *Moſt men will proclaim every man his own goodneſſe*; how much more to boaſt of evil.

As wantons boaſt how many they have defiled, and drunkards how many they have out-drunk.

5 Making a mock at ſin: ſo the Wiſeman ſaith, there be that toſſe fire-brands, and ſay,

Am not I in ſport?

All our ſins are fire-brands, we need no other rods to ſcourge us here, no other fewell to enfire us hereafter, then our owne ſins: this is, *Hilaris inſania*, to make our ſelves merry with theſe, and to ſet in the chair of the ſcornfull.

6 *Incorrigibility*, when the gratious warnings of God do not lead them to repentance: when the angry threatnings of God do not draw bloud of them, when the rods of Gods favourable chaſtiſement doe not ſmart upon them. *O Lord,*

Jer. 5. 3. ſaith *Jeremy*, *Thou haſt ſtricken them, but they have not grieved.*

Correction had wont to be the way to reclaime ſinners, but when iniquity is come to the full ripeneſs, God may lay on while he will, they that have not known the way of peace will harden their hearts, as *Pharaoh* did, and correction will but make them curſe, and blaſpheme God to his face.

This was the full iniquity of theſe nations, whom God threſhed and wounded, and digged up, and caſt out, that he might plant his *Iſrael* therein.

Uſe. And it teacheth us to be wiſe to ſalvation, as the Apoſtle ſaith; *Thou man of God fly theſe things.* And let me ſay to you, as *Lot* to the *Sodomites*, *I pray you, my brethren, do not ſo wickedly.*

1 Take heed of *Idols*, *Babes*, keep your ſelves from *Idols*. Idolatry hath growen bolder of later then heretofore, the Fa-

Factors of *Rome* are buſie amongſt us, trading for proſelites but God ſtirreth up the ſpirits of his religious ſervants to ſolicite the cauſe of Religion, and the worthies of our land ſtand up with zealous fervency of ſpirit for the truth of God.

This is the light of *Iſrael*, ſo long as we keepe the fire of God burning upon our Altars, we ſhall have hope that God is with us, and that he will give us his bleſſing of peace.

Let us break off our ſins by repentance, that we may turn away the indignation of God from us, let not ſin reign in our mortall bodies, that we ſhould obey it in the luſts thereof.

Let us take heed that we give not way to ſin, either in 2
our ſelves, or in others, leſt it over-grow us, but let us examin our own hearts in our chambers, and turn to the Lord. And if a brother by occaſion fall into ſin, let them that are ſpirituall, reſtore him with the ſpirit of meekneſſe.

Let ſhame cover our faces for the evils that we have done, 3
it is no ſhame to be aſhamed of our evils, as there is a godly ſorrow, ſo there is a godly ſhame, let us ſay with *Job*; *I covered not my tranſgreſſion with* Adam, *by hiding my iniquity in my boſome.*

Let it grieve us that wee have ſinned, and let us not 4
boaſt thereof, bnt ſay with *Job*, *Peccavi, quid faciam tibi:* with *Saul*, *I have ſinned and done fooliſhly.*

Let the remembrance of our ſin ſmite our hearts, as *Da-* 5
vids heart ſmote him, when he had numbred the people, and let us do no more ſo.

Let the judgments of God make us afraid.

Let the corrections of God humble us, and caſt us at the feet 6
of God, that he may ſhew us mercy, and with *Paul*, let us pray three times, that the Angel of Satan may be taken from us.

Then ſhall we neither feel the flail of God threſhing us, nor the ſword of God wounding us, nor the ſpade of God digging up, but we ſhall rejoyce every man, under his own Vine, and under his own Fig-tree.

2 What he did in favour to his own

Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine annointed.

David ſaith, *Truly God is good to Iſrael.* The

The everlasting comfort of the Church hath been planted and grounded in the favour of God by the mediation of Jesus Christ his anointed.

For although Christ were not so manifest to his Church before, and in the time of the law, as he hath been in the time of the Gospel, yet he hath been always the hope of all the ends of the world.

Reason. The reason is, because Christ is not onely a Mediatour of intercession to pray for us, and a Mediatour of satisfaction to die for us, and a Mediatour of salvation to prepare eternall mansions for us: but he is and ever was, and will be a Mediatour also of temporall protection all to keep and defend us from all evils. So that the Sun shal not smite us by day, nor the Moon by night.

For as God created us to his own image, so he fitted to his only begotten Son a body in our image, he was made of a woman, and so soon as his word had made him the promised seed, so soon was he crucified for us, and was the Lamb slain from the beginning of the World.

Then did he take his Church into his bosome, and married her to himself, and they became one body, and ever since his Angels have charge over her to keep her in all her ways, and this must comfort *Israel* in *Babylon*, that God went before them with his anointed, to setle them in the promised Land.

There be no other mercies that will tarry by us, but those which God doth vouchsafe us by the means of this Mediator.

He importeth many outward blessings, even to the wicked, by the means of his holy ghost. For all the knowledg that they have, all the wisedome in arts and sciences be the gifts of the holy ghost, but they have no portion at all in the office of Christ, he was not anointed for them.

From hence the Apostle doth conclude, that God hath not forsaken the Jews, but that they shall be called again, for he saith. *Hath God cast away his people?* he answereth: *God hath not*

Ro. 11, 1, *cast away his people whom he foreknew.*

2. The election of grace which made them his, doth confirm them to him for ever, and therefore they mention his going be-

before them with his anointed to assure them, that though they go into captivity and abide a long time there, yet they shall not be left in bonds for ever. For the Spirit of the Lord is upon this anointed, *to preach liberty to Captives, and the opening the prison to them that are bound.* Isa. 61. 1.

This is now the true comfort of the distressed parts of the Church, which groan under the burthen of oppression, and bloudy persecution.

They cry for the help from men, and no Nation doth succour them, they weep and pray to God and to his annointed, and, no doubt, but in good time, he wil come down to them to visit them in his mercy, they are Christians, and they carry the name of Gods anointed, his name is in them, and his righteousnesse and truth are their hope and strength.

It is time for thee, Lord, to put to thy hand, for the wicked sons of *Belial*, the children of *Edom* cry out against thy Church, down with it, down with it, even to the ground.

The Bishop of *Rome*, abetteth the unchristian shedding of Christian bloud, by his letters, and disperseth his whetstones to sharpen the sword of Gods enemies against Gods Church.

Let us say with old *Jacob*; *O Lord, I have waited for thy salvation, for thy Jesus.*

2 This repetition of salvation. *Doct.* 2.

Thou wentest forth for the salvation of thy people, even for salvation, teacheth us.

That God hath taken upon himself the care of the preservation of his Church.

Therefore he goeth before them for salvation, and he doth never leave them nor forsake them.

1. God hath many gratious titles, which do assure his love and favour to us. *Reas.* 1.

He is cal'd *Jehovah*: so we live, move, & have our being in him.

He is called by *Job*, The preserver of men, Saint *Paul* addeth especially of the elect, for their salvation is a peculiar grace, no common favour.

And so his right hand both supporteth and guideth us, that we neither stray out of the way: nor fall in the way.

He

He is called our Shepherd, and so we come to want nothing, for he leadeth us both to the green pastures, and to the waters of comfort.

He is called the husband of the Church, and Christ preserveth her to him, *sine macula & ruga*, without spot or wrinckle, and Christ teacheth us to call him our father, so as a father hath compassion, &c.

The Lord is our King of old, he maketh salvation in the middest of the earth.

All these titles declare him no *Non-residont* from his charge, he is always *Incumbent*.

For *ipse est qui dat salutem*.

Reas. 2. 2 Because the Church committeth it self to him, and casteth her care upon him, and he never failed them that trust in him.

Saint *Paul*, I know whom I have trusted,

Commit thy ways to the Lord, and trust in him, and hee shall bring it to pass.

Reas. 3. 3 The Church of God giveth him no rest, but by continual supplications, importuneth his saving protection, saying; O Lord, I pray thee save now: O Lord, I pray thee now give prosperity, he hath commanded her so to do. To seek, to aske, to knock, and invocatiou is one of the marks of Gods children.

He that calleth on the name of the Lord shall be saved.

They are called the assembly of Gods armies, and their prayers be their weapons, Heaven is their abiding City which they besiege, and Christ saith, *the violent take it by force*. For, *multorum preces impossibile est contemni*.

Reas. 4. 4 Christ himself always prayeth the Father for his Church, that God would keep it, and he saith, to his Father, *I know that thou hearest me always*.

Use This comfortable Doctrine serveth to refresh the grieved soul in time of affliction, the smart of Gods rod doth many times puts us into fits of impatience, and murmuring, and the delay of Gods saving help, doth often stagger our weak faith: that the man after Gods one heart, doth sometimes feare that God hath given him over.

In

In great loſſes as of our honours, and preferments of our libertie, of our wealth, of our dear friends: it is ſome time before wee can recover from this ſhaking fit of feare, that God hath forſaken us, and we ſay:

Why ſtandeſt thou ſo far off, O Lord, and hideſt thee in due time, in time of affliction? Pſal.10.1.

But when we remember, *thou art with me,* it eſtabliſheth our footſteps, it ſtrengtheneth our weak knees, and comforteth our ſorrowfull hearts, and biddeth us, *Rejoyce in the Lord*, again, it ſaith, *Rejoyce*: ſo *David*,

I waited patiently for God: and ſo he comforteth his ſoul. *Wait on God, for I will yet give him thanks, for the help of his preſence, he is my preſent help, and my God.* Pſal.43.5.

So then, if preſent iſſue appear not out of affliction, let us not faint in our troubles: but perſwade us that God is with us, and the rock of our ſalvation will not fail us.

2 This ſheweth that we need not ſeek further for ſalvation, then to God himſelf, and his anointed, ſeeing they are always with us. It is a fooliſh and idle ſuperſtition and idolatry to ſeek our ſalvation, from or by the means of Angels or Saints, or the mother of our Lord, when we have both him and his anointed *Meſſiah*, that is, both the giver and the mediatour of ſalvation with us. *Uſe* 2.

This fooliſh devotion of the Roman Church, of making way by Angels and Saints, hath three great defects, which all the wit of *Rome* and hell, could never cover or conceal.

1 It hath no Commandement to require it.

2 It hath no example to lead us to it.

3 It hath no promiſe in Scripture to reward it.

Whom have I in heaven but thee, and I have none upon earth, that I deſire beſides thee? Pſal.73.25

They be our glorious fellow creatures, we honour God for the good that they have done in his Church.

We believe that they pray for our happy deliverance from all miſeries of life, and the ſociety of their lives.

We imitate their holy examples and do ſtrive to follow

them in their vertues, and pray for the graces of God that ſanctified them on earth.

But for our ſalvation, we know that he is always with us, that ſaveth us, and his anointed doth never forſake us, that keepeth us from evill.

We hear him ſaying, *Come unto me*, and he calleth us not to heaven to him, but, *Le, I am with you to the end of the World:* he is neer unto all that call upon him, and he is eaſily found of them that ſeek him.

Uſe 3. 3 This doth give us fair warning to take heed that we do not leave our God and live in ſin, for he is not ſo neer us, but that our ſelves may ſeparate between him and us, for it is alſo true, that God putteth a great deal of difference between an ungodly and godly man, as *Solomon* ſaith;

Pro. 15. 29. *The Lord is far from the wicked, but he heareth the prayer of the righteous.* And as God is far from them, ſo is ſalvation, as *David* ſaith. *Pſal.* 119.

V. 155. *Salvation is far from the wicked.*

As we tender the favourable protection and love of God, let us take heed of ſin.

Iſay 59. 1. *Behold, the Lords hand is not ſhortned, that it cannot ſave, nor his ear heavy, that it cannot hear.*

Verſe 2. *But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear.*

Uſe 4. 4 Seeing our ſalvation is of him, onely by his anointed, let us remember that we are called Chriſtians after his name, not onely *Chriſtum*: Lo, I am with you, and *Spiritum Chriſti*, whom I will ſend you from the father, but we have χρισμα, the very anointing it ſelf, left and depoſited in the Church, as S. *John* ſaith.

1 Joh. 2. 2. *But ye have an Unction from the holy one.* If we keep this Unction, we are ſure of this ſalvation, therefore grieve not the ſpirit of God, reſiſt not the holy ghoſt, receive not the grace of God in vain.

And ſo let the enemy of mankind, and his agents do their worſt to annoy us, our ſalvation is bound up in the bundle of life

life with our God for ever, we may go forth boldly in the ſtrength of the Lord, both againſt the enemies of our temporall eſtate, and the ſpirituall adverſaries of our ſouls, for who can wrong us, if we follow the thing that is good?

God who maketh in us both *velle & facere*, to wil and to do, and make us able for this work of our ſalvation.

Verſe 14. *Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoycing was to devour the poor ſecretly.* Hab. 3. 14.

THis, as you have heard, before in the expoſition of the words, hath reference to that victory, which God gave againſt the *Midianites*, to his *Iſrael*. *Judg.* 7. 22. wherein the Lord ſet every mans ſword againſt his fellow throughout all the hoaſt, for there he ſtrook them with their own ſtaves, and armed them againſt themſelves to their own ruine.

Wherein conſider with me two things;

1 Their puniſhment.
2 Their ſin.

In the puniſhment we are taught.

That God in his juſt judgment maketh the ungodly rods to puniſh one another of them: if they have no other enemies but themſelves, they ſhall go together by the ears amongſt themſelves, and ſmite one another. *Doct.*

This is that which God threatned againſt the ſinnes in *Iſrael: no man ſhall ſpare his brother. He ſhall ſnatch on the right hand, and be hungry, and he ſhall eat on the left hand, and ſhall not be ſatisfied, they ſhall eat every man the fleſh of his own arm.* Iſai. 19. 19.

Manaſſeh, Ephraim, *and* Ephraim, Manaſſeh, *and they together ſhall be againſt* Judah.

This was the burthen of Egypt.

And I will ſet the Ægyptians againſt the Ægyptians, and they ſhall fight every one againſt his brother, and every one againſt his neighbour, City againſt City, and Kingdome againſt Kingdome. Iſai. 19. 2.

In the firſt of theſe two places, the Prophet doth foretell how the Tribes ſhall fall out among themſelves, and how their greedineſſe of wealth and honour ſhall make them devour one another. For the Apoſtle giveth warning that we be tender, how we bite one another, *Leſt we be devoured one of another.*

This is ſin and puniſhment both, wherein they offend, therein they are puniſhed.

In the ſecond example of the Egyptians deſtroying one another, we behold the uncertain ſtate of ungodly nations, and people, they can have no conſtant peace.

Reaſ. 1. 1 Becauſe they know not, they ſerve not the God of peace, and where true Religion doth not unite hearts, they may cry a confederacie, which may hold ſo long, as it may ſerve private turns, but the next great provocation turns all into fury and combuſtion, for there wants the foundation of peace within them.

Reaſ. 2. 2 Becauſe he would thereby maintain the equity of that naturall law written in every mans heart by the finger of God, *Do as thou wouldeſt be done to.*

Wouldeſt thou bee content to be beaten with thoſe ſtaves, that thou haſt made to beat others, to be hewed and mangled with thoſe weapons of violence? therefore, God in his juſtice employeth this preparation againſt themſelves, and ſcourgeth them with their own rods.

Reaſ. 3. 3 That we may know that all things in the adminiſtration of the world are directed by the wiſedome and providence of God, who though he be a God of peace, yet he alſo cauſeth diviſions and contentions amongſt men, and puniſheth tranſgreſſours therewith.

The ten Kings in the Revelation, which are the 10 horns of of the beaſt, that is of *Rome.*

Theſe at firſt joyn their forces againſt the Lambe, and ſet
Revel. 17. 13. up the beaſt. *Theſe have one mind, and ſhall give their ſtrength unto the beaſt.*

Verſe 16. But in the end. *And theſe 10 horns which thou ſaweſt upon the beaſt, theſe ſhal hate the whore and ſhall make her deſolate, and naked, and*

and ſhall eat her fleſh, and ſhall burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and to give their Kingdom to the beaſt, untill the words of God ſhall be fulfilled.

From whence we gather, that that agreement which is amongſt wicked men, againſt Chriſt, and againſt his Church, is ſtrengthened by the will and providence of God for a time, till that time, the confederacies of the ungodly do hold, but when he pleaſeth to diſſolve them, they end in ſelf-woundings and inteſtine combuſtions.

This ſerveth to ſettle our judgments, concerning the combinations of the wicked againſt the Church, they are of God, and he hath his ſecret and juſt ends therein, either to chaſten the errours and tranſgreſſions of his people, or to bring their patience and piety to the teſt, to try whether any thing will make them forſake their hold, and relinquiſh their truſt in him. *Uſe 1.*

Or to bring the greater condemnation upon thoſe, whom he uſeth as inſtruments in this tryall of his choſen ſervants.

Therefore, now, that we both hear the news, and ſee the effects of this new bloudy league to deſtroy the Church, and to root out the Proteſtant Religion, whereby much Chriſtian bloud of Innocents is already ſhed, more is feared: let it eſtabliſh our hearts, and ſettle our judgments upon this reſt. The Lord will have it: *A Domino factum eſt hoc. Tu Domine feciſti it:* thou, Lord, haſt done it.

Surely, there is much droſſe in our gold, which muſt be purged, we have not ſpared one another with ſchiſmaticall mouthes and pens to break the peace of the Church, and God in his juſt judgment ſuffereth the wicked to prevail againſt us.

This comforteth the Church againſt theſe tempeſts of fury, that her enemies do raiſe againſt her. *Uſe 2.*

For though they weaken us thereby, and exalt their own horn on high, yet when the waves of the ſea do rage horribly, God that is on high is more mighty then they, and he will ſmite them with their own ſtaves that ſupported them, and wound them with their own ſwords, that defended them.

3 This admoniſheth us not to ſettle any confidence or truſt in the friendſhip of man, whoſe breath is in his noſtrils *Uſe 3.*

ſtrils, for wherein is he to be truſted? The Prophet *Micah* ſaith;

Micah.7.2 *The good man is periſhed out of the earth, there is none upright among men, they all lie in wait for blood: they hunt every man his brother with a net. That they may do evill with both hands earneſtly.*

Verſe 3. *The Prince asketh, the Judge asketh for a reward, and the great man uttereth the miſchief of his ſoul, ſo they wrap it up*

Verſe 4. *The beſt of them is a bryar, the moſt upright of them is ſharper then a thorn hedge.*

And from this conſideration of the generall falſhood that is in friendſhip, his caution is;

Verſe 5. *Truſt ye not in a friend, put no confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſome.*

Verſe 6. *For the Son diſhonoureth the Father, the Daughter riſeth up againſt her Mother, the Daughter in law againſt her Mother in law, and a mans enemies are the men of his own houſe.*

What ſhall we do then?

Verſe 7. *Therefore, I will look upon the Lord, I will wait for the God of my ſalvation: my God will hear me.*

Chriſt our Saviour doth apply this text to his own comming Mat 10.34. into the world, he profeſſeth it, *that he came not to bring peace into the world, but the ſword.*

In which words he rather expreſſeth the events and effects, then the intention and purpoſe of his comming: for where the light of the goſpel doth ſhine, Father, Mother, Brother, Siſter, are but *nuda nomina*, bare names, where Chriſt in Religion is not, for the true Goſpeller will fall out with all, and forſake them all for Jeſus Chriſt.

The reſt of the Church is God in Chriſt, let us ſeek peace with men, if it be poſſible, as much as in our power, let us have peace with all men, but let us truſt no humane or temporall ſupportation.

Uſe 4. Seeing it is here ſet down as a great judgment of God upon *Midian*, that they were beaten with their own ſtaves, and wounded with their own weapons.

Let us take notice of this judgment, and take it for a great ſigne of Gods indignation againſt us, when we break the bonds

bonds of peace, and Chriſtian charity, byting and beating one another, libelling, and defaming, woorrying one another with ſuits of moleſtation, ſchiſmatically forſaking the fellowſhip one of another, and changing publique Congregations into private Conventicles, and forſaking the ſetled Prieſthood of the Church, for ſuch as do labour moſt to break the peace of the Church, for what is this but the angel of Satan, beating of us with our own ſtaves. Doth not this home-contention in our Church, open an eaſie way to the enemie of both to enter in and ſpoil all.

And this I have obſerved, that two ſides have gained by our Church contentions.

The Anabaptiſts have recovered ſome from us, who ſtanding ſo violently againſt Popery, have queſtioned all that they received.

The Papiſts have recovered many, who have gone ſo far in the defence of the mean, that themſelves have ſtaggered into the extream.

God be mercifull to our land, and continue the peace of the State, even the ſweet correſpondence of our Sovereign and his ſubjects, and we ſhall have hope, that our arms ſhall be ſtrengthened againſt our enemies, and our own ſtaves ſhall do us no hurt.

2 Their ſin, it was a treſpaſſe againſt the Church of God, devouring of the poor: and that by open violence, comming like a whirlwind in ſudden fury againſt them, and by ſecret practiſes to hurt and annoy them: teaching us that,

It is a grievous and provoking ſin, openly or ſecretly to diſtreſſe the poor. *Doct.*

There be two words of ſtrong ſignification here uſed. 1 Scattering, which ſignifieth their expulſion out of their places, where they dwelt, to go as the Levite did, to get them a place where they can finde one, which ſuiteth well with the humour of the covetous rich man, who deſires to dwell alone upon the earth.

2 Devouring, which ſignifieth, taking away from them all that they have, to put it to their own heap, whereby they become vaſſals to thoſe that ſtrip them. This

Reaſ. 1. This is a grievous ſin, and well deſerves the puniſhment above mentioned.

1 Becauſe God hath declared himſelf the patron and protector of the poor, and therefore the Pſalmiſt ſaith. *The poor committeth himſelf unto him, for he is the father of the fatherleſſe:* ſo that to diſtreſſe thoſe, is to clip the wings of the hen, that gathereth in her chickens, it is:

Reaſ. 2. 2 Becauſe the poor are our own fleſh, ſo they are called by the Prophet, and it is uſed as an argument to perſwade compaſſion.

Iſa. 58 7. *To deal thy bread to the hungry, to bring the poor that are caſt out to thy houſe, when thou ſeeſt the naked to cover him, and that thou hide not thy ſelf from thine own fleſh.*

The poor and rich both digged out of the ſame pit, both caſt in the ſame mould.

Reaſ. 3. 3 Becauſe, *Natura paucis contenta:* nature is content with a little, and we have enough amongſt us to miniſter that. For if we have food, he meaneth not Manna and Quails, but neceſſary food and raiment, he meaneth not coſtly, but neceſſary raiment, we muſt be therewith content.

To ſtrip the poor naked, to multiply our changes of raiment, or to take away a whole garment from them, to put one lace more upon ours, this is inhumane irreligious.

To ſcatter them, that we may have elbow-room enough, and more then needs for our ſelves, that we may have ſo much the more to look upon, and lie by us, this is Midianitiſh and heatheniſh.

Vos autem non ſic: donot you ſo.

Reaſ. 4. Becauſe God hath committed together with riches, the care and cuſtody of the poor to the rich, and as they hold their wealth not as rightfull owners, but as mercifull ſtewards and diſpenſers thereof, ſo in the diſpenſation, they are accomptants to God for the overplus, and he wil call for the inventory, and judg their adminiſtration of thoſe things. Underſtand therfore, that God doth not at any time relinquiſh his intereſt that he hath in the gifts which he beſtoweth on men: but ſtill he ſaith,

Hag. 2. 9. *The ſilver is mine, and the gold is mine, ſaith the Lord of hoaſts.*

When

When *David* gave up all the proviſions that he had made for the building of Gods temple, to *Solomon* his Son, he bleſſed the Lord, and he confeſt, ſaying.

O Lord, our God, all this ſtore that we have prepared to build thee an houſe, for thy holy name commeth of thine hand, and is all thine own: ſo before, *all things come of thee, and of thine own hand have we given thee.* 1 Coron. 29 16.

The uſe then that we muſt make of this point is. *Uſe.*

1 For the rich, let them know their duty to the poor, love is a debt that they owe to them, not an arbitrary courteſie: they may not,

1 Either encroach upon them by robbing or ſpoiling them of that which they have, as here thoſe *Midianites* did, to ſpoil their corn, to take away any thing of theirs.

2 Neither may they come upon them as a whirlwind to encompaſs and gird them in by their devices of power, or wit, or authority, to make prizes of their labours, whilſt they eat the bread of adverſity, and drink the waters of *Marah.*

3 Neither may they withhold their hands in their boſomes in their wants, but ſtretch them forth to relieve their neceſſities.

The wiſe ſon of *Jakeh* ſaith; *There is a generation, whoſe teeth are as ſwords, and there jaw teeth as knives to devour the poor from off the earth, and the needy from among men.* Pro. 30. 14

And *Solomon* ſaith: *The ſoul of the wicked deſireth evill, his neighbour findeth no favour in his eyes.* Pro 21. 10

Let them remember, that the rich man in the goſpel is not charged with any oppreſſion of the poor, but with ſuppreſſion of the relief, which he ſhould have given to *Lazarus.*

And in that overture of the laſt grand ſeſſions in the goſpel, it is only charged upon them that are adjudged to hell fire, *Eſurivi, & non paviſtis me, &c.* I was hungry and you fed me not. Suppreſſion is oppreſſion.

That cold charity which St *James* ſpeaketh of, will be warmed in hell.

If a brother or a ſiſter be naked, and deſtitute of daily food. Jam. 2. 15.
And one of you ſay unto them, depart in peace, be you warmed, Verſe 16.

and ſilled, notwithſtanding you give them not thoſe things which be needfull for the body, what doth it profit?

Uſe 2. 2 Let the poor know that their God doth take care of them to viſite their ſins with rods, who ſpoil them, ſeeing they have forgotten that we are members one of another, and have invaded the goods of their brethren, God will arm them againſt themſelves, and beat them with their own ſtaves, either their own compaſſing and over-reaching wits ſhall conſume
1 their ſtore, or their unthrifty poſterity ſhall put wings upon
2 their riches to make them fly, or God ſhall not give them the
3 bleſſing to take uſe of their wealth, but they ſhal leave to ſuch as ſhall be mercifull to the poor.

Therefore let them follow the Wiſemans counſell. *Curſe*
Eccleſ. 10. *not the rich, no not in thy bed chamber*, let no railing and unchri-
20. ſtian bitterneſſe wrong a good cauſe, let it be comfort enough to them, that God is both their ſupporter and avenger, is it not ſufficient to lay all the ſtorms of diſcontent againſt their oppreſſours, that God ſees their affliction, and commeth down to deliver and to avenge them.

Uſe 3. 3 Rather let this move them to commit their cauſe to the Lord, for as *Tertullian* ſaith:

Si apud Deum depoſueris morbum medicus eſt, ſi damnum reſtitutor eſt, ſi injuriam ultor eſt, ſi mortem reſuſcitator eſt.

Let not the fair weather of oppreſſours grieve them that live in the tempeſt of their injuries, *David* will tell them, that he ſaith, ungodly flouriſh like a green bay tree, and anon hee ſought them, and their place was not found.

Here is the exaltation of Chriſtian charity, to bleſſe and pray for ſuch, and this will heap coals of fire upon their head, either to warm their charity which hath taken cold, or to conſume or devour them.

There was a time, when he that denied *Lazarus* a crum, begged of him a drop: *& qui negavit dare micam, non accepit guttam*, and he that denied a crum, had not a drop.

Verſe

Verſe 15. *Thou didſt walk through the ſea, with thine horſes through the heap of great waters.* Hab. 3. 15.

THeſe words do end the ſection, which conteineth a thankfull commemoration of Gods former mercies to his people.

De Verborum interpretatione.

It ſeemeth to me cleer againſt all queſtion, that this text hath reference to the wonderfull paſſage of *Iſrael* through the red ſea, of which mention is made before, Verſe 8.

Was thy wrath againſt the ſea, that thou didſt ride upon thy horſes, and chariots of thy ſalvation.

The words expreſſe that miracle very fully and fitly, for where it is ſaid. *Thou didſt walk through the ſea:* this hath reference to that which we read concerning this paſſage over the red ſea: *Exodus* 14. In which this is memorable, that God went before the people of *Iſrael*, on the ſhoare, but it is ſaid, when God gave *Moſes* direction to lift up his rod, and ſtretch forth his hand over the ſea to divide it, *Moſes* having ſo done. *The Angel of God which went before the camp of* Iſrael, *removed, and went behind it, and the pillar of cloud went from before their face, and ſtood behind them.* 19.

And it came between the camp of the Egyptians, and the camp of Iſrael, *and it was a cloud of darkneſſe to them:* i.e. *to the Egyptians, and it gave light by night to theſe, that is, to* Iſrael, *ſo that the one came not neer the other all night.* 20.

This ſtory ſheweth how God did walk through the ſea, even between the two camps.

The power of Gods word went before them, the preſence of his Angel went behind them, God himſelf carried the dark lanthorn, which kept all light from the Egyptians, and ſhewed a cleer light to *Iſrael*.

The horſes of God here mentioned are the emblems of ſtrength, courage and ſpeed. For thus was *Iſrael* relieved through the heap of the great waters, that is, on the way made through the ſea, which was gathered in heaps on both ſides.

So the words are plain and eaſie.

The ſumme of them is a repetition of that great wonder of the conduct of *Iſrael*, *per mare*, through the ſea, of which I have formerly ſpoken at large, and now remaineth that we ſearch the reaſon why, this one ſpeciall miracle is here again repeated. That is,

Reaſ. 1. Becauſe this was the greateſt miracle of power and mercy, which made the name of God glorious amongſt all nations, and the fame whereof was furtheſt ſpread abroad in the world, for never was the like heard of before or ſince.

Yet I will not conceal from you, that *Joſephus* writing this ſtory of the diviſion of the ſea for the paſſage of *Iſrael*, *to give* it the more credite. *Ne quis diſcredat verbo miraculi:* doth re-
Antiquit. 2 *cap.* 4. port a like wonder, that God intending by *Alexander* the Great, to deſtroy the Perſian Kingdom, did open the like paſſage through the *Pamphilian* ſea to *Alexander* and his army, he addeth, *Id quod omnes teſtantur*, that which all do witneſs, who wrote the ſtory of *Alexanders* conqueſts.

Quintus Curtius, who writeth of purpoſe the life and acts, and death of *Alexander*, ſaith no more of it but this, *Mare novum itur in Pamphiliam aperuerat:* which being aſcribed to *Alexander* himſelf, doth declare it no miraculous paſſage.

But *Strabo* cleereth it thus, that this ſea was no other, then ſuch as we have within our own land, which we call Waſhes, wherein the ſea forſaketh the ſands at an ebbe, and leaveth them bare and paſſable, on foot or horſe-back, and he ſaith, that *Alexander* paſſed his army through theſe waſhes, but being belated, the waters returned upon them before they could recover the ſhoare of *Pamphilia*, *ut toto die itur faceret in mare umbilico tenus*.

Therefore *Joſephus* was ill adviſed to parallel this paſſage with the *Iſrael* paſſage through the red ſea, ſeeing there were ſo many diſpariſons, and whereas he ſeemed to labour to give credit to *Moſes* his hiſtory, by this unlike example, he rather blemiſhed the glory of this ſuperadmirable miracle.

There is not any of the great wonders that God wrought for *Iſrael*, ſo often remembred in Scripture as this is, and where the

the Spirit of God ſo often fixeth our eyes and thoughts: wee ſhall do evill to take them of.

Moſes biddeth *Iſrael* remember this miracle of their paſſage, *What God did to the army of Ægypt, unto their horſes, and their chariots, how hee made the water of the Rea Sea to over-flow them.* Deut.11.4

Rahab could tell the Spies, *We have heard how the Lord dryed up the water of the Red Sea for you. Aſſoon as we heard, our hearts did melt, neither did there remain any courage in any man becauſe of you.* Joſh.2.11. 12.

Thy way is in the Sea, and thy path in the great waters, and thy footſteps are not ſeen. Pſ.77.19.

Thou leddeſt thy people like a flock, by the hand of Moſes *and* Aaron. Verſe 20.

Therefore, it is a fabulous relation of *Paulus Oroſius*, who reporteth it as an addition to this wonder, that the trace of the Chariot wheels, was in his days to be ſeen on the ſands of the Red Sea at every ebbe: and that if they were defaced, yet they renewed again. But *David* ſaith, that the footſteps of this paſſage were not ſeen: and we need not add any thing to the miracles of God to make them more miraculous.

David, again, remembreth it, ſaying;

He divided the Sea, and cauſed them to paſſe thorough: and hee made the waters to ſtand on an heap. The Sea over-whelmed their enemies. Pſal.78.13 53.

He rebuked the Red Sea alſo, and it was dryed up, ſo he led them thorough the depths, as through a Wilderneſs. Pſ.106.9.

The waters covered their enemies, ſo that there was not one of them left. 11.

When Iſrael came out of Ægypt, &c. Pſ.114.1.

The Sea ſaw that and fled. 3.

What ailed thee, ô Sea, that thou fleddeſt! 5.

He divided the Red Sea into parts. Pſ.136.13

He overthrew Pharaoh and his hoaſt in the Red Sea. Verſe 15.

Art not thou it, that hath dryed up the Sea, the waters of the great deep, that hath made the depths of the Sea a way for the ranſomed to paſs over? Iſai.51.10

Many more are the mentions of this miracle in the book of God, and here we finde it in this Pſalme doubly repeated.

Doct. Which teacheth us that Gods extraordinary mercies muſt be often remembred.

For we muſt conſider our God two wayes.

1 *Quà Deus*, as God, and ſo he is to be worſhipped, *cultu latriæ propter Deum*, for his own ſake, though we could live without him. Though he do hide his face from us, and heap up his judgments on us, as *Job* ſaith, *though he maketh us, as his mark to ſhoot at, though all his arrows do ſtick faſt in us.* Job 7.20.

2 *Quà benefactor*, as a benefactor, and that alſo two ways.

1 *Propter opus providentiæ*, for his work of providence, whereby he is to us a gratious God and merciful father, taking his Church to himſelf, and gathering it under his wings, ſhielding it againſt the Sun by day, and againſt the Moon by night.

2 *Propter opera privilegiata*, for his priviledged works, eſpecially favours of mercie, *quando non facit taliter*. For the firſt, all our life, eſpecially the Sabbath, is deſigned to the worſhip and ſervice of God for the ſame: the ſecond of his extraordinary works, doth exact of us ſingular commemoration by themſelves, and therefore *Abulenſis* ſaith;

Omnia feſta quæ Deus inſtituit obſervanda à Judæis fiebant, ad recordationem beneficiorum ejus.

Now the ſchool ſaith well, that *latria* is not *totaliter determinata*, to theſe or the ſe times or ceremonies, or occaſions, but that we may worſhip God alwayes *quà Deus*, as God; upon ſpeciall occaſions *quà Benefactor*, as Benefactor.

And ſo the Jews kept the memoriall of their deliverance from Egypt in their anniverſary celebration of the Paſſeover, and of their dwelling in tents, in the feaſt of Tabernacles.

And of their deliverance from *Haman* in their feaſt of *Purim*.

And the Germane Proteſtants do keep a Chriſtian *Jubilee* every 50 year, for their deliverance from the darkneſſe of Popery, and their ejection of the Pope.

Wherein our Church as much beholding to God for the ſame benefit as they, doth come ſhort of them in matter of thankfulneſſe to God for the expulſion of that man of ſin from us.

We

We have three Commemorations enjoyned us by high authority, the one is *ortus auſpicia*, ſo of all, it was called the *initium regni*, the beginning of the reigne of our Sovereign, whom God ſent to ſettle the religion and peace with his glorious predeceſſour Queen *Elizabeth* had ſo happily and ſo valiantly brought in and mainteined, during her whole reign, and by the providence of God, we enjoy it to this day.

Another is the remembrance of his Majeſties deliverance from the treaſon of the *Gowries* in *Scotland*, before his reign here, as it were his reſerving of him for us.

The third is the commemoration of the admirable goodneſſe of God to our land, in the bloudy treaſon of the Papiſts, the mortall enemies of our religion and peace in their powder-plot.

But this often remembrance of the mercy of God to *Iſrael*, in the red ſea upbraids our forgetfulneſſe of that 88 ſea mercy, which God ſhewed to our land in our deliverance from the *Spaniſh* intended invaſion, in the times of hoſtility between *Spain* and *England*, and though the eſtabliſhed peace between theſe two Kingdomes have laid aſide open wars, yet let God be no loſer in the glory due to his name for that deliverance.

I will adde another reaſon, why this paſſage of *Iſrael* through the red ſea, is ſo oft remembred in Scripture, twice in this Pſalme of *Habakkuk*, which I gather from the Apoſtle *St. Paul*. *Reaſ.* 2.

Moreover, Brethren, I would not have you ignorant, how that all our Fathers were under the cloud, and all paſſed through the ſea. 1 Cor. 10. 1

And were all baptized unto Moſes in the ſea, and in the cloud. Ver. 2.

For this was memorable not onely in the hiſtory of the thing done, but in the myſtery alſo of the ſignification thereof.

You ſee by this Apoſtle, that this is a memorable thing, and he would not have us ignorant of it, & if we know it, he would not have us forget it, there is continual uſe of it in the Church; even ſo long as baptiſme continueth therein.

For that is the ſcope of the Apoſtle in the beginning of that

that Chapter, to ſhew that the Church of the Jews, as they had Sacraments of their own Circumciſion, and the Lords Paſſeover, ſo had they types and figures of our two Sacraments alſo.

The type and repreſentation of our Baptiſme was their paſſage through the red ſea.

The type of our Lords Supper was the water out of the rock and Manna.

But they and we do all receive the ſame ſpirituall meat and drink, that is Chriſt.

So that this paſſage over the red ſea doth figure our Baptiſme, here is *Moſes*, the Miniſter of the Sacrament, here are *Iſraelites*, the receivers of it, and here is water the element, and the cloud, the ſign of Gods preſence: here is *Iſrael*, that is, the perſons baptized, preſerved in theſe waters, and here is King *Pharoah* and his hoaſts, that is, Satan and our hereditary corruptions drowned and deſtroyed in the ſame waters.

And the Apoſtle ſaith, I would not that ye ſhould be ignorant of this thing which admoniſheth both you and us that are your miniſters.

1 You, not to be ignorant in thoſe great myſteries of ſalvation.

2 Us, not to leave you untaught or unremembred thereof.

We that preach to a mixt auditory conſiſting, *incipientes*, Abcedaries in religion, who are not yet out of their firſt elements, which the Apoſtle calleth the doctrine of beginnings.

And ſome few proficients, who alſo have their meaſures, not all of equall growth, but ſome few, as much better grown then others, as *Saul* was higher, then all the reſt of the people, muſt as well give milk with the ſpoon as break bread, and divide ſtrong meat, and, me thinks, there be two places that direct us well in the diſpenſation of the Word of God.

1 That of the Prophet *Iſaiah*.

Iſa. 28. 13. *The Word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little*, in which words.

The matter of our preaching is expreſt in two words, 1 precept

cept, which teacheth us what to do. 2 *line*, which exemplifieth doctrine, and ſerveth as a copy to write by.

And again, the manner of our preaching is declared profitable, if the ſame things be well taught, till they be well learned.

And this is *modicum ibi, modicum ibi*, here *modicum* not too much at once, for oppreſſing the ſpirituall ſtomack: and here is *ibi* and *ibi, ibi* amongſt the proficients, and *ibi* amongſt the incipients.

2 That of St. *Peter. Wherefore, I will not be negligent to put you in mind of thoſe things though ye know them.* 2Per.1.12.

Yea, I think it meet, ſo long as I am in this tabernacle, to ſtirre you up by putting you in remembrance.

This ſheweth the uſe of often repetitions of ſuch things as we ought not to forget, for it is not enough to have light in our underſtanding, there muſt be alſo zeal in our affections, Religion in the head is ſpeculation, in the heart affection, in the hand action.

If we do our duty thus, as we are directed, it muſt be your great fault if either you be ignorant or forgetfull, of theſe things.

The ſpirit of God is our example, for he remembreth this paſſage of *Iſrael* often, and *modicum ibi*, a little here in the old Teſtament, *modicum ibi*, a little there, in the new Teſtament, for this is alſo profitable for us.

This ſheweth that the often preaching and learning and remembring the doctrine of our Baptiſme, is a moſt neceſſary leſſon in the ſchool of Chriſt, that we do not enter into a new peace with the Egyptians, whom God hath drowned in the red ſea, that we do not revive and quicken in us thoſe things which the laver of new byrth hath purged, by ſuffering ſin to reign in our mortall bodies, and by obeying it in the luſts thereof.

That we do not ſo much as in heart return again into Egypt, out of which God hath ſo gratiouſly delivered us.

Profitable is the remembrance of our Baptiſme, for it is the ſacrament and ſeal of our deliverance from the curſe of the

law, from the ſpirituall bondage of Satan, from the dominion of ſin, it ſheweth us the old *Adam*, dead in the death, and buried in the grave of Chriſt.

It alſo ſerveth being often remembred to ſtirre us up to a practiſe of Chriſtian converſation, and to an holy imitation of Chriſt in godly life: that we may not receive the grace of God in vain, that wee be not again defiled with the world, for the Apoſtle will tell us.

Heb. 10. 22 23. *That if Chriſt hath opened us a new and living way through the vail, that is his fleſh, we muſt draw neer with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water.*

Holding faſt the profeſſion of our faith without wavering.

Verſe 26. *For if we ſin wilfully after we have received the knowledg of the truth, there remaineth no more ſacrifice for ſins.*

Verſe 27. *But a certain fearfull looking for of judgment, and fiery indignation, which ſhall devour the adverſaries.*

I conclude, in the Apoſtles words: therefore, brethren, I would not have you ignorant concerning this paſſage of the Lords *Iſrael* through the red ſea.

Hab. 3. 6. Verſ 16. *When I heard, my belly trembled, my lips quivered at the voice, rottenneſſe entred into my bones, and I trembled in my ſelf, that I might reſt in the day of trouble, when he cometh up unto his people, he will invade them with his troops.*

AT this verſe beginneth the third Section of this Chapter, and it conteineth the conſternation of the Prophet dejected before the Lord, with the former conſiderations and the ſad eſtate of the land of *Canaan*.

1 Concerning the words.

When I heard.] The Prophet fitting this Pſalme as you have heard for the common uſe of the Church, doth not ſpeak in this place in his own perſon perticularly, *When I heard*] but in the perſon of that Church of God to which this prophecy was ſent. *Verſe* 14.

They came out as a whirlwind to ſcatter me,] is ſpoken of the *Midia-*

Midianites, invading Gods people, not the Prophet *Habak.*

So that *I heard*, here is collectively the whole Church, and perticnlarly every member thereof.

But what is that is here heard?

Surely this hath a double reference.

1 To the former prophecy, of Gods threatned judgments againſt his people, of which you heard before, *Verſe* 2. *O Lord, I have heard thy ſpeech, and was afraid.*

For it was a fearfull judgment, which God had denounced againſt them.

2 It hath reference to the full commemoration of Gods former mercies, for howſoever faith may grow upon this root of experience of Gods favour, yet when the Church of God ſhall conſider all that former favour now turned into indignation, and ſhall feel that power, which once protected them ſo miraculouſly now armed againſt them, this cannot but caſt them into great fear.

This fear is deſcribed fully and rhetorically in four ſeverall phraſes.

1 *My belly trembled,*
2 *My lips quivered;*
3 *Rottenneſſe entred into my bones:*
4 *I trembled in my ſelf.*

It is the manner of the ſpirit of God in ſuch like phraſes to expreſſe a great horrour and diſmay, by the belly is meant the inward parts and bowels.

So the Prophet upon the denunciation of the burthen upon the deſert ſea ſaith;

Therefore, are my loyns filled with pain, pangs have taken hold upon me, as the pangs of a woman that travaileth, I was bowed down at the hearing of it, I was diſmayed at the ſeeing of it. Iſai. 21. 3.

My bowels ſhall ſound like an harp for Moab, *and mine inward parts for* Kirhareſh. Iſ. 16. 11.

So *Job*, *My bowels boyled and reſted not.* Job 30. 27.

And *David*, *Mine eye is conſumed with grief, yea, my ſoul and belly.* Pſal. 31. 9.

I am poured out like water, all my bones are out of joynt, my heart Pſ. 22. 14.

is like waxe it is melted in the middeſt of my bowels.

Thus the perturbations of griefe and fear, and the paſſions of anguiſh are expreſt.

The quivering of the lips which hindereth ſpeech, ſheweth a man overcome with anger, fear, or grief, ſo doth,

The generall diſabling of the body, as if the parts thereof, the brains and ſinews ſuffered luxation and debilitation.

And the earth-quake in the whole frame thereof, and the diſtemper of the man within us. *I trembled in my ſelf*, that is the inward man, the hid man of the heart felt this anguiſh of grief and fear, and all this trepidation and terrour had this good effect following.

That I might reſt in the day of trouble.]

For of ſufferance comes eaſe, this fear of the heavy hand of God is but a fit, for faith followeth it, and conſumeth it, and ſetleth the heart in a yielding to the mighty hand of God, and that giveth reſt in the day of trouble, that day is alſo deſcribed.

When he commeth up unto his people, he will invade them with his troops.]

Either when God cometh, or when the enemy whom God ſhall employ in the execution of this judgment cometh, he will invade his people that have rebelled againſt him, and are fallen away from him with troops, that is, hee will come upon them with a full power to make a full conqueſt of them.

This day is is further deſcribed in the verſe following.

Hab.3.17. Verſe 17. *Although the fig-tree ſhall not bloſſome, neither ſhall fruit be in the vines, the labour of the Olive ſhall fail, and the field ſhall yield no meat, the flocks ſhall be cut off from the fold, and there ſhall be no herd in the ſtals.*

IN which words he ſuppoſeth the worſt that may befall to the land, that God ſhould not onely as before, carry away, or deſtroy the inhabitants thereof, although he ſhould ſmite the

the land it ſelf with barrenneſſe, that neither the fig tree nor the vine ſhould relieve them, nor the olive, nor the fields, nor the foulds, yet the Church will not deſpair of the loving kindneſſe of the Lord toward them.

This land ſo long promiſed to the ſeed of *Abraham*, ſo long expected, and at laſt by them poſſeſſed is much praiſed in Scripture.

God himſelf calleth it *a good land, and a large, a land flowing with milk and honey.* Exod. 3. 8.

And ſo the ſpies that were ſent to ſearch it, brought word, and they brought of the fruit, and ſhewed it to the people. Num. 13. 9

Again, *for the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths, that ſpring out of valleys and hils.* Deut. 8. 7.

A land of wheat, and barley, and wines, and fig trees, and pomegranates, a land of oil, olive, and hony.

A Land wherein thou ſhalt eat bread without ſcarceneſſe, thou ſhalt not lack any thing in it, a land whoſe ſtones are iron, and out of whoſe hils thou mayeſt dig braſſe.

It was one of the miracles of the earth, and the full bleſſing of the Lord was upon it, for the land was ſmall both in length and breadth, as all the Charts thereof deſcribe it.

For from *Dan* to the river of *Egypt*, which is ſomewhat further then *Beerſheba*, it was litle more then three hundred miles, which was the length of it, and in the broadeſt place thereof it was not an hundred, yea do I put it in this accompt, all the land on this ſide *Jordan*, the portion aſſigned to *Reuben*, *Gad*, and the half tribe of *Manaſſeh*.

Yet did it contein two great Kingdomes, of *Judah* and *Iſrael*, and in *Davids* time, there were numbred in it thirteen hundred thouſand fighting men, which cannot in probable computation be more then a fourth part of the people, ſeeing aged men, women and children, and all under twenty years of age are not reckoned, and this land fed them all, much is ſaid by heathen writers of the fruitfulneſſe of this land, and as great a wonder is it of the change thereof now, for travailers do report it at this time to be a barren and unfruitfull land: 2 Chron. 14.

it is in the poſſeſſion of Gods enemies, and *David* ſaith. *A fruitfull land maketh he barren, for the iniquity of the people that dwelt therein.*

De verbis hactenus, of the words hitherto.

The parts of this Section are two.

1 The fear of the Church.
2 The miſery of the Land.

In the firſt, I obſerve alſo three things.

1 The cauſe of this fear.
2 The fear it ſelf.
3 The effect hereof.

In the ſecond, the miſery of the land.

It is diſtreſt in the three great commodities of life.

1 In the trees yielding fruit.
2 In the ſoil yielding corne.
3 In the flocks yielding encreaſe.

1 Of the fear of the Church, and therein.

1 Of the cauſe of this fear in theſe words, *When I heard.*

Doct. The commination of Gods judgments, doth make the Church of God to fear.

1 Becauſe this openeth to man his conſcience, and declareth to him his ſin, for we know that God is gratious and mercifull, and long ſuffering, and hideth his hand in his boſome, his mercy doth often pull it out, and openeth it, and he filleth the hungry with good things, his mercy ſtretcheth it out often to gather together his choſen, to defend them from evill, to ſtay and ſupport them.

If his indignation do pluck it out, it is a ſign that ſin hath provoked him, and therefore we read what of old was the practiſe of the Church. If there were any judgment abroad, preſently they made ſearch for the ſin, that had provoked God to it; for they knew him ſo juſt, that he will not ſmite without cauſe.

God taught *Joſhua* this, when the men of *Ai* ſmote the men of *Iſrael*, and made them to fly before them, *Joſhua* went to the Lord to make his moan, and God told him.

Iſrael hath ſinned.

And

And ſo there was a preſent ſearch made by the commandement of the Lord throughout all *Iſrael*, to finde out the ſinner, and *Achan* was defected.

In like manner, when *Saul* had made a vow that none of his army ſhould taſt any food till night, and *Jonathan* not hearing of the commandement had eaten a little hony upon the end of his rod, hee went to adviſe with God concerning the purſuit of the *Philiſtines*, by night, and God anſwered him not, wherefore *Saul* ſaid.

Draw you neer hither all the chief of the people, and know and ſee wherein this ſin hath been this day. 1 Sam. 14. 38.

And this is ſo naturall a queſt, as that whoſoever do acknowledg a divinity, cannot but upon the ſenſe of judgment, or the fear of it preſently conclude, God offended with ſome ſins.

So the Mariners in the great ſtorme in *Jonah*, ſaid, every one to his fellow. *Come and let us caſt lots, that we may know for whoſe cauſe this evill is upon us.* Jonah 1. 7.

The conſideration of Gods judgments do breed fear in reſpect of God, whoſe judgments they are. For, 1 he is ſo quick ſighted to diſcerne our ſins, that he ſeeth all, nothing can be hidden from him, but all lyeth open and naked to his ſight. *Reaſ.* 2.

2 Hee is ſo wiſe, to weigh the ſins that we commit, putting into the ſcales the incitements and temptations, the circumſtances of time, perſon, place, number, even the very affection, wherewith ſin is committed.

3 He is ſo juſt as not to impute more ſin to us then we have committed, not to abate any of that we have miſ-done.

4 He is ſo holy, as not to abide or appear the leaſt evill, for he is a God that hateth iniquity.

5 He is ſo powerfull, as to avenge it with his judgment, and he hath all ſorts of inſtruments of vengeance to puniſh ſinne.

6 He is Ubiquitarie, as that no remove can avoyd him, his preſence filleth all places

7 He is ſo true of his word, that heaven and earth ſhall paſſe, but no part of his Word ſhall fail, till all be fulfilled.

8 He is one that cannot repent of any thing that he peremptorily decreeth.

All

All theſe things do declare, that there is great cauſe to fear, when he threatneth.

Uſe. The Apoſtle teacheth us the uſe of this point, *wilt thou not* Rom. 3.3. *then be afraid of the power? do that which is good, then ſhalt thou have praiſe of the ſame.*

This is the way to make us ſeek the face of God, the firſt ſinners fled from the preſence of God behind the trees in the garden, Gen. 3.10. *Adam* confeſſed to God. *I heard thy voice in the garden, and I was afraid.*

A good life is a good fence againſt fear, *Solomon* ſaith: *the righteous is bold as a lyon.*

Perfect love caſteth out fear, for perfect love is the fulfilling of the law, where our love falleth ſhort, there fear filleth the empty and void room.

The voyce of the Lord is comfortable, and his words are ſweet to thoſe that fear him, he will ſpeak peace unto his people, and to his Saints: *But let them not turn again to folly.* So *David* reſolves there. *I will hear what the Lord will ſpeak.* Pſal. 85.8.

It is a plain ſign, that all is not well with us, when the voyce of God doth caſt us into fear, when we are afraid to hear the Word preached, when juſt reproofs of our ſins are unwelcome to us, and anger us, and make us think the worſe of our Miniſter that chideth and threatneth us.

A good life and a well governed converſation, doth not fear the voyce of God: the Word of God is the light which God hath ſet up in his Church to guide her feet in the wayes of peace, they that do evill, hate the light, and will not come neer it, leſt their works ſhould be reproved, the children of the light reſort to it, and call upon God, ſearch my reins and my heart, and ſee if there be any way of wickedneſſe in me.

This fear of the Church is not joyned either with obſtinacy againſt God, or murmuring at his judgments, or deſpair of his mercy, it is that fear, which is one of the effects of a godly ſorrow, and it is one of the documents to true repentance, it is the hammer and mallet of God, wherewith he bruiſeth us, and breaketh us, that we may be truly humbled under his almighty

mighty hand: it is that fear which the ſpirit of bondage ſuggeſteth, wch is not a grace of God in us, but a puniſhment of God upon us, and we would fain be without it, it is the fear of ſervants, and not of ſons, yet God uſeth it as a means to bring us home to him again, when we like ſheep have gone aſtray, and therefore, the prodigall to re-enter himſelf into his fathers houſe prayed, *fac me unum ex mercenariis*, make me as one of thy hired ſervants: it may be that fear which in the ſchool is called *Initialis*, which re-entreth us into the ſervice of God, and keepeth us in awe, it is *utilis*, but not *ſufficiens*, and we would be glad to be delivered out of it, that we might ſerve God without fear in holineſſe and righteouſneſſe. Rom. 8. 15.

For ſo the Apoſtle doth recompt it a favour to the *Romans*, *Ye have not received the ſpirit of bondage again to fear, but the ſpirit of adoption.*

2 The fear it ſelf.

This fear was great both in the inward man, and in the outward, it was that fear of which *David* ſpake to God, ſaying, of the heathen, *put them in fear, O Lord, that they may know themſelves to be but men.*

And *David* himſelf was ſoundly ſhaken with it, as his complaint ſheweth.

My fleſh trembleth for fear of thee, and I am afraid of thy judgments. Pſal. 119. 120.

And we finde the beſt of the faithfull ſervants of God ſubject to this fear, and it is cleer in my text, that it may be joyned with faith. For after this cold fit of fear, you ſhall ſee the faith of the Church to quicken it again.

The elect of God are ſhaken with fear.

1 Becauſe they are great Students in the Law of God, for that is a ſpeciall mark of a righteous man, he doth exerciſe himſelf in the Law of God day and night. *Doct.* *Reaſ.* 1.

And whereſoever the law is wiſely underſtood and applyed rightly, there fear doth ariſe, for ſo long as we are under the Law, we are under a School-maſter, and as the Apoſtle doth ſay, *a child differeth very little from a ſervant*, you know when a young man came to Chriſt, to ask him the way to heaven, Chriſt referred him to the Law, and the keeping thereof.

That is our firſt leſſon: it follows ſo in the miſſion of our Redeemer, he was made of a woman, & made ſubject to the Law.

The law ſheweth us how much we are in Gods debt, and you may note it in the parable of the good Mr. in the goſpel.

1 He called his ſervant to accompt, and caſt up the debt.

2 Then he put him to it to pay it.

3 When he ſaw him willing but unable, then he forgave it.

God calleth us by the light of the Law, by the ſight of our ſins, our ſins are debts, when we ſee them, how can we chooſe but together vvith them behold the danger of them, and the vvrath due to them, this cannot be done vvithout fear, even great horrour and dejection.

The thief that vvas converted upon the croſſe, when he had but a little time, he made an example of great mercy, the onely example in all the Book of God, of ſo late a converſion, yet in that ſhort time, he began at the Lavv of God, and ſaid, to his fellovv.

Lu. 23 41. *We indeed are juſtly puniſhed, for we receive the due rewards of our deeds.*

And after that he ſought grace: this Lavv vvas the Schoolmaſter, that brought him to Chriſt, ſaying, *Lord, remember me, when thou commeſt into thy Kingdome:* for

Until we compare our ſelves with the law of righteouſneſs, we cannot know how unjuſt wee are, and what need we have of a Saviour.

We may ſee it in our firſt parents, vvho no ſooner had ſinned but they hid themſelves from God, becauſe they ſavv their fault by the light of the Lavv, vvhich they had tranſgreſſed.

Reaſ. 2. This fear bringeth us to repentance, it putteth our ſins in our ſight, and ſetteth before our eys the vvrath to come: ſo the generation of vipers vvere firſt put in fear, by vvarning given them of the anger to come, and upon that foundation he buildeth his doctrine of repentance: *ferte ergò fructus dignos pœnitentia*, bring forth therefore fruits vvorthy of repentance: it is time to amend vvhen ſin ſtandeth at the door, that is the vvages of ſin to puniſh all, or ſome nevv temptation to ſin, to make it more; fear vvill tell us that time is pretious, vve muſt

loſe

loſe none of it from our true repentance and converſion to God.

3 This fear ſerveth for caution againſt the time to come, for *piſcis ictus ſapit*, one that hath been once ſoundly ſhaken with a ſtrong fit of this fear, will be the more weary to decline and avoid it another time. For there is nothing that ſo much agonizeth the ſoul and body of man, as the ſenſe and conſcience of the wrath of God. *Reaſ.* 3.

4 It is one of the arguments, as you have heard, by which we do prove certain great Articles of faith; as, *Reaſ.* 4.

1 It proveth that there is a God, for that power which the conſcience of man doth fear as an avenger of evill, is God.

2 It proveth the reſurrection of the body, for as the Apoſtle ſaith, if in this life onely we have hope, ſo we may ſay, if for this life onely we have fear, it can be no great matter, for the judgments of God cannot take ſufficient vengeance of ſin here.

3 It proveth the finall judgment, for all the afflictions of a temporall life are but the fore-runner of the laſt judgment.

But here it is objected that this may wel hold in the reprobate, but to ſee this earth-quake of trembling in the Church, and amongſt the holy ones of God, as it is here deſcribed, this ſeemeth too hard a portion for Gods beloved & choſen ones. *Quæſt.*

To this I anſwer, that judgment beginneth at the houſe of God, and the righteous are hardly ſaved, they that have no other hell but in this terrour of the Lord here, do moſt ſmart in this world, and there is great reaſon for it. *Sol.*

1 In reſpect of God, to ſhew him no accepter of the perſons of men, but an equall hater of evill in all that commit it, as *David* ſaith; *If I regard wickedneſſe in my heart, God will not hear me.*

2 In reſpect of the ſin committed by his choſen, that God may declare the danger of it for terrour to others, and his juſtice in avenging it, that men may fear and do no more ſo.

3 In reſpect of the wicked, that they may have example of fear in the ſmart of others, to bring them to the obedience and ſervice of God.

This doth ſerve, firſt for exhortation to ſtir us up to conſi- *Uſe* 1.

der our God, in the way of his judgments, and to bethink us what evill may hang over our heads for ſin, the Church hath ever found this a profitable courſe:

Iſai.26 8. *In the way of thy judgments, ô Lord, have we waited for thee, the deſire of our ſoul is to thy name and to the remembrance of thee.*

The profit that groweth hence, is there confeſt by the 9. Church: *When thy judgments are in the earth, the inhabitants of the world will learn righteouſneſſe.*

Uſe 2. This doth ſerve to put difference, between the children of God, and the children of this world, for the ungodly are not afraid of the hand of God, but the ſinner contemneth, but the righteous layeth it to his heart, ſo ſaith the Church: *Lord, when* Verſe 11. *thy hand is lifted up they wil not ſee, but they ſhall ſee and be aſhamed.*

Uſe 3. This alſo ſerveth for conſolation of the Church, for let them not be too much dejected with conſideration either of Gods revealed wrath, or their own juſt fear, no, though their fear do ſhake and ſtagger their very faith for a time, for God will not forſake them unto deſpair, but will let ſome of the beams of grace ſhine even through the clouds of fear to comfort them, Pſal.56.3. *David* felt it, and confeſt it, ſaying: *What time I am afraid, I will truſt in thee.* See how they grow together, fear and faith.

Ob. But this is objected as an argument againſt that doctrine of the aſſurance of ſalvation, that a child of God may have in this life, for it is urged: Can a man that ſtandeth aſſured of the favour of God to him in Chriſt Jeſus be ſo ſhaken with fear, as the Church here confeſſeth.

Sol. We anſwer.

1 That fear of temporall ſmart in this life is naturall, and may be in the ſons of God, it was in the Sonne of God Jeſus Chriſt, and it may be without ſin, and the elect, although they fear the judgments of God on earth, yet they doubt not, but that their names are written in heaven.

2 That fear is not againſt faith, which is quick and ſenſible of the wrath and judgments of God: it is *Cos fidei* the Whetſtone of faith, it puts a better edg upon it, and ſerves to teach us to lay ſo much the faſter hold upon Jeſus Chriſt.

Courage either to reſiſt an evill *ingruent* without a right know-

knowledg of it, or to bear an evill incumbent, without a right underſtanding both of the Authour of it, the cauſe of it, of the end of it, or the meaſure of it, is not courage but ſtupidity.

But when we do rightly know God to lay his hand on us for ſin, or hear him threaten us with the rod: is it not time to fear, and to pray with *Jeremie: Be not a terrour to me, for thou* Jer.17.17. *art my hope in the day of evill.*

3 Fear and faith go together, in reſpect of the temporall judgments of God, becauſe the threatnings of temporall judgments are not always peremptory, but oft-times conditionall, therefore the King of *Niniveh* proclaiming a generall Faſt and repentance in *Niniveh*, had this encouragement: *Who can tell,* Jonah 3.9. *if God will turn and repent, and turn away from his fierce anger that we periſh not?* God himſelf hath put us into this comfort.

At what inſtant I ſhall ſpeak concerning a nation, and concer- Jer.18.7. *ning a Kingdome, to pluck up, and to pull down, and to deſtroy it.*

If that nation againſt whom I have pronounced, turn from their 8. *evill, I will repent of the evill that I thought to do unto them.*

So that this fear of the temporall judgments of God, doth no way weaken the faithfull aſſurance that we have conceived of eternall ſalvation, rather it ſtrengtheneth it, yea, the more that we either taſt or fear the puniſhing hand of God here, the more do we deſire the releaſe of us hence, which is reſt from all labours.

4 They that take this fear to be contrary to faith, and aſſurance of the favour of God do miſtake it, for it is true, that a doubtfull and deſpairing fear doth deſtroy faith, but the faithfull cannot fall into that fear, becauſe God preſſeth not his temptations above that which his children are able to bear.

And fear in them is but contrary to preſumption, it is not contrary to faith, which thus appears, becauſe this fear doth not make the ſervants of God give over the work of their ſalvation, rather it makes them double their endevours, and redeem the time.

But in the reprobate their fear doth make them give heaven gone from them, and profeſſe it loſt labour to ſerve God.

Mal.3.14. *Ye have ſaid, it is in vain to ſerve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hoaſts.*

But they that feared the Lord ſpake often one to another: that is, encouraged one another, and it is ſaid, the Lord hearkned and heard it, &c.

3 The effect of this fear: *That I might reſt in the day of trouble.*

This alſo ſheweth that this fear of the Church was not ſeparated from faith, for it is entertained of purpoſe to ſettle the heart, and to give it reſt in the day of trouble.

I cannot but often remember that ſweet ſaying of *Auſtine: Medicina eſt quod pateris*, thy ſuffering is the Phyſick, for the Phyſick that we take to purg the ill humours of the body, doth make the body more ſick for the time, and ſo do the chaſtiſements of God.

The fear of judgment threatned, is more pain to the children of God, then the ſenſe of the judgment inflicted.

It is a note of the juſt, that they rejoyce in tribulations, yet you ſee they fear tribulations before they come, which ſhews that the bitterneſſe of that cup, is more in the cauſe then in the effect.

The righteous in theſe threatnings do behold God in diſpleaſure, themſelves in the guilt of provocation, and nothing goeth ſo neer the heart of a godly man, as that his God ſhould take any unkindneſſe at him, for in his favour is life.

To help this, when God threatneth, the juſt man feareth, and that fear doth both remember him of the occaſion of this judgment, and compoſeth him to repentance of his ſin, and to prayer, to divert it, or to patience in it.

Doct. Fear joyned with faith, prepareth us for peace and reſt in the day of trouble.

An admirable work it is of wiſedome and mercy to extract reſt out of fear, but to him that brought light out of darkneſs, nothing is impoſſible, more to give reſt in the day of trouble, when the ſoul refuſeth comfort, and even begins to take a kind of pride in the fulneſſe of miſerie, and ſaith, *videte ſi dolor, ſicut dolor meus.*

1 Becauſe

1 Becauſe theſe inward convulſions of the hid man of the heart are joyned evermore in the godly, with an hatred of the ſin that deſerved them, for from hence ariſeth this confeſſion; *Peccavi.* *Reaſ.* 1.

Obſerve it in *Job*, he did not ask, *Quid patior?* but *Quid faciam tibi?* ſo it worketh in us a care and conſcience of obedience hereafter. *Reaſ.* 2.

It alſo diſcerneth an iſſue out of trouble, for where fear doth not overgrow, there is a ſweet apprehenſion of joy in the end as the Apoſtle ſaith, afterward it yieldeth, *The peaceable fruit of righteouſneſſe, unto them which are exercized thereby.* *Reaſ.* 3. Heb. 12. 11

Wherefore, lift up the hands that hang down, and the feeble knees. *Uſe* 1.

Make ſtreight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed. 2

The way is there deſcribed. *Follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord.*

Look diligently, leſt any man fall from the grace of God, leſt any root of bitterneſſe ſpringing up in you trouble you. 3

Out of this whole paſſage, you may obſerve a ſweet deſcription of a full repentance.

1 Here is the law of God, revealing both ſinne and the judgment due to it, called here, the hearing of the voyce of God.

2 Here is the conſcience agonized with the fear of Gods judgments.

3 Here is the fruit and benefit thereof, even peace and reſt in the day of trouble.

Here is ſowing in tears, and reaping in joy, rather it is Sunſhine in a tempeſt, for the outward man is ſhaken, and the fleſh ſuffereth, but the juſt do ſay with the ever bleſſed Virgin *My ſpirit rejoyceth in God my Saviour.*

Impiis non ſic, not ſo with the wicked: for God hath ſaid it, that there ſhall be no peace at the laſt to them, but as the raging of the angry ſea, which caſteth up nothing but foam and dirt.

2 The miſeries of the land.

This is deſcribed fully.

1 In

1 In the agent. 2 In the patient.

In the agent two wayes.

2 { 1 The *primus motor*, the supream agent, God.
2 The instruments of action: his troops, these are the *Chaldeans*.

In the patient the land of *Canaan* distrest, as you have heard.

{ 1 In the trees bearing fruit. { 1 The figtree. 2 The vine. 3 The olive.
2 In the field or arable.
3 In their Cattell { 1 Such as feed abroad 2 Such as are stalled

1 Concerning the agent Supream, God.

Doct. The same hand that gave them possession of that good land, doth now remove them thence, here is *Mutatio dextræ*.

It is a thing notable that God is ever in Scripture described to us constant, yesterday and to day, and the same for ever, without variableness, or so much as a shadow of alteration, yet in his government of the world, he sometimes giveth, and sometimes he taketh away: sometimes he filleth, and sometimes he emptieth.

Reas. 1. The reason hereof is partly in our selves, for as our obedience and service of him, doth both gain and assure to us all

Isa.1.19, 20. good things, as himself telleth us. *If you consent and obey, you shall eat the good things of the land.*

So our disobedience and transgression doth lose us all these things, as he addeth. *If you refuse and rebell, you shall be devoured with the sword:* for the mouth of the Lord hath spoken it.

Reas. 2. Partly it is in God, for his mercy in giving, must not destroy his justice in punishing of evill doers; for if it be a righteous

2 Thes.1.6 thing with God to recompence tribulation to them that trouble us, it must needs be as righteous to recompence tribulation, to them that trouble him. It is an heavy complaint that

Isai.1.2. God made of this people. *I have nourished and brought up children, and they have rebelled against me.*

It is well observed in God that he is *primus in amore, & postremus in odio:* he loveth us before we can seek his face, and we are tender in sight, before we know the right hand from the left,

left, as in the caſe of *Nineveh*, God pleaded with *Jonah* for the infants.

But God never forſaketh us, till we firſt forſake him, not then, if there be but *animus revertendi*, he is patient and long-ſuffering, but when we come once to two evils.

To forſake him the Fountain of living waters, and to dig to our ſelves ciſterns of our own making, then he can no longer forbear, when we grow

A ſinfull nation, a people laden with iniquity, a ſeed of evill doers, children that are corrupters, forſaking the Lord, provoking the Holy One of Iſrael to anger, going away backward. Iſai. 1. 4.

No wonder, *If he make our Countrey deſolate, burn our Cities with fire, let ſtrangers devour our land in our preſence, and lay it deſolate, as overthrown by ſtrangers.* 7.

Where we are guilty to our ſelves of provocation, of the Lord againſt us, we have cauſe to lay all the blame upon our ſelves, and to ſay; *We have gone away from thee, and have not hearkned to thy voice, therefore art thou diſpleaſed with us.* *Uſe* 1.

Seeing the Juſtice of God doth ſet him againſt us, we are alſo to acquite him of any hard meaſure towards us, and to ſay, *juſt art thou, O Lord, and juſt are thy judgments.* 2

But eſpecially, this ſtirreth us up to divert this wrath to come, for to that purpoſe God giveth warning by threatnings, not in judgment to puniſh and torment us, before our time with the fear of them, and after in their time with the ſenſe of them, but to admoniſh us to fly from the anger to come; for *Jeremy* was ſent on this very meſſage to this people, and he threatned them from God, as *Habakkuk* here doth, yet with this caution of repentance. 3

For *Jeremie* being required by King *Zedekiah* to enquire of the Lord concerning *Nebuchadnezzar*, King of *Babel*, *If the Lord will deal with us according to all his wonderfull works that hee will go from us.* Jer. 21. 2.

Jeremie through the whole Chapter reſolveth him, that God is purpoſed to deliver his people and their Land, into the hand of King *Nebuchadnezzar*, yet in the next Chapter he bring-

eth this comfortable meſſage, from God to the King.

Jer.22.1. *Thus, ſaith the Lord, go down to the King of* Judah, *and ſpeak there this word.*

2 *And ſay, hear the Word of the Lord, O King of* Judah, *that ſitteſt upon the throne of* David, *thou and thy ſervants, and the people that enter in by theſe gates.*

3 *Thus, ſaith the Lord, execute you judgment and righteouſneſſe, and deliver the ſpoiled out of the hand of the oppreſſour, and do no wrong, do no violence to the ſtranger, the Fatherleſſe, nor the Widow, neither ſhed innocent bloud in this place.*

4 *For if you do this thing indeed, then there ſhall enter in by the gates of this houſe, Kings ſitting for* David *upon his throne, riding in Chariots, and on horſes, he and his ſervants, and his people.*

5 *But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord, that this houſe ſhall become a deſolation, &c.*

This declareth that the threatnings of God when he menaceth our ſins with judgments, are like *Jonathans* arrows, ſhot rather to give us warning then to hurt us.

Which admoniſheth us, that whenſoever any fear ſurprizeth us of wrath to come upon our land, either in the corruption of our religion, or in the perturbation of our peace, or in the fear of falſe friends that may kiſſe and betray, or in the dearth and ſcarcity of the neceſſaries of life, in any, in all theſe fears the change of our ways, the repentance of our ſins, the amendment of our lives, will ever make our peace with our God, and turn away theſe threatned and feared evils from us, for godlineſſe hath the promiſes both of this life, and of that which is to come.

2 Let us conſider the inſtruments in this action called *his troops.*

Doct. The armies of the *Chaldæans*, by which *Iſrael* is to be puniſhed, are the troops of God.

God owns them, as *Jeremiah* telleth *Zedechiah*; *Thus, ſaith*
Jer.21.4,5. *the Lord God of* Iſrael, *Behold, I will turn back the weapons of war, that are in your hands, wherewith ye fight againſt the King of* Babylon, *and againſt the* Chaldæans *which beſiege you without the wals,*

wals, and I will aſſemble them into the midſt of this City.

And I my ſelf will fight againſt you with an out-ſtretched hand, and with a ſtrong arm, even in anger, and in fury, and in great wrath.

So he told them before in this Prophecy.

I raiſe up the Chaldæans, *a bitter and haſty nation, which ſhall* Hab. 1. 6. *march through the breadth of the land, to poſſeſſe the dwelling places that are not theirs.*

From whence we have learnt.

That God ordereth this war againſt his people, which Doctrine we have at large handled in the Prophecy of *Obadiah.*

We learnt alſo that God puniſheth one evill nation by another, and thoſe whom he employeth in the correction of his enemies, he protecteth and proſpereth in their wars, and he is very carefull to pay them wages, as in the ſervice of *Egypt* againſt *Tyrus*, which *Nebuchadnezzar* did. *I have given him the* Ezek. 29. *Land of Egypt, for the ſervice wherewith he ſerved againſt it, be-* 20. *cauſe they wrought for me, ſaith the Lord God.*

For God can make uſe of wicked men to ſerve in his troops, for the puniſhing of ſuch as rebell againſt him.

Therefore, let no man ſay the *Turk* is an enemy to God and to Religion, he ſerveth *Mahomet*, he is an infidell, and therefore he ſhall not prevail againſt us.

Let no man ſay, the *Pope* is a man of Sin, and a mainteiner of Idolatry, an uſurper upon the royall prerogatives of Jeſus Chriſt: he advanceth himſelf above all that is called God, and is worſhipped, hee is an incroacher upon the rights and honours, and power of Princes, and uſurpeth a tranſcendent juriſdiction over them, a mainteiner of treaſon, and murther of Kings, a Coiner of Articles of Faith, an hider of the Word of God, a maker of counter-laws, againſt the Law of God: therefore neither he nor his religion ſhall ever prevail againſt the Profeſſours of the truth of God.

For if theſe ſins be found in our land, which God conditioned again in *Judah*, that is;

If juſt judgment be not executed, and righteouſneſſe pra-

ſtiſed: if the ſpoiled be not delivered from the hand of the oppreſſour: if wrong be done to the ſtranger, the poor, the Fatherleſſe, and the Widow.

Turk and Pope; Papiſts, and Infidels; may be gathered together into the troops of God, and employed againſt us, and prevail againſt us, for we are no better then *Judah*, nor deerer to God then his own people.

And if he pleaſe to puniſh *Chriſtendome*, or the profeſſours of his truth by theſe, if once they become Gods troops, they ſhall proſper and carry all before them.

2 The miſery in the patient: the Land of *Iſrael* threatned, as you hear in the trees.

Here are named the chief trees for fruit, the fig-tree, the vine, and the olive. *Non omnis fert omnia tellus*, theſe trees do not grow in all lands, our land though rich and plenteous is no fit ſoil for theſe trees.

They ſerved for food, and they are of ſpeciall note, for in the parable of *Jotham*.

Judg. 9. 8. When the trees went to chooſe them a King, they came firſt to the olive tree, and ſaid, reign thou over us, they went next to the fig-tree, and then to the vine.

The Olive ſaith; ſhall I leave my fatneſſe, wherewith by me they honour God and man.

The fig-tree ſaith; ſhould I forſake my ſweetneſſe and my good fruit.

The vine ſaith; ſhould I leave my wine which cheareth God and man.

You ſee of how excellent uſe theſe fruits were; two of them uſed in the ſpeciall ſervice of God, Oil, and Wine, and often is the Land of *Canaan* praiſed for fruitfulneſſe, in reſpect of theſe trees growing there, which every ſoil doth not yield: they are all of excellent uſe both for food and medicine, and *David* ſaith of Wine, that it maketh glad the heart of man, of Oile, that it maketh him have a cheerfull countenance.

The failing of theſe, which the ſoil did naturally bring forth, doth ſhew that God had called in his bleſſing, which he

he gave to that land, for the true nature of every ſoil is the Word of Gods bleſſing, which once called in, a fruitfull land is made barren, and a populous countrey is ſoon turned into a deſert.

But this is not all, not onely God will ſmite the land in theſe excellent fruits, which are for food, but as *Jeremie* threatneth, *They ſhall cut down the choice Cedars, and caſt them into the fire: trees for building.* Jer.22.7.

The reaſon whereof we may finde in the firſt of our parents, who no ſooner had ſinned, but God accurſed the earth for their ſakes. *Reaſon.*

So that we may ſay as the Church doth in this Pſalme, Was thy wrath againſt the trees of the land, that thou ſmoteſt them? not ſo, but againſt the ſins and ſinners of the land.

This further appeareth in the common ground, for it followeth, *the fields ſhall yield no meat.* 2

Bread is the ſtaffe of life, God threatneth to break the ſtaffe of bread. So he bad *Ezechiel* prophecy.

Son of man, I will break the ſtaffe of bread in Jeruſalem, and they ſhall eat their bread by weight, and with care. Ezek.4.16.

God hath many ways to perform this judgment, either by taking away his bleſſing from the earth, that it ſhall not bring forth bread for the uſe of man.

Thus he maketh a fruitfull land barren, or he can hold in the early, and the later rain, that it ſhall not fall to moiſten the earth as in the time of *Aggæus* the Prophet.

Ye looked for much, and lo, it came too little. Ag.1 9.10

The heaven over you is ſtaied from dew, and the earth under you is ſtaied from her fruit.

Yea, God when he pleaſeth can drown the fruits of the earth with too much rain, and deſtroy the crop, and when he hath ſhewed us plenty upon the ground, hee can deceive the hope of the husbandman, and make a thin harveſt.

When we have gathered in our crop, he can blow upon it, and deſtroy it in the barn, he hath his judgments in ſtore, ready to be executed upon ſinners.

We have taſted of this rod, for how did God crown the former year with plenty, and how unthankfully was it entertained of many? what complaint did we hear of the cheapneſs of Corn, not able to yield the rackt rents of their ground to the labouring husbandmen, to ſatisfie the greedy Landlord.

And God heard from heaven, how heavy his plentifull hand was to many, and he hath ſince ſhut it up, and turned our plenty into dearth, and now he heareth another cry of the poor: their labours wil ſcarce give them bread to eat.

3 Yet another woe: the cattell fail both in the fields and in the ſtals, fat and lean beaſts; the enemy deſtroyeth them, and the barrenneſs of the land affordeth them no food: when God gave man Lordſhip over all ſheep, and Oxen, and over all the beaſts of the field; he did not devolve his prerogative dominion upon man, but reſerved his royall ſupremacy over them, and a power of reſumption, that if man neglected his ſervice, theſe creatures in their kinds ſhould fail him.

You behold in this whole paſſage a miſerable face of a land with which God is fallen out, the very ſoil is accurſed for the peoples ſakes, the people either periſh by the ſword, or go into captivity, or tarrie to ſerve the enemy in the land.

The full Cities, the glorious buildings therein, either demoliſht and laid even with the ground, or inhabited by ſtrangers

You have heard before, what ſins have brought theſe evils upon this pleaſant land.

Corruption in common converſation, between man and man.

Corruption in religion and the ſervice of God.

Corruption adminiſtration of Juſtice.

And ſo free as our land is from theſe ſins, ſo far are theſe judgments off from us.

But if either the preſent times or times to come, are or ſhall be guilty of theſe heinous ſins, I think we may boldly ſay, that God is holy now as ever he was, to hate them, and the committers of them, and as wiſe as ever he was to diſcern them, and

and as juſt as ever he was to puniſh them.

We know that theſe ſins carried Gods people into a ſtrange land, where they had not the heart to ſing the ſongs of the Lord.

God beſt knows why, but we ſee a great part of the Proteſtant reformed Church, at this time bleeding under the ſword, or flying from the hand, or ſtanding upon their guard againſt the power of ſtrong oppoſition, and by the mercy of God, we are lookers on, and their ſmart is not yet ſhared amongſt us; but if *Canaan* were thus ſmitten both in the ſoil, and fruit, and beaſts thereof, and moſt, in the inhabitants of it.

If our brethren, profeſſours, with us of the ſame Religion, do in our dayes ſuffer ſo many vexations, we had need ſtudy holineſſe of life, and put more fire into our zeal of Religion, and make the ballance of Juſtice even, leſt we drink of the ſame cup of bitterneſſe.

The Jews returned again to their land from their captivity, they had the face of it renewed, they had their Temple rebuilt, Religion re-planted, and then they relapſed to their former ſins, and in Chriſts time: Chriſt was bound, and *Barrabas* was ſet looſe.

And not long after, the Jews went into a diſperſion, wherein they have continued almoſt, one thouſand ſix hundred years.

God be merciſull to us, to preſerve us from their ſins and from their puniſhments, that our trees may bring forth their bloſſoms, and their fruits, in their ſeaſons, that our land may bring forth encreaſe, that our Oxen may be ſtrong to labour, that there be no invaſion, no leading into captivity, and no complaining in our ſweets. *Amen, Amen.*

Verſe

Hab 3.18. Verſe 18 *Yet Will I rejoyce in the Lord, I will joy in the God of my ſalvation.*

19. *The Lord God is my ſtrength, and he Will make my feet like Hinds feet, and he Will make me to Walk upon my high places. To the chief ſinger upon my ſtringed Inſtruments.*

THis is the laſt part of this Pſalme, it endeth in conſolation, notwithſtanding all theſe afflictions of the Church threatned, though they ſhall fall upon it, and it muſt needs ſuffer this ſharp Viſitation. *Yet will I rejoyce in the Lord.*

Phil.4.4. It is the Apoſtles counſell, *Rejoyce in the Lord alwayes:* and here the Church doth ſo: the Apoſtle reſumeth it again, *I ſay*

Pſal.13.5. *rejoyce:* and the Church here reſumeth it. *I will joy in the God of my ſalvation* ſhewing the reaſon and ground of her joy, which is Gods ſalvation. *My heart ſhall rejoyce in thy ſalvation.*

The Lord God is my ſtrength.] they are the words of *David*, and he is more full and Rhetoricall in the expreſſure thereof.

Pſal.18.1, 2. *I will love thee, O Lord, my ſtrength.*

The Lord is my rock, and my fortreſſe, my deliverer, my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, my high tower.

David ſpeaks like one in love with God, for he doth adorn him with confeſſion of praiſe, and his mouth is filled with the praiſe of the Lord, which he expreſſeth in this exuberancy and redundance of holy Oratory: the Church addeth.

He will make my feet like hinds feet.] this alſo is borrowed of *David*, in the ſame Pſalme.

Pſal.18.33. *He maketh my feet like hinds feet, and ſetteth me upon my high places:* that is, he doth give ſwiftneſſe and ſpeed to his Church; as St. *Auguſtine* interpreteth it, *tranſcendendo ſpinoſa, & ambroſa implicamenta hujus ſæculi:* paſſing lightly through the thornie and ſhadie incumberances of this world. *He will make me Walk upon my high places.*

David ſaith: *he ſetteth me upon my high places.*

For, conſider *David*, as he then was, when he compoſed this

this Pſalm, it was at the time when God had delivered him from the hand of all his enemies, and from the hand of *Saul*.

For then God ſet his feet on high places, ſetting his Kingdome, and eſtabliſhing him in the place of *Saul*.

The Church here hoping to obtein of God the like deliverance by faith, apprehendeth the ſame mercy and favour of God, that God will again reſtore them to their high places, and eſtabliſh them in the ſame: that is, in the free and undiſturbed poſſeſſion of their own land, and the liberties thereof. *Iſaiah* 58.14. Thoſe are called high places, becauſe God was exalted in them, in the profeſſion of Religion, and God exalted them above all other places of the world by his ſpeciall favour, as it is ſaid, *Non fecit taliter*. Deut. 32. 13.

St. *Auguſtine* goeth higher in the myſticall ſurveigh of theſe words, and looketh up to the future glory of the Church, ſaying,

Super Cœleſtem habitationem figet intentionem meam, ut impleat in omnem plenitudinem Dei.

The laſt words of the Pſalm, are a dedication thereof, to the uſe of the Church, dedicating it to the chief ſinger, to be fitted to the Church muſique, that it may be ſung in the congregation.

The words are taken from *Davids* Pſalmes, and applyed to this perticular occaſion of the Church. From whence we are taught, what uſe we may make of *Davids* Pſalms in our frequent reading and meditation of them. *Doct.* 1.

Our Church hath divided the Pſalms into ſo many equall portions for our reading, that in every thirty days, ſuch as can read, may read over the whole book of *Davids* Pſalmes, and it is no great task for every one of us, ſo to read them over privately in our houſes: the benefit is great that will redound to them, that ſhall do this, for this will our experience finde, that St. *Auguſtine* long ago hath teſtified of the book of Pſalms, that it is, *Communis quidam bonæ doctrinæ theſaurus*, a common ſtore-houſe of good learning: it will inſtruct the ignorant, it will draw on forward thoſe that are incipients, it will perfect

thoſe that are proficients, it will comfort all ſorts of afflictions, *veteribus animarum vulneribus novit mederi, & recentibus remedium applicare*, it knows how, &c.

He that would pray to God, may make choice here of fit forms dictated by the Spirit of God, to petition God upon all occaſions, whatſoever he would deſire of God, either to give him, or to forgive him.

He that would make confeſſion of his ſins to God, is here furniſhed & accommodated with the manner of ſearching and ripping up of the conſcience, and laying the hid man of the heart open before God.

He that would make confeſſion of praiſe, hath his mouth filled with forms of praiſe, to ſet forth the goodneſs of God, either in perticular to himſelf, or in general, to the whole Church.

He that is merry, and rejoyceth in the Lord, may finde here the muſique of true joy, and may from hence gather both matter and manner of Jubilation: you ſee that the Church in my text reſorteth to this ſtore houſe of comfort.

He that findeth himſelf dul and heavy in the duties of Gods ſervice, may here finde cheerfull ſtrains of muſique to quicken his dead affections, and to put life into them.

Many are too well conceited of their own ſufficiency for thoſe holy ſervices of God, ſo that in confeſſion of ſins, in prayer or in praying God, they over-ween their own meaſure of the ſpirit of God, and are too much wedded to their own forms of addreſſe to God.

But let no man deſpiſe theſe helps, the beſt of us all need them, & the moſt able amongſt us ſhal abate nothing from his own ſufficiency, to borrow of them, we are ſure that the Holy Ghoſt hath indited them: and if a wiſe judgment do make choice and fit application of them to our ſeverall purpoſes, and occaſions, we cannot more holily or more effectually expreſſe our ſelves then in them, the ſweet ſinger of *Iſrael* hath furniſhed us plentifully by them.

2 Before I come to handle the text in the parts thereof, let me return your thoughts to the former verſe, where the Church

Church putteth her own caſe in great affliction, ſuppoſing the good land flowing with milk and hony, touched and accurſed for their ſakes, ſo that neither their beſt fruit trees, nor their common fields, nor their fruits, nor their flocks, and herds ſhal yield encreaſe, yet ſaith ſhe: *Yet will I rejoyce in the Lord, I will joy in the God of my ſalvation.*

Teaching us that where there is the true joy of the Holy Ghoſt, no temporall affliction whatſoever, though it extend even to deprivation of the neceſſaries of life, can either extinguiſh or ſo much as eclipſe that joy, but that as a light it will ſhine in darkneſſe. *Doct.* 2.

The Book of God is thick ſown with examples and promiſes, with doctrine and uſe, with aſſertions and experience of this truth, and it is ſo ſealed to the perpetuall conſolation of the Church of God, that when Chriſt left his ſheep among Wolves, ſaying: *In the world you ſhall have affliction.* He left the Holy Ghoſt in his Church in the office, and under the name and title of a comforter: to aſſure this.

David gives a good reaſon hereof, for he knoweth whereof we be made, he remembreth we are but duſt. *Reaſ.* 1.

Indeed we are made of ſuch ſtuffe, and by our ſin, we have ſo marred our own firſt making, that if God did not ſupport us in afflictions, with a ſtrong ſupply of faith, wee ſhould ſoon ſink under the burthen of our own infirmities.

David confeſſeth as much.

I had fainted, unleſſe I had believed to ſee the goodneſſe of the Lord in the land of the living. Pſal. 27. 13

Bleſſed be God that miniſtreth ever ſome comfort to ſweeten the calamities of life, and to keep the ſoul from fainting, to keep the head above water, that the deep waters ſwallow us not up.

The true Church of God, when the ambition of the Biſhop of *Rome*, to be univerſall Biſhop began to ſway Religion to the ſervice of humane policy, then began to loſe of her full numbers, many of them, moſt of them defecting to popery and ſuperſtition: the true profeſſors of the Goſpel were purſued

with all kinds of bloudy perſecution, and in many years, the true Church of God lived in concealment, yet God did never ſuffer this little remaining ſpark to be quite put out, and when the Pope thought himſelf abſolute Lord of all, then aroſe *Martin Luther*, an arrrow out of their own quiver, and in the low ebbe of the true Church, he oppoſed the Pope, and put a new life into the true Chriſtian Church, which ever ſince his time hath grown to a cleerer light, and the man of ſin is more and more revealed, and the myſtery of ungodlineſſe detected, and in many parts of Chriſtendome, the Pope ejected, as an uſurper both in Eccleſiaſticall Hierarchy, and temporall Sovereignty.

At this time, this poor Church doth ſuffer perſecution in *France*, and is threatned with utter extirpation.

In *Bohemia*, the Proteſtants feel the uttermoſt of extremity: the Prince *Palatine*, and the Kings Children remain under proſcription, and in exile from their inheritance, and their country invaded and depopulated doth groan under the fury of war, Religion is oppreſſed: the fig-tree, and the vine, and olive fail, the earth is not husbanded to profit, to feed the inhabitants: In this extremity, what comfort ſurviveth but this? that our God, the husband of his Church will not chide continually, nor reſerve his anger from generation to generation, but even in this extremity of diſtreſſe, we have joy in his favour, and love to his Church.

This holy care of Religion now aſſaulted, and the naturall care that our loyall allegiance to our Sovereign and his children doth lay upon us, inciteth us to joyn, as one man with united ſtrength to work for God and his truth to the uttermoſt of our beſt abilities, and who knoweth whether God having crowned our land, ſo many years with peace and truth, doth now try us what we will do for Religion and peace, and how forward we will be in his cauſe, and how charitably compaſſionate of the afflictions of our brethren abroad: wherein, if we ſhall acquite our ſelves like the children of light, and the ſons of peace, we may prevent a further tryall of us neerer hand in our own land.

Bleſſed

Bleſſed be the God of mercy, and of all conſolation, who hath revealed to us this comfort and joy in him in all our afflictions, that we may be able to comfort the diſtreſſes of our brethren, as we our ſelves are comforted of our God.

His Majeſty by his letters gratiouſly inviteth all his loyall ſubjects to this commiſeration of his children, to this religious compaſſion of Gods afflicted Church, he requireth us your Miniſters, to lay this as neer as we can to your hearts, to ſtir up your willing and forward affections to a tenderneſſe, and encreaſe of zealous love of this cauſe, and he believeth, that our labour in the Lord will not be in vain.

If it be heavy to us to part with ſome ſmall portion of our eſtates to this aſſiſtance, what is it to his children to loſe all.

Impius hæc tam culta novalia miles habebit, Barbarus has ſegetes? ſhall we look on whilſt Papiſts poſſeſſe the inheritance of Proteſtants, while ſuperſtition and Idolatry uſurpeth the temples, where the holy worſhip of God, and the goſpell of truth and peace, have been ſo many years gloriouſly mainteined?

His Majeſtie hath well acquited himſelf to us to be a Prince of peace, who hath with unmeaſurable expence aſſaid, by mediation and treaties, to compoſe the bloudy wars in Chriſtendome, with fair conditions of peace; he hath ſhewed himſelf tender in the caſe of Chriſtian bloud, and he would have all the Chriſtian world bear him witneſſe, that if he could recover the inheritance of his children in peace, he would not draw a ſword, nor hazard a life in that cauſe.

He is now put to it, to ſeek peace by the way of wars, and his children being ſhut out of their own, in the way of inheritance, muſt wade in again by way of conqueſt, or ſit out altogether.

If that part of the afflicted Church, have hope in this diſconſolate extremity, and truſt in God for deliverance and reſtitution, they ſhal ſing, *Carmen in nocte:* and let God ſtrengthen their faith and truſt in him, and let them not think it long to await his leaſure, till he have mercy upon them.

Worſe was the condition of *Jeruſalem*, and the people of

Judah, Gods own inheritance, yet when they had ſummed up their miſeries, and caſt them into one totall of full calamity, they have both faith to aſſure, both deliverance, and reſtitution; and hope to expect it, and joy to recreate and refreſh their preſent droopings.

And truly, to our underſtanding, it is time for the Lord to put to his hand, for the cauſe is his. The ſtrife was for a kingdome, but Religion is ſuch a party in the quarrell, that it cannot but ſhare in the ſufferings of thoſe who fare the worſe for Religions ſake. *Be we comforted in the Lord.*

Rome and Roman Idolatry can neither ſpread further, nor gather more ſtrength then her elder ſiſter *Babylon* did, her armies are called here the troops of God: God employed them, and God proſpered the, & they prevail'd againſt Gods inheritance.

But the ſame Prophets who are ſent to tell *Judah* of their deportation into *Babylon*, do alſo foretell the ruine of *Babylon*: for this read at your leaſure. *Iſaiah* 46. 47 *Chap. Jerem.* 50, 51. and when you have read them, compare them with *Revel.* 17. 18 *Chap.* and you ſhall ſee that *Babylon* in *Chaldea*, was but a type of the preſent *Babylon* in *Rome*, a double type of ſin and puniſhment.

Therefore comfort your ſelves in the Lord, God worketh as we ſee againſt the uſurper of *Rome* by his own domeſtiques, and they tell tales of him, and diſcover the nakedneſſe of that proſtitute ſtrumpet to the ſhame of their Religion, he that hath begun, will, alſo in time make an end, and he that beginneth to loſe eſtimation at home, will hardly either encreaſe or maintein it abroad.

Who are papiſts or affected popiſhly amongſt us for the moſt part, but ſuch as are ignorant of holy Scriptures, or ſuch as corrupt and pervert them, for the revelation doth point out Antichriſt, as the finger of *John* did Chriſt, with, *This is he:* it calleth *Rome, Babylon*, and ſheweth us the fall thereof, and the cheerfull riſing of the true Church to light and glory. In all thoſe dangers that the Church of God runneth, the comfort here expreſſed in the Lord, ſtays the heart thereof with fla-

flagons, and comforteth it with apples, for his love is a banner to it.

The parts of this text are three.

1 The hope of the afflicted Church.
2 The ground of this hope and comfort.
3 The dedication of this Pſalm.

1 The hope of the afflicted Church.

Yet will I rejoyce in the Lord.

You know that joy dilateth the heart, and giveth it ſea-room in the ſtormy and tempeſtuous ſtate of trouble, joy is a thing that every ſoul affecteth: we deſire many days to ſee good, we are apt with *Solomon* to try our hearts with joy.

This is welcome to them that live here on earth, which is *convallis lachrymarum*, a valley of tears, wherein the ſtory of our whole life is written upon a ſcroul on both ſides, filled with lamentations, mourning, and wo, and our Saviour ſaith: *Bleſſed are they that mourn, for they ſhall be comforted.*

We have ſo many cauſes of mourning, that whether we look to our ſelves, the occaſions of our own woe, or to our ſorrows, the fruitfull ſpawn of our breeding ſins, the naturall and proper effects of our own corruptions, we have from both, matter of grief, and provocation of ſorrow.

1 *Pro nobis*, for our ſelves, for what we ſuffer.
2 *In nobis*, in our ſelves, for that we do deſerve.

Therefore we muſt not ſeek joy in our ſelves, for then we ſhall weep, as *Rachel* for her children, becauſe they are not.

The joy of the Church is in the Lord.

Plerumquè in ipſis piis fletibus gaudii claritas erumpit, and then it is when man forſaketh all comforts, and findeth that, *Bonum eſt adhærere Deo ſemper*: when a man unmindeth all other comforts. *Gregor.*

This, as *Auguſtine* ſaith, *eſt gaudium, quod non datur impiis, ſed eis qui te gratis colunt, quorum gaudium tu ipſe es: & ipſa eſt beata vita gaudere de te, propter te, ipſa eſt, non eſt alia.*

All you then, who have found ſorrow and heavineſſe, by the due conſideration of thoſe evils, which you have committed

ted, and of thoſe holy duties which you have omitted, and of thoſe puniſhments which you have juſtly ſuffered, come hither, and learn how to rejoyce, forget that which is behind, remember *Lots* wife, look not back to the beguiling delights of the bewitching and flattering world: look before you to the Lord, for hee is the Authour, he is the Mediatour, he will be the finiſher of your joy, *& gaudium veſtrum nemo tollet à vobis*, and your joy no man ſhall take from you.

Joy not in greatneſſe, and high place, or in riches, in the fruit of the womb, in the extent of your lands, in the favours of Princes, in the full ſea of temporall happineſſe, they that ſuffer in all theſe things, do finde joy in the Lord.

Reaſons, why in the Lord.

1 They that joy in the Lord, reſt in the Lord, and caſt all their care upon him, they pray *fiat voluntas tua*, thy will be done, and they are content with it, and they are thankfull for it when it is done, neither reluctting at the doing of it, nor repining and finding fault when they ſee it performed.

1 Sam. 3. 18. They ſay with old *Eli*, *It is the Lord, let him do what ſeemeth him good*: and with *Hezechiah*, *good is the Word of the Lord.*

Iſa. 39. 8. And therefore, the Lord is the ſame to them, whether he be *offerens*, opening his hand and giving, or *auferens*, ſtretching out his hand to ſtrip and diveſt them of all that he hath, as he was to *Job*.

2 They that rejoyce in the Lord, rejoyce in nothing otherwiſe, then as a means and faculty to ſerve the Lord.

And ſo we may rejoyce in honours, which do put our good example more in ſight, that others may behold our good works, and glorifie God.

So we may rejoyce in authority and power over others, if we uſe it to the winning of others to the ſervice of our God, to the coertion of evill doers, and the reward of the good.

So may we rejoyce in riches, if we uſe them as means to advance the Law of God, and to expreſſe our charity to the needy.

All this is joy in the Lord, that God truſteth us with the diſpen-

diſpenſation of theſe outward things, and the applying of them to his ſervice.

3 They that rejoyce in the Lord, rejoyce, becauſe God is Lord: ſo *David*; *The Lord is King, the earth may be glad of it*, for *Bleſſed is the people, whoſe God is the Lord.*

This is the Jubilation of the Church.

Lo, this is our God, we have waited for him, and he will ſave us: Iſa.25.9. *this is the Lord, we have waited for him, we will be glad and rejoyce in his ſalvation:* that do thus acknowledge him their Lord, and are glad that they live under his government. *The deſire of their* Iſai.26.8. *ſouls is to his name, and to the remembrance of him.*

For when thy judgments are in the world, the inhabitants of the earth will learn righteouſneſſe. O Lord, our God, other lords have ruled us, but by thee onely will we make mention of thy Name.

This was the joy of the Church here, profeſſed in the midſt of extream ſorrows.

There cannot be a better ſigne to know this true ſpirituall joy from all other falſe ſeemings and blandations of joy, then the laſting thereof, for the candle of the wicked ſhall be put out, but God is a Sun and a ſhield to his Church. 1 *Signe.*

Joy in all other things is but a ſojourner, and tarrieth but a ſmall time, but when once it faſtneth upon God, it ſaith; *Here will I dwell for ever, for I have a delight herein.*

This joy hath none of the fears that other joys have, to make us doubt the loſing of it, it hath none of the impediments to ſtop the way to it, that other joys have.

It hath none of the ſorrows that other joys have to commedle with it.

It hath none of the miſeries, that conclude all other joys to determine it.

Therefore, as the Apoſtle admoniſheth, rejoyce always in the Lord: again, I ſay rejoyce. *Uſe.*

Rejoyce when thou aboundeſt, rejoyce alſo when thou wanteſt, full and empty; when thou giveſt alms, and when thou receiveſt alms, it is a more bleſſed thing to give, it is alſo a bleſſed thing to receive in health, in ſickneſſe, on the bride-bed, on the death-bed, always.

Queſt. But have not the Saints of God on this earth their ſorrows? do they not bear forth their ſeed weeping? do they not ſow in tears? do they not feel heavineſſe for the night? is it not a true word, *Tribulus eſt, qui non eſt tribulatus.* Was not *Davids* ſoul heavy within him? did not *Hezechiah* taſt of bitterneſſe of ſoul, when he chattered as a ſwallow? did not this very Church of the *Jews* in *Babylon* ſit down by the rivers of water, when they remembred *Sion? Did they not hang up their harps upon the willows, or could they ſing the ſong of the Lord in a ſtrange land?*

Sol. True, and yet all theſe, who found ſuch cauſe of mourning in themſelves, and expreſt ſo much grief to others, yet rejoyced in the Lord always.

I deny not that their cup was bitterneſſe, yet had they ſweet fruits of ſpirituall joy, even in the midſt of ſorrows; for as *David* ſaith. *They did rejoyce in trembling.*

Auguſt. *Optime dictum eſt exultate contra miſeriam optimè additum eſt cum tremore, contra preſumptionem, quia tremor eſt ſanctificationis cuſtodia:* ſee this in the Apoſtle, who expreſſeth the life of a Chriſtian well.

2 Cor. 6 9. *As unknown, and yet known, as dying, and behold we live, as chaſtened and not killed.*

10. *As ſorrowfull, yet alway rejoycing, as poor, and yet making many rich, as having nothing, and yet poſſeſſing all things.*

Which words, though neither Mr. *Calvine*, nor *Beza* in their Commentaries, have vouchſafed ſo much as a note upon them, yet are they an holy riddle to fleſh and bloud, and both theſe have brought forth their light in much fairer weather.

Aquinas cleareth this darkneſſe well, for he ſheweth, that temporall things have but the reſemblance and appearance of good and evill, they have no true exiſtence and ſubſtance of them, and therefore they are brought in with a *tanquam* as: for as the Apoſtle ſaith, we are *tanquam ignoti*, as unknown, &c. *tanquam caſtigati, tanquam dolentes.*

But Gods ſpirituall favours are reall, we are known, not *tanquam noti*, as known, we rejoyce not *tanquam dolentes*, as ſorrowing. For

For the light affliction which is but for a moment, trouble them, and he ſpeaketh of them rather as they appear to others then as they do feel themſelves, or of them rather in ſome crazy fits of diſtraction, then in the conſtant uniformity of their true health.

And I deny not, but the deareſt of Gods Saints, here on earth, have their ſudden qualms, and their agonizing pangs, and convulſions, even ſuch as do ſometimes ſhake their very faith, as you have ſeen in this Church of the Jews, that make their bellies and bowels without them to tremble, and their lips to quiver, and themſelves to fear within themſelves, but when they remember Jeſus Chriſt, the authour and finiſher of their faith, ſaying to them. *Eccè ego ſum vobiſcum ad finem ſæculi*, behold, I am with you to the end: this reneweth the face of the earth, and puts new life into them, and quickeneth them; for how can they want any thing, *habent enim omnia, qui habent habentem omnia:* for they have all, who have him that hath all: for he that gave us his ſon, how could he not together with him give us all things.

I hear St. *Ambroſe* thus comforted upon his death bed; *Non ita vixi inter vos ut me pudeat vivere, nec mori timeo, quia bonum Dominum habemus:* for it is a true rule, *pœnitens de peccatis dolet, de dolore gaudet.*

Another note to diſtinguiſh this joy in the Lord, from all other joys is the fulneſſe and exuberancy of it, for it is more joy then if corn and wine and oile encreaſed, elſe what needed the Apoſtle having ſaid, Rejoyce in the Lord, always to adde? And again, I ſay Rejoyce: what can be more then always? but ſtill adding to the fulneſſe of our joy, till our cup do overflow. 2 *Signe.*

This is that meaſure, which the Apoſtle doth ſo comfortably ſpeak of, which is both full and preſſed down, and heaped, and running over, for it is ſtill growing and encreaſing like the waters in *Ezekiels* viſion, from the ancles to the loins, to the chin over head and ears, for waders, for ſwimmers, for ſaylers.

Upon working days rejoyce in the Lord, who giveth thee ſtrength to labour, and feedeth thee with the labour of thy

hands: on holy days, rejoyce in the Lord, who feasteth thee with the marrow and fatnesse of his house.

In plenty, rejoyce again and again, because the Lord giveth, in want rejoyce, because the Lord taketh away, and as it pleaseth the Lord, so come things to passe.

This poor distressed Church, being in deportation and feeling the heavy burthen of affliction, yet it found comfort in the Lord.

Lam.1.7. *Jerusalem* remembred in the days of her affliction, and of her miseries all her pleasant things that she had in the days of old.

And this joy was quickened with hope of the favour of God to be shewed to them, even till their joy did swell into extasie, as *David* expresseth it. *When the Lord turned again the*
Psal.126.1 *captivity of Sion, then were we like them that dream. Then was our mouth filled with laughter, and our tongue with singing.*

Therefore, is the joy of the ungodly compared to a candle,
Job 18.5. which spends it self to the snuffe, and goeth out in a stench, and evill savour, *for the very name of the wicked shall rot:* but to
Isai.58.8. the just, saith God. *Thy light shall break forth as the morning:* this begins in obscurity, and groweth more and more till the Sun rising, and yet groweth till the noon day, that is also promised the just.

Verse 10. *Thy light shall rise in obscurity, and thy darkenesse shall be as the noon day:* he expoundeth himself.

Verse 11. *Thou shalt be as a watered garden, and like a spring of water, whose waters fail not.*

Therefore, it is said of the just, that, *they shall bring forth fruit in old age, they shall be fat and flourishing:* and this is,

To shew that the Lord is upright, that he is our rock, and that there is no unrighteousnesse in him.

For his word is gone out, his promise is past to his Church, he will neither deny it, nor reverse it, to comfort them with all spirituall consolation, for he is the God of all consolation, not of some onely.

2 The ground of this joy: wherein consider,

1 The main: *The Lord is the God of her salvation.*

2 *The*

2 *The Lord is her ſtrength.*

3 The Lord will perform two great mercies to her.

1 *He will make her feet like hindes feet.*

2 *He will make her walk upon her high places.*

1 Under the title of Salvation, I comprehend not onely corporall, and ſpirituall, but eternall ſalvation alſo.

2 Under the name of ſtrength, I underſtand the whole mercy of ſupportation, by which God doth preſerve them in their deportation and return.

3 Under the title of Hindes feet, I contein the mercy of expedition, whereby they are delivered from their captivity in *Babylon.*

4 Under the title of walking upon high places, the mercy of reſtitution to their own land, and of conſtitution, and eſtabliſhing of them in their land.

The juſt live, and are ſupported by faith, apprehending theſe full mercies.

1. Of Salvation.

The Church of God hath need of ſalvation, and therefore great cauſe to rejoyce in it.

1 In reſpect of her ſpirituall enemies, for your adverſary the Devill goeth about like a roaring lyon ſeeking to devour: ſaith the Apoſtle.

Theſe ſpirituall enemies do aſſault the Church.

1 Out of their own malignity and envy to man, and to this purpoſe, the powers and principalities of darkneſſe do go always armed both with temptations to corrupt them, and with fiery darts of provocations to deſtroy them, for this it is, that Satan goeth and cometh to ſurvey the earth, and to pry and ſearch where he may faſten any hold, where he may gripe: ſo St. *Bernard* ſaith. *Hoſtes indefeſſi nos aſſiduè oppugnant, modò apertè, modò fraudulenter:* he gives this reaſon. *Invidet humano generi, quia prævidet horum Deum futurum.*

2 By way of commiſſion, for God doth employ Devils in the Church amongſt his holy ones, both for probation of their faith, for exerciſe of their patience, for preſervation of them

in humility, for puniſhment of their ſin, for ſweetning to them the hopes, and quickening their deſires of a better life, and for the poliſhing and burniſhing of their example, that others that be lookers on, may know before hand, that this life to a juſt man is *militia* a warfare, and they that will joyn with the Church, muſt know before they put their hand to the plough, what hazards they muſt run, leſt they look back, and make their ſin more then it was by apoſtaſie, departing away from the living God.

It is cleer in *Jobs* example, that Satan had commiſſion from God himſelf to try the faith, and love, and patience, and humility of *Job*, and to make him an example.

And as clear it is, which the Pſalmiſt ſaith of *Iſrael*, when
Pſal.78.21 they ſtarted aſide from God, *that a fire was kindled in Jacob, and anger came up againſt Iſrael:* and in theſe executions, God doth uphold the miniſtery and ſervice of evill angels, as he did againſt his enemies the Egyptians, of whom it is ſo ſaid.
Verſe 49. *He caſt upon them the fierceneſſe of his wrath, anger, and indignation and trouble, by ſending evill angels amongſt them.*

St. *Paul* confeſſeth that leaſt he ſhould be too much exal-
2 Cor.12.7 ted with that Metaphyſicall rapture above meaſure. *There was given me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.*

Thus in reſpect of ſpirituall enemies without us, we have need of a ſalvation, the rather becauſe our own corruptions within us are falſe to us, and ready to joyn with Satan againſt us.

2 In reſpect of humane oppoſition, for the regiment and Kingdom of Chriſt is thus aſſigned to him; *Be thou ruler in the midſt of thine enemies.* *David* doth well expreſſe this.

Pſal.83.5. *For they have conſulted together with one conſent, they are confederate againſt thee.*

6. *The tabernacles of* Edom, *and the* Iſhmaelites, *of* Moab, *and the* Hagarenes:

7. Gebal, *and* Ammon, *and* Amalek, *the* Philiſtines, *with the inhabitants of* Tyre.

Aſhur

Aſhur *alſo is joyned with them, they have holpen the children of* Lot.

Here is no mention of this ſweeping broom of *Babylon*, that comes in the Peer of this march, and carrieth them clean away.

Chriſtendom hath for many years ſuffered from the *Turke*, whoſe invaſions encroach upon the bounds thereof, and gain ground of it daily.

And even within our ſelves, the Pope and all the friends of his Hierarchie, do hate and perſecute ſo much of the true Proteſtant Church, as they either can or dare attempt, and the earth hath nothing to ſhew more bloudy and cruell then the *Spaniſh* Inquiſition: nothing more cunning and dangerouſly plotting then the ſociety of Jeſuits: ſo, that in reſpect of humane oppoſition, there is great need of a ſalvation

3 In reſpect of the puniſhments deſerved for ſin, for what Nation hath ſo kept in their ſins to themſelves, that wee have not found means to impart them even into the Church. *Solomon* could not take a wife out of *Egypt*, but his wiſdom proved too weak a fence againſt the temptation to Idolatry. *Nehemiah* preſſeth this example.

Did not *Solomon* King of *Iſrael* ſin by theſe things: yet among many Nations, was there not a King like him, who was beloved of his God, and God made him King over all *Iſrael*; nevertheleſs, even him did out-landiſh women cauſe to ſin.

The children of *Iſrael* could not eat of the fat and fruits of the land of *Goſhen*, to relieve their famine, but they were mingled with the *Egyptians*, and learned their works: and worſhipped their gods. Therefore, in regard of their many and great ſins, they needed ſalvation.

Theſe ſins endangered their heavenly hopes, *for the wages thereof is death.*

This Doctrine may turn to great profit to us.

Uſe. 1 If wee apply our ſelves to the means, by which wee may apprehend this ſalvation: For this generall apprehenſion of Gods mercy in Chriſt, which the moſt part of common profeſ-

ſors

ſors truſt to, will never juſtifie any man in the ſight of God, except

1 He be by the law of God, brought to a ſight and ſenſe, to a confeſſion and acknowledgment of all his ſins.

2 To a true ſorrow and mortification of the fleſh for them.

3 To a ſerious deprecation of the wrath of God due to them, in the juſtice of God.

4 To amendment of life, ruled and governed by the holy Word of God rightly underſtood.

5 To a faithfull application of the ſufficient merits of Jeſus Chriſt to our ſelves, which faith doth ſo root and ground us in Chriſt, that wee become one with him, ſo that wee may lay the burthen of our ſins upon him, and put the robe of his holy righteouſneſs upon us.

For ſo doing, we may rejoyce in our ſalvation, as his free gift to us, and as our full acquitall and diſcharge from all our ſins before God.

So that the ignorant perſon that liveth in darkneſs, not knowing the myſtery of his ſalvation.

And the blinded Papiſt who truſteth either to the power of his own free will, or to the merit of his own works, or righteouſneſſe, or to the mediation of Saints and Angels, or the mother of our Lord, to propitiate on his behalf, or that truſteth to the Popes indulgence and pardon of all his ſins.

Or that believeth to have ſalvation by the diſpenſation of the Church treaſure, the ſupererogate works of over-doers that have done more then the Law of God hath required of them.

Alſo the unconſcionably prophane that go on in their ſins without check of the inward man, their hearts never ſmiting them for that they miſ-do, all theſe are excluded from this ſalvation, Jeſus Chriſt died for none ſuch, and goeth not forth with his anointed amongſt them.

Theſe ſhall have no ſalvation hereafter, they can have no true joy here, and therefore when the evill day commeth, they are ſhaken with the terrour of the Lord, and they finde no balm

balm in *Gilead*, their ſins do appear to them greater then the mercies of God.

Let thoſe who have the comfortable aſſurance of their ſalvation, rejoyce therein in the Lord, and take heed of preſumption of Gods mercy, which is one of the worms of faith: let them take heed of receiving the grace of God in vain, of recidivation, and relapſe into their former ſins: of murmuring at the Lords chaſtiſements, of quenching the ſpirit, of crucifying again the Lord: for we ſee that it is poſſible: *for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt: have taſted the good Word of God, and the power of the world to come to fall away:* which putteth Jeſus Chriſt to open ſhame. *Uſe 2.* Heb. 6. 4, 5

Therefore, the joy of our ſalvation muſt not be rooted and grounded in our ſelves, but in the Lord, that the whole honour of it may redound to him as the whole benefit and profit of it doth redound to us.

Our ſalvation is onely of God. *Doct. 2.*

It is *Jonahs* faith. *Salvation is of the Lord.* Jonah 2. 9.

It is *Davids* faith. *Salvation belongeth onely unto the Lord.* Pſal. 3. 8.

God taketh it upon himſelf: *I, even I, am the Lord, and beſide me there is no Saviour.* Pſ. 43. 11.

He giveth it as a reaſon of his firſt Commandement. *Thou ſhalt know no God but me, for there is no Saviour beſide me.* Oſe 13. 4.

I may call heaven and earth to record this day, to avouch the truth of this, for, who is it that ſupporteth the great frame of the whole univerſe? who is he that knoweth the numbers of the ſtars, and calleth them all by their names, that ſendeth forth the Sun as a bridegroom out of his chamber, and as a mighty gyant to run his race? who is it that maketh and keepeth the covenant between day and night to take their turns for the uſe of man? who is it that clotheth the lilies, that feedeth the birds of the ayr, that can neither labour nor ſpin, that preſerveth man and beaſt, but the Lord? All theſe look up unto thee, and thou giveſt them their meat in due ſeaſon. Pſal. 36. 6.

It is glory and happineſſe enough, for the Angels in glory to behold the face of God always.

Hail and ſnow, ſtormy winds and vapours, the dragons, and all deeps, mountains, and all hils, fruitfull trees, and all cedars, beaſts and cattel, creeping things, and feathered fouls, Kings of the earth, and all people, yong men & maids, old men and children, all Queriſters in this great temple of the world, and this is the matter and argument of their ſong, *ſalus Jehovæ*, ſalvation is of God: for their being is derived from him, their ſupportation is borrowed of him, their operation is guided by him, their whole addreſſe is directed to him. The Angels that kept not their firſt eſtate of glory, man that kept not his firſt eſtate of innocency, could not loſe, could not forfeit their exiſtence and being, their happy being, they might, they did forfeit, he preſerveth the Devils and the reprobate, and he maketh them immortall, that he may be glorious in his juſt puniſhment of them.

But eſpecially, he is the ſalvation of his elect, ſo St. *Paul*;
1 Tim. 4 10 *We truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe.*

He is the ſaviour of all men by univerſall providence, but of them that believe by ſingular and eſpeciall grace. And that is the ſalvation here meant, our preſervation in this life, our ſanctification for a better life, our glorification in heaven is of the Lord.

Reaſ. 1. Becauſe the Kingdome is his, and none hath power to make us Kings but he, whoſe Kingdome ruleth over all, and ſalvation maketh us Kings.

2 Becauſe ſalvation is a work of power, and none can give it, but he who is able to put all our enemies under our feet, and none but God can do this.

3 Becauſe ſalvation is a work of glory, of glory to him that worketh it, of glory to them upon whom it is wrought, for he maketh his Saints glorious by deliverance, and the ſaved do ſerve him, and glorifie him in earth and in heaven.

Theſe three we aſcribe to him in our Lords prayer, *for thine is the Kingdome, the power and glory.* Sal-

Salvation is a work of mercy, and *David* ſaith. *Apud te eſt miſericordia*, with thee is mercy, and God hath committed the diſpenſation of mercy to no creature, it is one of the glories of his Crown, and prerogatives of his ſupream Diadem, onely his ſon, who thought it no robbery to be equall with him, hath the diſpenſation of his mercies. 4

This teacheth us where to ſeek and finde ſalvation, God ſaith, *ſeek ye my face.* *Uſe* 2.

We are wiſe enough in our queſt of temporall, either protection or preferment, to obſerve which is the way to the fountain of honour, and to direct our obſervance that way, let us not be wiſe for this life, and fools for the life to come.

With men on earth there be ſome ſmall brooks of a preſent life, but *apud te eſt fons vitæ*, with thee is the well of life, and the brooks and ciſterns that we ſeek after, do derive themſelves from this fountain.

Theſe brooks doe often change their channell, for men have their breath in their noſtrils, they die and their thoughts periſh, but God is the ſame, and his years do not fail.

And our Saviours method, that he teacheth his Diſciples is; *ſeek ye firſt the Kingdome of God, and the righteouſneſſe thereof, and then all theſe things ſhall be caſt upon you.*

This alſo ſerveth to ſtir us up to a godly life, for that hath the promiſes of this life, and of the life to come. *Uſe* 2.

David putteth us in good comfort: *For the Lord God is a Son and ſhield: the Lord will give grace and glory, no good thing will he with-hold from them that live uprightly:* and the Apoſtle ſaith: Pſal. 84. 11.

For the eyes of the Lord are open to the righteous, and his ears are open to their prayers, but the face of the Lord is againſt them that do evill. 1 Pet. 3. 12.

And who is he that wil harm you, if you be followers of that which is good? Verſe 13.

Let the wicked take root in the earth, and ſpread his boughs never ſo far, God hath not denyed him this, yet his face is againſt him, and though the Sun ſhineth on him for a time, and the early and later rain do make him growand flouriſh: yet

our Saviour will tell us, that *Every plant which his heavenly father hath not planted ſhall be rooted out.*

Uſe 3. This ſerveth to reprove the doctrine and faith of the Church of *Rome*, who teach that God hath committed to his Son the diſpenſation of Juſtice, but to his ſons mother the diſpenſation of mercy, which opinion was no ſooner afoot, but they turned *Domine* into *Domina*, Lord into Lady, and ſo in the Church of *Rome* the Virgin *Mary*, hath more Devotoes vowed to her ſervice then Chriſt hath: ſhe hath more temples dedicated to her honour, then Chriſt, and far more miracles aſcribed to her, then to Chriſt.

Yea, they ſhame not in print to tell the world, that ſhe hath ſaved ſome from hell, whom her ſon had condemned thether, and ſhe hath releaſed many from hell whom her ſon had already ſent thither.

I onely alleage againſt them the plain words of our Savi-
Joh. 17. 2. our. *Thou haſt given him power over all fleſh, that he ſhould give eternall life, to as many as thou haſt gived him.*

Therefore beware of the leaven of the Scribes and Phariſees, the poiſonous doctri nes of the Church of *Rome*, which take ſalvation out of the hands of God, and aſcribe the donation thereof to creatures.

This was wont to be called Idolatry in the ſermons and writings of the learned, to invocate the Virgin *Mary*, as they do in their Roſaries and Letanies of the holy Virgin.

Mother of mercy, Gate of heaven, our ſalvation, ſhe that hath bruiſed the head of the ſerpent.

They make their vulgar Latine Bible ſay ſo.

Ipſa conteret caput tuum.

There be two Pſalters both printed in *Paris* in French, and ſet forth with the approbation of the *Sorbonne*, one called St. *Bonaventures* Pſalter, in which whereſoever God is named for *Dominus*, they have put *Domina*, printed in *Anno* 1601. The other Pſalter is digeſted into fifteen demands, printed the ſame year with the ſame approbation, wherein the Virgin

Mary

Mary is called the firſt cauſe of our ſalvation, the finder out of grace, and putteth her before Chriſt, even *in gloria.*

Gloria Virgini Mariæ, & Jeſu Chriſto.

What think you? doth that Church wiſh the ſalvation of of any man in good earneſt, that ſwerveth us from the God of our ſalvation, and directeth us to ſeek it from a creature?

Yet this is the religion which is now grown in faſhion with many in theſe donbtfull and giddy times, which as it robs God of one of his higheſt prerogatives, and doth diveſt him of his power of ſalvation: ſo the profeſſours thereof will finde it a thief in their things temporall, for *in ordine ad Deum*, the Church will engroſſe all, the Apoſtles of that Church wil not be content, till all be laid at their feet.

Let me commend to you the Kings Majeſties confeſſion of his faith, publiſhed in Latine, and in Engliſh, directed to all Chriſtian Kings, in this perticular, his words are.

For the bleſſed Virgine Mary, *I yield her that which the Angel* Gabriel, *pronounced of her, that ſhe is bleſſed amongſt women; and that which ſhe prophecyed of her ſelf in her* Canticum; *that all generations ſhall call her bleſſed: I remember her as the mother of Chriſt, whom of, our Saviour took his fleſh, and ſo the mother of God ſince the divinity and humanity of Chriſt are inſeparable, and I freely confeſſe, that ſhe is in glory both above Angels and men, her own Son, that is, both God and man onely excepted. But I dare not mock her, and blaſpheme God, calling her not onely* Diva, *but* Dea, *praying her to commend and controul her Son, who is her God and her Saviour,*

You ſee what opinion his Majeſty hath of the Doctrine and practiſe of *Rome,* in this point, he doth call it mocking of her, and blaſpheming of God, to aſcribe ſalvation to her, or to ſeek it from her.

I hope you have lived too long in the light of the Goſpel, to be taken with any of theſe baits, and to be befooled with any of theſe inchantments of palpable hereſie. I hope if an Angel from heaven ſhould come and teach you this doctrine, to ſeek your ſalvation any where elſe but from God, you would

Neh. 6.8. anſwer him, as *Nehemiah* did anſwer *Sanballat*. *There is nothing as thou ſaieſt, but thou feigneſt it out of thine own heart.*

Beloved, let all that love Jeſus Chriſt, and his holy truth, joyn as one man againſt popery, and ſeek to the light of the Word whil'ſt it ſhineth upon us, that we may not loſe the way of ſalvation, which that Word revealeth.

Popery robbeth the Church of this Word, and putteth this candle under a buſhell, it ſendeth us the wrong way for ſalvation, and like the blind *Aramites*, it leadeth them into the midſt of *Samaria*, even putteth them into the hands of their enemies.

God did much for this land when he gave us this light, let not our unthankfulneſſe to him, or our peeviſh waiwardneſſe amongſt our ſelves, or our evill and unworthy converſations forfeit this light, or remove our candleſtick.

So long as we know where our ſalvation is ſetled, and who hath it in keeping for us, ſo long as we look that way, and direct all our obedience and worſhip, our thanks and prayſe that way, we are ſafe: for, *Bleſſed is the people that be in ſuch a caſe: bleſſed is the people, whoſe God is the Lord:* for *ipſe eſt qui dat ſalutem.*

2 Ground of their hope: *The Lord is my ſtrength.*

This comfort ſupporterh in afflictions, and this is that which is our ability, of which the Apoſtle ſaith.

1 Cor. 10. 13. *But God is faithfull, who will not ſuffer you to be tempted above that ye are able:* for what are we able? ſurely of our ſelves, to nothing that is good for us: the name of man ever ſince the fall of man, hath been a name of impotency and weakneſſe.

Iſai. 2. 22. *Ceaſe ye from man, whoſe breath is in his noſtrils, for wherein is he to be accompted of?*

Chriſt hath told us: *ſine me nihil poteſtis facere.*

1 Sam. 2. 9. *For by ſtrength ſhall no man prevail.*

Pſal. 71. 10 *I will go in the ſtrength of the Lord God, and I will make mention of thy righteouſneſſe, even of thine onely.*

Doct. The words of my text are Doctrinall: *The Lord is the ſtrength of his Church.*

Conſider

Conſider this which way you will

1 *In eo quod ſumus*: in that we are. In him we live.

2 *In eo quod facimus*, in that we do: the good that we do, he doth it himſelf: *O Lord, thou haſt wrought all our works in us.* Iſai.26.12.

The skill that we have in our ſeverall profeſſions and trades and myſteries, it is his ſpirit that giveth it, the ſtrength that we have to labour in our ſeverall callings is his ſtrength, and that bleſſing was included in the curſe of man. *Thou ſhalt eat thy bread, in the ſweat of thy face:* that God would give man ſtrength to earn his bread, and his labour ſhould be his phyſick, it ſhould make him breath out evill and noxious vapours in his body, which might offend health, in ſweat. Gen.3.19.

And if we conſider with what coarſe fare, and little reſt, and mean apparell, the labouring man doth paſſe through great labour, we cannot but acknowledge that experience hath ſealed this doctrine, that God is the ſtrength of man; for man layeth on load upon man, and they that live at eaſe, feel not the burthens that they do lay upon their brethren.

God is our ſtrength, *in eo quod patimur*, in that we ſuffer, for could we fore-think our ſelvs able to bear that ſorrow and miſery, which captivity and war doth bring upon us? do you not hear ſome ſay, they cannot eat ſuch and ſuch meat, they cannot riſe early, they cannot brook the air, their tender fleſh cannot endure any hardneſſe.

Can ſuch endure to ſpend their whole time in prayſing the goodneſſe of God toward them for his great mercy, that he putteth them not to it, to try what they can ſuffer, let them hear the Prophet *Jeremie* complain.

The pretious ſons of Sion, comparable to fine gold, how are they eſteemed as earthen pitchers? Lam.4.2.

They that did feed delicately are deſolate in the ſtreets, they that were brought up in ſcarlet, embrace dunghils. 5.

The women fed on their own aborrements, and did eat their own unripe fruit, children of a ſpan long. Such as were ſo tender, that they could ſcarce endure to touch the ground of the ſtreet with the ſoals of their ſhoes, even to ſuch God ſent Lam.2.20.

word

word that, *Her own feet ſhould carry her a far off to ſojourn.*

When it ſhall pleaſe God to turn the wheel of providence, and to ſet Princes and high perſons in the rank of common men, in the condition of miſerable and diſtreſſed men, tender hands will learn to labour, and God will give ſtrength.

The ordinary, the extraordinary, the outward, the inward, the expected, the ſodain calamities of life are manifold, to bear them all with patience, to digeſt them with cheerfulneſſe, to turn them into the nouriſhment of our faith and hope, this is the ſtrength of the Lord in us, our ſoul would ſoon grow weary of them, if God did not eſtabliſh our hearts: for the ſenſe of evils *incumbent*, and the fear of evils *ingruent*, would ſoon diſtract and diſtemper us, if the ſtrength of the Lord did not ſuſtein us.

Uſe. This doctrine which informeth us whence we have our ſtrength, directeth us alſo in the uſe of it, for ſo God himſelf hath taught us.

Deut 6.5. *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy might.*

Luk.10.27 *We muſt put our whole ſtrength to his ſervice, and to the obedience of his Law.*

All other uſe of our ſtrength for this life is ſubordinate to this, for they miſtake their own creation, that think they were made for themſelves, and employ their wits, and time, and ſtrength, to ſupport, to adorn, and to make pleaſant and eaſie this temporall life of ours.

Chriſt ſaith, that this love of our God muſt be ἐξ ὅλης τῆς ἰσχύος σου, with all our ſtrength.

1 Some abuſe their ſtrength to oppreſſion and ſpoil to wrong their brethren: ſo *Babylon* is called the hammer of the whole earth, for God did uſe theſe *Chaldeans* as the rods of his fury, to puniſh the tranſgreſſing nations: but there came a time, when this hammer was cut aſunder and broken.

Jer.50.23. *How is the hammer of the whole earth cut aſunder and broken? how is* Babylon *become a deſolation among the nations?*

I have laid a ſnare for thee, and thou art alſo taken, O Babylon, *and*

and thou waſt not aware, thou art found, and alſo taken becauſe thou haſt ſtriven againſt the Lord.

Let the oppreſſours of their brethren conſider this, the ſnare of God is full of danger, for it hath three dangers in it.

1 To catch ſuddenly: thou waſt not aware.

2 To hold faſt: thou art taken.

3 To deſtroy, for they that are taken in the ſnare of God are at his mercy, in his power. *Upon the wicked, he will rain ſnares, fire, and brimſtone, and an horrible tempeſt:* this ſhall be the portion of their cup. Pſal.11.6.

Some give their ſtrength to women, and by unchaſt and lewd converſation, weaken thoſe bodies, and defile the Temples of God, where Gods holy ſpirit ſhould dwell. 2

It was the advice which *Batſheba* the mother of *Solomon* gave to her beloved *Lemuel*, and ſhe putteth it home in a mothers holy paſſion.

What my ſon, and what the ſon of my womb, and what the ſon of my vows? Prov.31.2.

Give not thy ſtrength to women, nor thy wayes to that which deſtroyeth Kings. 3.

It ſeemeth that *Solomon* had taken out his mothers leſſon, for he giveth all that fear God warning, to take heed of the ſtrange woman, for he ſaith.

She hath caſt down many wounded, yea many ſtrong men have beea ſlain by her. Prov.7.26.

Her houſe is the way of hell, going down to the chambers of death. 27.

Some give their ſtrength to drunkenneſſe, they have a woe for their labour. 3

Woe unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue till night, till wine enflame them. Iſai.5.11.

Some give their ſtrength to covetouſneſſe, ſome to pride, ſome to their bellies, ſome waſt and conſume their ſtrength in idleneſſe, God gave them not their ſtrength to any of theſe evill ends. 4

It is his ſtrength that they abuſe, and he calleth for all of it in his ſervice.

Me thinks the Apoſtle doth plead for God very reaſonably, and therein he teacheth us to try our ſelves, whether we be innocent or faulty in this.

Rom 6.19. *As you have yielded your members ſervants to uncleanneſſe, and to iniquity, to iniquity: ſo now yield your members ſervants to righteouſneſſe unto holineſſe.*

It is unreaſonable, when God deſireth but the ſame ſervice done to him, that made and preſerveth us, and would ſave us, that we give to Satan, who goeth about like a roaring lyon to deſtroy us; and it is a good way between God and conſcience, to try our hearts, whether we have done our God the right that we ſhould do him in our ſtrength, for have we had as great delight in the Bible, and have we read that with as much diligence, as we have read other books of delight and pleaſure? have we heard the Word with as much attention and profit, as we have heard, other vain and wanton tales: have we beſtowed as many private hours in prayer, as we have done in game.

Have we as much delighted in the Lords Supper, the ſouls feaſt, as we have done in the feaſts and banquets of the body?

Nay, have we not uſurped ſome of Gods day for our temporall buſineſſe, and neglected the Church aſſembly, and the miniſtery of the word, to eat, and drink, and game, and ſleep, & take our eaſe? would we have done ſo, if ſome comand from ſome ſuperiour powers had comanded us any ſpeciall ſervice.

This is the way to try us: ſurely we have not given our whole ſtrength to the Lord, if we have done theſe things, and therefore unleſſe we redeem the time, and amend our ways, our conſciences will tell us, that his ſervants we are whom we obey, and the ſervants of ſin muſt look for the wages of ſin, that is death.

But let us do no more ſo, ſeeing the Lord is our ſtrength, let our ſtrength be the Lords, let it ſerve him for himſelf, our brethren for his ſake.

Uſe 2. Another uſe of this point I learn from the ſong of *Moſes*, the man of God, and of the children of *Iſrael* after they came out of the red ſea.

The

The Lord is my ſtrength and ſong: let him that is our ſtrength, be our ſong alſo, that is, let us praiſe him with joy and thankſgiving, it is the honour that *David* giveth to the Lord: as his ſtrength is always from him, ſo he promiſeth. *My ſong ſhall be always of him:* & he deſireth that his mouth may be fil'd with his prayſe all the day long, theſe be called the calves of the lips of them that confeſſe his name, they are ſacrifices of righteouſneſſe, and they pleaſe God better then bullocks that have horns and hoofs: this is, λογικηλατρεία: *reaſonable ſervice.* Exod. 15. 2

It followeth there, and it is another uſe of this point: *The Lord is my ſtrength: I will prepare him an habitation.* Uſe 3.

In which words though literally, there be a propheticall reference to the Tabernacle of God, which God did after appoint, to be erected and conſecrated to his ſpeciall worſhip; and further yet to the building of the Temple at *Jeruſalem*; the joy of all the earth; yet in thankfull retribution to God for the ſtrength that we have from him, every faithfull ſoul muſt within it ſelf erect an habitation for God and his anointed.

Know you not that your bodies are the temples of the holy ghoſt? doth not Chriſt dwell in us by faith? is not the ſoul the body of the Church? is not the underſtanding and intellectuall part the holy of holies, the chancell of the Church, where the glory of God dwelleth, and where the memorials of his mercies are kept? is not the heart the altar wherupon all our ſacrifices of thankſgiving, & the incenſe of our praiers are burnt?

Is not the mouth of them that confeſſe his name the beautiful porch of this Temple?

Doth not Chriſt ſtand at our doors, and knock, and deſire our entertainment?

O let us receive him, he is our ſtrength, there is not a ſtronger man to come in and bind him and caſt him out, that day we receive him, that day is ſalvation come home to our houſe. Let him not come in as a gueſt and ſojourner, to tarry a night and be gone, let him have the rule of the houſe. Chriſt will then tell us, that *the Kingdome of God is within us*, and where he ruleth, there is peace which paſſeth all underſtanding.

3 The next ground of their hope is a ſtrong faith, that *he will make my feet like hynds feet.* That is, he will give me a ſwift eſcape out of all my affliction, and I ſhall come again out of captivity.

Doct. The Lord will looſe the bonds of his Church, and give her deliverance out of all her troubles.

This is a good ground of hope.

Reaſ. 1. Becauſe it is one of Gods honourable titles to be a *deliverer*, ſo is he called in this 18 *Pſ. v.* 2.

From whence theſe words are taken, ſo

Pſal. 70. 5. *Thou art my help and my deliverer.*

Thus *David* honoureth God with that great title, for it includeth a confeſſion of prayſe, both of the power of God, able to deliver, and of his wiſedome and love, applying that power to the comfort of his afflicted Church.

Reaſ. 2. Becauſe it was the office of his anointed, the Son in whom he was well pleaſed, to deliver his people from the hands of all their enemies.

He gave redemption to his people.

He ſhall ſave his people from all their ſins: he confeſſeth it his errand hither.

Iſai. 61 1. *He hath ſent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the priſon to them that are bound.*

Reaſ. 3. Becauſe God knoweth the weakneſſe of his Church, and though he chaſten them with the rods of men, yet will he not

Pſal. 125. 3 take his mercy utterly from them, *leſt the righteous ſhould put forth their hand unto wickedneſſe.*

Uſe. This hath ſpeciall vertue to comfort us both.

1 Generally in our whole life: and 2, eſpecially in the ſeverall croſſes and diſtreſſes, incident to the body of the Church, or any member of the body.

3 And individually to each perticular perſon in their perſonall vexations and unreſt.

1 For the generall calamities incident to life. *Job* ſaith: *Man that is born of a woman hath but a ſhort time to live, and is full of miſery.* If

If a man have no time of reſpiration from ſorrow, if his body be in ſickneſſe, his mind in grief, his eſtate in poverty, his perſon in priſon, ſuppoſe him as much afflicted as his time and ſtrength can bear, yet death determineth all, and ſetteth the oppreſſed and the priſoner free, as *Job* ſaith.

2 The Church or any part of it, be it afflicted and driven into corners perſecuted, as in the time of the ten bloudy perſecutions, and as at this day, the Proteſtants are cruelly purſued both in our neighbour *France*, and in the Palatinate, and in *Bohemia*, Miniſters baniſhed as raiſers, and ſtrivers of ſedition, which was laid to the charge of Jeſus Chriſt, and after of St. *Paul*.

The Lord hath ever heretofore been a deliverer of his Church, and his hand is not ſhortned, our hope is that he will alſo make his Saints hearts glad by a timely deliverance, and will give them hinds feet to eſcape from the arrow that fleeth after them by day, and from the dogs that hunt and purſue them with open mouth.

3 In the caſe of perſonall grievances, how can we either in dangers feared or in oppreſſing griefs, and pains receive any peace to our ſouls, but in the faith of deliverance, believing that no miſeries can ſo environ us, but that there may be found an open way out of them: ſo *David* ſaith;

Many are the troubles of the righteous. Dominus ex omnibus liberet.

This admoniſheth the afflicted to, call upon God for this deliverance, and to ſeek it no where but in his hand: wo be to them that go to Egypt for help: it was the undoing of *Iſrael*, their truſt in the broken ſtaffe and reed of Egypt. *Uſe 2.*

And they that truſt to Idolatrous nations to help them in their diſtreſſes and wants, thruſt thorns into their own eyes, and goads into their own ſides, and their truſt ſhall be their ruine, *Iſrael* did finde it ſo, and ſmarted ſharply for it.

This alſo as all other favours of God, either poſſeſſed or expected, doth awake us to a duty of ſervice of our God: for we are *ſervi quaſi ſervati*, and we muſt ſerve him that we may be delivered out of all our fears and griefs, and being delivered *Uſe 3.*

from the hands of all our enemies, we muſt ſerve him in holineſſe and righteouſneſſe.

Then ſhall our feet be like hyndes feet, to run away lightly out of all our afflictions.

More yet we ſhall ſay, our ſoul is eſcaped as a bird out of
Pſal. 124 7 the ſnare of the fowler, *the ſnare is broken and we are eſcaped.*

4 The laſt ground of hope is reſtitution.

He wil make me to walk upon my high places: that is, he wil reſtore his Church again to their own pleaſant Land, and re-plant them in the inheritance of their fathers.

He calleth this land high places, as you have heard, becauſe it was a choice countrey, bleſſed with plenty, and fruitfull with all abundance.

Though they have been long baniſhed from it, yet now they are perſwaded of a reſtitution.

Doct. God is the reſtorer of the Church, and he will renew the face and glory of it.

Reaſ. 1. 1 In reſpect of his eternall love, for though his juſtice do ſmite it with ſome temporall chaſtiſement, yet he cannot be always chiding, neither doth he reſerve his anger for ever.

2 In reſpect of his promiſe made to *Abraham*, for that he often remembreth, and his promiſe to *David*.

3 In reſpect of his Word, that he hath ſent by his holy Prophets, who have from the mouth of God promiſed them return and replantation.

4 In reſpect of their enemies, by whom he puniſheth his Church, for they muſt both feel the wrath of God in the ſenſe of their own judgments, and in the envy at the proſperous eſtate of the Church.

Uſe. Obſerve it here for a matter of great joy in the Church, to be reſtored to that which formerly they enjoyed; for it teacheth us to value and prize preſent bleſſings and favours of God at a higher rate then we do, leſt God do take them from us, to teach us by their want how pretious, and how ſweet they were.

Do not we ſee ſome ambitious men climing and aſpiring ſtill higher

higher and higher who being ſuddenly caſt down, ſit looking up to the rooms which they held, and though not contented with them in poſſeſſion, would now think it a great honour to be reſtored, ſaying as *Job* ſaith: *Oh! that I were as in moneths paſt, as in the days when God preſerved me: when his candle ſhined upon my head.* Job 29.2.

Even ſo is it in the ſpirituall favours and graces of God, for many times the elect of God by evill husbanding theſe do loſe them, ſo that they have no feeling of the love of God, and hardneſſe over-grows their hearts, blindneſſe be-nights their underſtanding, ſin ſurprizeth all their inſtruments of action, and maketh their members the weapons of iniquity, to work iniquity: when theſe come again to themſelves, as the prodigall did, then they would ask no more of their father, but that they might be admitted into the houſe as ſervants.

David had a great defection from God in the matter of *Uriah* the Hittite, and ſlept in it the moſt part of a year, but recovering himſelf a little, as one awaked after drunkenneſſe, and finding himſelf in the dark, the light of Gods countenance eclipſed: then he prays.

Reſtore unto me the joy of thy ſalvation. Pſal. 51.12.

Therefore, whilſt the Sun ſhineth upon our Tabernacle, let us rejoyce in the Lord, and ſerve him, that our time may run no other but Sun-ſhine days, in the cheerfull light of Gods countenance.

3 The Dedication of this Pſalm, to the uſe of the Church, is ſpoken of at large at the firſt Verſe.

FINIS.